INDIAN TEXTS SERIES

DICTIONARY

OF

PALI PROPER NAMES



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TO

MY TEACHER AND FAR MORE THAN TEACHER

CAROLINE A. F. RHYS DAVIDS

IN REVERENT AFFECTION AND INTENSE GRATITUDE

"Paṭipādesi me maggaṃ tava ñāṇena, cakkhumā."

GENERAL NOTE

One of my abiding memories of the days in the Nineties, when work under and with Rhys Davids became an essential part of my married life, was the foreground-presence of three interleaved volumes. These were Robert H. Childers's Pali Dictionary (a copy bequeathed by him to my husband) and the Pali Text Society's *Journal* for 1888, almost monopolized by an Index of Pali Names by the Swiss scholar Edward Müller-Hess. Daily those interleaved pages were becoming ever more filled, to say nothing of marginal additions, so keenly did Rhys Davids record as soon as it appeared the New—or shall I say, the Newly-risen from the Once-had-been.

Even then the question of loyal collaborators in the new Dictionary and that of raising funds to print it were exercising energy and patience. The Names Dictionary, as less yet otherwise important, he consigned to a list of desirable publications worthy to be included in the programme of the Indian Texts Series, a subvention which he had persuaded Lord Curzon, at a Calcutta interview, to make. In that list, to give prior place to the works of other men, he gave it a place so low down that its publication could not come within his lifetime. Others would garner and arrange what he had reaped.

I did not find the assigning of this an easy task. For a scholar in the best sense the work was not creative enough. For the analytical scholar its range was too scattered in space and time. And the scholar is a hopeful animal who will accept work he has neither time nor serious intention to take up without delay. Meanwhile I had to nurse impatience and wait.

Then a keen and gifted student, once my pupil, consented to fill the breach. With Dr. Malalasekera, to undertake is to will to begin work there and then. And now, working as men-of-will work, in the leisure intervals of an educational appointment, with yet another large task on his shoulders—the *Mahāvaṃsa-Ṭīkā*, published in 1935—unbaffled by a temporary breakdown through over-work, he has come as editor of the Names Dictionary to see land ahead.

He has naturally not rested content with the materials collected by Rhys Davids. That collecting came to an end with the end of an earth-

life in 1922. Since that date the Pali Text Society has published 28 volumes of first editions of texts, and some 14 annotated translations. And this is to say nothing of other contributions made elsewise, referring to names associated with Buddhist history. Nor is there yet an end to all that. For yet a few years the collecting of addenda will be necessary. None the less the hour for the book's appearance is come, and I am happy to have been yet here to say so.

C. A. F. RHYS DAVIDS

LIST OF ABBREVIATIONS

P.T.S. means published by the Pāli Text Society.
SHB. means published in the Simon Hewavitarne Bequest Series (Colombo).
A=Aṅguttara Nikāya, 5 vols. (P.T.S.).
AA.=Manorathapūraṇī, Aṅguttara Commentary, 2 vols. (S.H.B.).
AbhS.=Abhidhammatthasaṅgaha (P.T.S. *Journal*, 1884).
Anāgat.=Anāgatavaṃsa (P.T.S. *Journal*, 1886).
Ap.=Apadāna, 2 vols. (P.T.S.).
ApA.=Apadāna Commentary (S.H.B.).
AvŚ.=Avadāna Śataka, ed. Speyer (Bibl. Buddhica).
Barua: History of Pre-Buddhist Indian Philosophy (Calcutta).
Beal: Romantic Legend of the Buddha (Kegan Paul).
Beal: Buddhist Records of the Western World (Kegan Paul).
Bode: The Pāli Literature of Burma (R.A.S.).
Brethren=Psalms of the Brethren, by Mrs. Rhys Davids (P.T.S.).
Bu.=Buddhavaṃsa (P.T.S.).
BuA.=Buddhavaṃsa Commentary (S.H.B.).
CAGI.=Cunningham's Anct. Geography of India, ed. Majumdar (Calcutta).
CNid.=Culla-Niddesa (P.T.S.).
Codrington: Short History of Ceylon.
Compendium=Compendium of Philosophy (P.T.S.).
Cv.=Cūlavaṃsa, ed. Geiger, 2 vols. (P.T.S.).
Cv. *Trs.*=Cūlavaṃsa, translated by Geiger, 2 vols. (P.T.S.).
Cyp.=Cariyāpiṭaka (P.T.S.).
CypA.=Cariyāpiṭaka Commentary (S.H.B.).
D.=Dīgha Nikāya, 3 vols. (P.T.S.).
DA.=Sumaṅgala Vilāsinī, 3 vols. (P.T.S.).
Dāṭh=Dāṭhāvaṃsa (P.T.S. *Journal*, 1884).
DhA.=Dhammapadaṭṭhakathā, 5 vols. (P.T.S.).
DhS.=Dhammasaṅgani (P.T.S.).
DhSA.=Atthasālinī (P.T.S.).
Dial.=Dialogues of the Buddha, 3 vols. (Oxford).
Dpv.=Dīpavaṃsa, ed. Oldenberg (Williams and Norgate).
Dvy.=Divyāvadāna, ed. Cowell and Neill (Cambridge).
Ep. Zey.=Epigraphia Zeylanica (Oxford).
ERE.=Encyclopædia of Religion and Ethics.

Giles: Travels of Fa Hsien (Cambridge).
GS.=Gradual Sayings, 5 vols. (P.T.S.).
Gv.=Gandhavaṃsa (P.T.S. *Journal*, 1886).
I.H.Q.=Indian Historical Quarterly (Calcutta).
Ind. Ant.=Indian Antiquary.
Itv.=Itivuttaka (P.T.S.).
ItvA.=Itivuttaka Commentary (P.T.S.).
J.=Jātaka, ed. Fausböll, 5 vols.
JA.=Journal Asiatique.
J.P.T.S.=Journal of the Pāli Text Society.
J.R.A.S.=Journal of the Royal Asiatic Society.
KhpA.=Khuddakapāṭha Commentary (P.T.S.).
KS.=Kindred Sayings, 5 vols. (P.T.S.).
Knv.=Kaṅkhāvitaraṇī (S.H.B.).
Kvu.=Kathāvatthu (P.T.S.).
Lal.=Lalita Vistara, ed. S. Lefmann.
Law: Kṣatriya Clans in Buddhist India.
Law: Geography of Early Buddhism.
M.=Majjhima Nikāya, 3 vols. (P.T.S.).
MA.=Papañca Sūdanī, Majjhima Commentary, 2 vols. (Aluvihāra Series, Colombo).
Mbv.=Mahābodhivaṃsa (P.T.S.).
Mhv.=Mahāvaṃsa, ed. Geiger (P.T.S.).
Mhv. *Trs.*=Mahāvaṃsa Translation, by Geiger (P.T.S.).
Mil.=Milindapañha, ed. Treckner (Williams and Norgate).
MNid.=Mahā Niddesa, 2 vols. (P.T.S.).
MNidA.=Mahā Niddesa Commentary (S.H.B.).
MṬ.=Mahāvaṃsa Ṭīkā (P.T.S.).
Mtu.=Mahāvastu, ed. Senart, 3 vols.
Netti.=Nettippakaraṇa (P.T.S.).
NidA. See MNidA.
NPD.=P.T.S. Pali-English Dictionary.
PHAI.=Political History of Anct. India, by Chavdhuri, 2nd ed. (Calcutta).
P.L.C.=The Pali Literature of Ceylon, by Malalasekera (R.A.S.).
PS.=Paṭisambhidāmagga, 2 vols. (P.T.S.).
PSA.=Paṭisambhidāmagga Commentary (S.H.B.).
Pug.=Puggalapaññatti (P.T.S.).
Pv.=Petavatthu (P.T.S.).
PvA.=Petavatthu Commentary (P.T.S.).
Ras.=Rasavāhinī, 2 vols. (Colombo).
Rockhill: Life of the Buddha (Kegan Paul).
S.=Saṃyutta Nikāya, 5 vols. (P.T.S.).

SA.=Sāratthappakāsinī, Saṃyutta Commentary.
SadS.=Saddhammasaṅgha (P.T.S. *Journal*, 1890).
Sās.=Sāsanavaṃsa (P.T.S.).
Sisters=Psalms of the Sisters, by Mrs. Rhys Davids (P.T.S.).
Sp.=Samantapāsādikā, 4 vols. (P.T.S.).
SN.=Sutta Nipāta (P.T.S.).
SNA.=Sutta Nipāta Commentary, 2 vols. (P.T.S.)
Svd.=Sāsanavaṃsadīpa, by Vimalasāra Thera (Colombo, 1929).
Thag.=Theragāthā (P.T.S.).
ThagA.=Theragāthā Commentary, 2 vols. (S.H.B.).
Thig.=Therīgāthā (P.T.S.).
ThigA.=Therīgāthā Commentary (P.T.S.).
Thomas: The Life of Buddha (Kegan Paul).
Ud.=Udāna (P.T.S.).
UdA.=Udāna Commentary (P.T.S.).
VibhA.=Sammoha-Vinodanī, Vibhaṅga Commentary (P.T.S.).
Vin.=Vinaya Piṭaka, 5 vols, ed. Oldenberg (Williams and Norgate).
Vsm.=Visuddhimagga, 2 vols. (P.T.S.).
VT.=Vinaya Texts, trs. by Rhys Davids and Oldenberg, 3 vols. (Sacred Books of the East).
Vv.=Vimānavatthu (P.T.S.),
VvA.=Vimānavatthu Commentary (P.T.S.).
ZDMG.=Zeitschrift der Deutschen Morgenlandischen Gesellschaft.

NOTE ON THE USE OF THE DICTIONARY

An effort has been made to avoid repetition as far as possible. Generally speaking, the information appearing under any particular word should not, therefore, be regarded as complete until reference has also been made to the words given in that article in **Clarendon type.** Reference should likewise be made to the Appendix given at the end of this Volume.

The arrangement of words is purely alphabetical—*i.e.*, according to the Pāli alphabet. Cerebral ḷ follows dental l. There is great discrepancy in the texts regarding the use of cerebrals, especially ḷ and ṇ. Thus, a word not appearing in its place under the cerebral letter may be found under the corresponding dental and *vice versa.*

There has been a certain amount of unavoidable confusion in the arrangement of words beginning with the Pāli equivalent for the prefix meaning "junior," as opposed to **Mahā.** Reference should be made under all three heads, **Cūla, Cūḷa** and **Culla,** before the search for a word is abandoned.

There is also lack of uniformity in the texts regarding the use of the prefix **Mahā.** Sometimes it is an integral part of the word, sometimes merely an honorific. It is necessary, therefore, to look—*e.g.*, under both **Saṅgharakkhita** and **Mahā°**—before the list of possible Saṅgharakkhita's is exhausted.

Potential trouble also lurks with regard to the hyphen. Generally speaking, the names of Jātakas and Suttas are given without a hyphen—*e.g.*, **Kapi Jātaka, Kavi Sutta**—and these words follow the usual order. Thus **Kapi Sutta** is given before **Kapiṭṭha** and **Kavi Sutta** before **Kaviṭṭhavana.** When a word is hyphened, either because it is a true compound or merely for convenience, it is regarded as a single word. The presence or absence of a hyphen affects the order, and a certain amount of circumspection is, therefore, requested in looking for compound names, or those that appear to be so.

The regnal years given for the rulers of Ceylon are taken from the chronological table in Geiger's Translation of the *Cūlavaṃsa,* Vol. II., pp. ix-xv, and should be regarded as only provisional. A.C.=After Christ.

"Na jīrati" Sutta.—A series of questions asked by a deva and the Buddha's answers. The first question is, "What doth decay and what doth not?" The answer is that material shapes of mortals decay, but not their name.[1]

[1] S. i. 43.

"Na tumhā" Sutta.—The body is not yours nor is it any other's. It is brought about by actions in the past, etc. Thus does the Ariyan disciple comprehend the causal law.[1] This sutta influenced **Pītamalla Thera** to join the Order.[2]

[1] S. ii. 64. [2] MA. i. 190.

"Na tumhāka" Vagga.—The fourth chapter of the **Khandha Saṃyutta.**[1]

[1] S. iii. 33-42.

1. **"Na tumhākaṃ" Sutta.**—"None of the *khandhas* belong to you, therefore they should be put away. The putting of them away will be for your profit and welfare."[1]

[1] S. iii. 33-4.

2. **"Na tumhākaṃ" Sutta.**—"The eye is not yours, nor objects, nor eye-consciousness—even so with the other senses. They should therefore be put away. Such putting away is for your profit and welfare."[1]

[1] S. iv. 81-2.

"Na dubbhiya" Sutta.—**Sakka** once made up his mind not to betray even his enemy. Soon after, **Vepacitti,** discerning his thoughts, approached him. Sakka wished to take him prisoner, but Vepacitti undertook to show him no treachery.[1]

[1] S. i. 225.

"Na santi" Sutta.—A set of verses spoken before the Buddha by a number of **Satullapa** devas on how to escape sense-desires. **Mogha-**

rāja was present, and, by asking a question of the Buddha, he helped to clear away a possible misunderstanding.[1]

[1] S. i. 22 f.; SA. i. 50.

"Na hoti Tathāgata" Sutta.—One of the many views existing in the world due to want of enlightenment.[1]

[1] S. iii. 215.

Nakānibiḷu.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 75.

1. **Nakula.**—Second of the five sons of King **Paṇḍu,** the others being **Ajjuna, Bhīmasena, Yudhiṭṭhila** and **Sahadeva.** All of them became husbands of **Kaṇhā** (*q.v.*).[1]

[1] J. v. 424, 426.

2. **Nakula.**—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 139.

3. **Nakula.**—One of the chief lay supporters of **Atthadassī Buddha.**[1]

[1] Bu. xv. 21.

4. **Nakula.**—Son of **Nakulapitā** and **Nakulamātā.** There is nothing further recorded of him.[1]

[1] SA. ii. 181.

Nakula Jātaka (No. 165).—The Bodhisatta was once an ascetic in the Himālayas. Near his walk lived a mongoose and a snake who were always quarrelling. He preached to them the virtues of amity and dispelled their suspicions of each other.

The story was related to two of **Pasenadi's** officers, who were always quarrelling. For details see the **Uraga Jātaka** (No. 154). The two noblemen are identified with the two animals.[1]

[1] J. ii. 52 ff.

1. **Nakula Sutta.**—Records the incident of the grievous illness of **Nakulapitā,** when his wife admonished him to be calm and collected, saying there was no reason to be fretful.[1]

[1] A. iii. 295.

2. **Nakula Sutta.**—**Nakulamātā** visits the Buddha at **Bhesakaḷāvana.** The Buddha tells her of eight qualities which will secure for a woman birth among the **Manāpakāyika**-devas.[1]

[1] A. iv. 268 f.; *cp. ibid.*, 265 f.

Nakulanagara.—A village in Ceylon, near **Guttasāla.** When Guttasāla was destroyed by bandits, an arahant therī, with a young nun, came to this village, and there she was seen by Thera **Mahānāga** of **Kāḷavallimaṇḍapa,** sitting at the foot of a tree. The thera offered her food, but she had no bowl, and the thera lent her his. We are told that, as a result, he never had trouble in obtaining alms.[1]

[1] DhSA. 298 f.

Nakulanigama.—The village in which lived **Nakulā** (3).[1]

[1] BuA. 163.

Nakulapitā and **Nakulamātā.**—A man and his wife, householders of **Suṃsumāragiri** in the **Bhagga**-country. When the Buddha visited the village and stayed at **Bhesakaḷāvana,** they went to see him. They immediately fell at his feet, calling him "son" and asking why he had been so long away. It is said that they had been the Bodhisatta's parents for five hundred births and his near relations for many more. The Buddha preached to them and they became sotāpannas. The Buddha visited their village once more when they were old. They entertained him, telling of their devotion to each other in this life and asking for a teaching which should keep them likewise together in after-life. The Buddha referred to this in the assembly of the Saṅgha, declaring them to be the most intimate companions (*vissāsikā*) among his disciples.[1]

Once, when Nakulapitā lay grievously ill, his wife noticed that he was fretful with anxiety. She assured him there was no need for anxiety on his part, either on behalf of her or his children. She spoke with such conviction that Nakulapitā regained his composure of mind and grew well. Later he visited the Buddha and told him of this, and was congratulated by the Buddha on having such an excellent wife.[2]

The Saṃyutta Nikāya[3] contains records of conversations between Nakulapitā and the Buddha. Both husband and wife are mentioned in lists of eminent disciples.[4]

[1] A. i. 26; ii. 61 f.; AA. i. 216 f., 246; ii. 514; SA. ii. 182.

[2] A. iii. 295 ff.

[3] S. iii. 1 ff.; iv. 116; A. iv. 268 contains a sermon preached to Nakulamātā. (See **Nakula Sutta** 2.)

[4] *E.g.*, A. iii. 465; iv. 348.

It is said that[5] Nakulapitā's desire for eminence was first conceived in the time of **Padamuttara** Buddha. He was then a householder of **Haṃsavatī**, and was present at an assembly where the Buddha declared someone to be chief of the *vissāsikas*.

[5] *E.g.*, A. i. 216.

Nakulapitā Vagga.—The first chapter of the **Khandha Saṃyutta.**[1]

[1] S. iii. 1-21.

1. **Nakulapitā Sutta.**—**Nakulapitā** visits the Buddha at **Bhesakaḷāvana** and asks for a teaching to comfort him since he is now old and always ailing. The Buddha advises him to train his mind. Nakulapitā then visits **Sāriputta** and asks him to explain the Buddha's teaching on this point. Sāriputta explains in detail that training of the mind implies the getting rid of thoughts of self with regard to the *khandhas*.[1]

[1] S. iii. 1 ff.

2. **Nakulapitā Sutta.**—**Nakulapitā** visits the Buddha at **Bhesakaḷāvana** and asks him why some beings are wholly set free in this very life, while others are not. This has to do with grasping, says the Buddha, and then proceeds to explain it.[1]

[1] S. iv. 107, 116.

1. **Nakulā.**—The chief woman disciple of **Sobhita** Buddha.[1]

[1] Bu. vii. 22; J. i. 35.

2. **Nakulā.**—Chief of the lay women who supported **Sobhita** Buddha.[1]

[1] Bu. vii. 23.

3. **Nakulā.**—Daughter of the seṭṭhi of **Nakulanigama.** She gave a meal of milk-rice to **Sumedha** Buddha just before his Enlightenment.[1]

[1] BuA. 163.

Nakkhatta Jātaka (No. 49).—Two parties, having arranged a marriage, fix a day for it to take place. The bridegroom's party consult their family ascetic who, piqued at not having been asked before, declare that the chosen day is unlucky. The bride's family, after waiting a while, give their daughter to another. When the first bridegroom comes later to claim her, he is charged with lack of common courtesy and a wrangle ensues, which is settled by a wise man who

points out that all the trouble is due to the foolish habit of consulting stars.

The story is related in reference to two parties of **Sāvatthi** whose plans are similarly thwarted by a naked ascetic. The characters in both stories are the same, says the Buddha.[1]

[1] J. i. 257 ff.

1. **Nakhasikhā Sutta.**—Preached at **Jetavana.** Even as the mighty earth is many times greater than the pinch of dust taken on the tip of one's finger-nail, so also is the Ill, destroyed by the Ariyan disciple of vision and understanding, greater than the Ill which remains undestroyed.[1]

[1] S. ii. 133.

2. **Nakhasikhā Sutta.**—Simile the same as the above. Even so are the beings born elsewhere and not among humans greater by far than those born among humans.[1]

[1] S. ii. 263.

3. **Nakhasikhā Sutta.**—No material form, even as much as can be taken up on the tip of the finger-nail, is impermanent. It is the same with the other *khandhas*. Therefore is the holy life set forth for the utter destruction of suffering.[1]

[1] S. iii. 147.

4. **Nakhasikhā Sutta.** Same as No. 1.[1]

[1] S. v. 459.

Nakhā-cetiya.—A holy shrine in Ceylon (at **Anurādhapura** ?). It is mentioned among places at which festivals were held by **Kittisirirājasīha.**[1]

[1] Cv. xcix. 38.

Nagara.—The name of King **Madda's** capital (?).[1]

[1] J. v. 310.

Nagara Sutta.—The Buddha tells the monks how, before his Enlightenment, he was worried by the existence of birth, old age, decay and death in the world, and how, gradually, he discovered the conditions that caused their coming-to-be and their cessation. Thereupon knowledge arose in him and insight. Just as, when a man, faring through a forest, comes upon an ancient city and announces his

discovery to the king, who has the city restored, so did the Buddha see the ancient path traversed by the Enlightened Ones of the past and declare it to many, to devas and to men.[1]

[1] S. ii. 104 ff.

Nagaraka (*v.l.* **Naṅgaraka**).—A Sākyan township near **Medataḷumpa.** From there **Pasenadi,** accompanied by **Dīgha-Kārāyaṇa,** paid his last visit to the Buddha, as recorded in the **Dhammacetiya Sutta.**[1]

The Buddha evidently once stayed in Nagaraka, for in the **Cūḷa-Suññatā Sutta,**[2] **Ānanda** is reported as reminding the Buddha that once, while staying at Nagaraka, the Buddha had remarked that he lived "with the Void a great deal."

[1] M. ii. 118. [2] *Ibid.*, iii. 104.

Nagarakhaṇḍa.—A section of the **Bhūridatta Jātaka,** dealing with the marriage of **Samuddajā** to **Dhataraṭṭha.**[1]

[1] J. vi. 167.

Nagaragalla.—A village in Ceylon gifted by **Mahinda I.** for the maintenance of a nunnery built by him.[1]

[1] Cv. xlviii. 36.

Nagarapavesana-khaṇḍa.—A section of the **Bhūridatta Jātaka,** which deals with the capture of the Bodhisatta by **Ālambāyana** and his ultimate release by **Sudassana** and **Accimukhī.**[1]

[1] J. vi. 197.

Nagaravinda.—A brahmin village in **Kosala** where the Buddha once stayed during a tour and where he preached the **Nagaravindeyya Sutta.**[1]

[1] M. iii. 290.

Nagaravindeyya Sutta.—Preached to the brahmins of **Nagaravinda.**[1] One should honour and reverence only such Wanderers as have shed lust and hate and folly, have a tranquil heart, and walk in the paths of righteousness. Such Wanderers dwell in remote solitudes where there exists nothing which might excite their senses.[1]

[1] M. iii. 290 ff.

Nagarūpama Sutta.—The seven defences and the four kinds of supplies which make a king's frontier fortress unassailable by enemies

and the corresponding qualities in a noble disciple which render him unassailable by **Māra.**[1]

[1] A. iv. 106 ff.

Nagga Vagga.—The third section of the Pācittiya in the **Bhikkhunī Vibhaṅga.**[1]

[1] Vin. iv. 278-88.

Naggaji.—A king of **Kasmīra-Gandhāra,** his capital being **Takkasilā.** One day, while sitting on the terrace of his palace, he saw a woman grinding perfume, wearing a jewelled bracelet on each hand. After a while, she put both bracelets on one hand and they started jingling. This set the king thinking on the virtues of solitude, and he became a Pacceka Buddha. He joined **Karaṇḍu, Dummukha** and **Nimi,** who also became Pacceka Buddhas.[1]

[1] J. iii. 377, 381.

Naggadīpa.—An island where the children of Vijaya and of his companions landed on being expelled from **Lāḷa.**[1]

[1] Mhv. vi. 45; Dpv. ix. 13.

Naṅgaraka.—See **Nagaraka.**

Naṅgalakula Thera.—An arahant. He was originally a very poor man. A monk of Jetavana, seeing him clad in a loin-cloth, carrying a plough on his shoulder, suggested to him that he should become a monk. He was ordained, and, at his teacher's suggestion, hung his loin-cloth and plough on a tree near the monastery. He was called Naṅgalakula (ploughman) on account of his former calling. Whenever he felt discontented with monastic life, he would go to the tree and blame himself for his shamelessness in harbouring thoughts of returning to his former life. On being asked where he went, he would say "to my teacher." One day he became an arahant, and when asked why he no longer went to his teacher, he answered that the need was no more. This was reported to the Buddha, who praised the monk for his self-admonition.[1]

[1] DhA. iv. 115-17.

Naṅgalisa Jātaka (No. 123).—Once the Bodhisatta was a brahmin teacher, and among his five hundred pupils was a very foolish but devoted youth, who had a knack of saying the wrong thing. Hoping to cure him, the Bodhisatta asked him to report anything which he saw.

One day the youth saw a snake, and on being asked by the Bodhisatta how it looked, he answered, "like the shaft of a plough" (*naṅgalīsa*). The Bodhisatta thought the simile good, but when it was used again about an elephant, a sugar-cane, molasses and even curds and milk, he realized that the boy was hopeless. The story was told in reference to **Lāḷudāyī,** who never made an appropriate remark. Lāḷudāyī is identified with the youth.[1]

[1] J. i. 446 ff.

Naṅguṭṭha Jātaka (No. 144).—Once the Bodhisatta was born in a brahmin family in the North Country, and on the day of his birth his parents lit for him a sacrificial fire. When he grew up, family life having no attractions for him, he took the fire to a hermitage in the forest and there tended it. One day he was given a cow in lieu of fee, and, wishing to sacrifice it to the Lord of Fire, he left it by the fire and went to the village in search of salt. When he returned he found that thieves had eaten the cow, leaving only the hide and the tail. Disgusted that the Lord of Fire could not even guard his own possessions, he put out the fire and became a recluse.

The story was related in reference to a question as to whether the Ājīvikas—some of whom lived behind **Jetavana**—obtained any merit through the practice of their difficult penances.[1]

[1] J. i. 493 ff.

Nacca Jātaka (No. 32).—When the world was yet young, a golden swan, who had been elected king of the birds, had a lovely daughter, and to her he promised the boon of being allowed to choose her own husband. When all the birds were assembled, she gazed on them, and, by reason of his beautiful colouring, chose the peacock. Overjoyed by his good fortune, the peacock spread his feathers and began to dance, thus exposing himself, and feeling no shame. The swan-king was so shocked by this lack of modesty that he gave his daughter to a young swan.

The story was related in reference to a monk who was charged before the Buddha with possessing too many clothes. On being questioned by the Buddha, he removed all his clothes and stood naked in the assembly. The people expressed disgust at his behaviour, and he became a layman. He is identified with the peacock of the story.[1]

[1] J. i. 206 ff. The story is sculptured in Bharhut; see Stūpa of Bharhut. Pl. xxvii. (11).

Nacca Sutta.—Few are they who abstain from witnessing exhibitions of dancing and singing, more numerous they who do not.[1]

[1] S. v. 470.

Najjūpama.—Ninety-four kappas ago there was five hundred kings of this name, all previous births of **Uppalahatthiya (Valliya)** Thera.[1] *v.l.* **Sabbūpasama.**

[1] Ap i. 141; ThagA. i. 125.

Naṭakuvera.—A musician of the king of Benares, whose queen was **Kākātī.** For details see the **Kākātī Jātaka.**[1]

Naṭakuvera is identified with the discontented monk with reference to whom the Jātaka was preached.

[1] J. iii. 91 ff.; v. 424.

Naṭapubbaka.—The name given to two monks who were once mimes. Later, they joined the Order and became arahants.[1]

[1] DhA. iv. 224, 225.

Nataṃdaḷha Vagga.—The sixth chapter of the Duka Nipāta of the Jātaka Commentary.[1]

[1] J. ii. 139-64.

"Natthi" Sutta.—A discussion on the annihilation views—elsewhere ascribed to **Ajita Kesakambala** (*q.v.*)—that there is no value in doing good, there are no holy men, etc. The Buddha explains that such views disappear when the Ariyan disciple gets rid of his doubts and becomes a sotāpanna.[1]

[1] S. iii. 206 f.

"Natthi-putta-sama" Sutta.—Records a conversation between a deva and the Buddha. The deva mentions certain things considered as unique and the Buddha gives a different list.[1]

[1] S. i. 6.

1. **Nadī Sutta.**—Just as a man who, when carried away by a mountain torrent, clings to grasses and reeds growing on the bank, which, however, break and he is destroyed, so does the man, who clings to various wrong beliefs—such as that the body is self—come by his undoing.[1]

[1] S. iii. 137.

2. **Nadī Sutta.**—It is as impossible to persuade a monk, devoted to detachment, to return to the lower life, as it would be to make the eastward-flowing Ganges to flow westward.[1]

[1] S. v. 53; *cp.* iv. 191; v. 136, 300.

Nadī-Kassapa.—Brother of **Uruvela-Kassapa** and one of the **Tebhātika-Jaṭilā.** He received his name from living on the bank of the **Nerañjarā** at the head of three hundred ascetics.[1] For his story see *s.v.* **Uruvela-Kassapa.**

[1] Thag. 340-44; ThagA. i. 434, etc.

Nadībhaṇḍagāma.—A village in **Rohaṇa,** mentioned in the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 104; see also Cv. *Trs.* ii. 55, n. 1.

1. **Nanda Thera.**—Son of **Suddhodana** and **Mahāpajāpatī,** and therefore half-brother of the Buddha.[1] On the third day of the Buddha's visit to **Kapilavatthu,** after the Enlightenment, the Buddha went to Nanda's house, where festivities were in progress in honour of Nanda's coronation and marriage to **Janapadakalyāṇī Nandā.** The Buddha wished Nanda good fortune and handed him his bowl to be taken to the vihāra. Nanda, thereupon, accompanied the Buddha out of the palace. Janapadakalyāṇī, seeing him go, asked him to return quickly. Once inside the vihāra, however, the Buddha asked Nanda to become a monk, and he, unable to refuse the request, agreed with reluctance. But as the days passed he was tormented with thoughts of his beloved, and became very downcast and despondent, and his health suffered. The Buddha suggested that they should visit the Himālaya. On the way there, he showed Nanda the charred remains of a female monkey and asked him whether Janapadakalyāṇī were more beautiful than that. The answer was in the affirmative. The Buddha then took him to **Tāvatiṃsa** where **Sakka,** with his most beautiful nymphs, waited on them. In answer to a question by the Buddha, Nanda admitted that these nymphs were far more attractive than Janapadakalyāṇī, and the Buddha promised him one as wife if he would live the monastic life. Nanda was all eagerness and readily agreed. On their return to **Jetavana** the Buddha related this story to the eighty chief disciples, and when they questioned Nanda, he felt greatly ashamed of his lust-

[1] He was only a few days younger than the Buddha, and when the Buddha's mother died, Pajāpatī gave her own child to nurses and suckled the Buddha herself (AA. i. 186).

fulness. Summoning all his courage, he strove hard and, in no long time, attained arahantship. He thereupon came to the Buddha and absolved him from his promise.[2] When the Buddha was told of Nanda's arahantship by a devatā, he related the **Saṅgāmāvacara Jātaka** (*q.v.*) to show how, in the past, too, Nanda had been quick to follow advice. He also related the story of **Kappaṭa** (*q.v.*) and his donkey to show that it was not the first time that Nanda had been won to obedience by the lure of the female sex. The male donkey in the story was Nanda and the female donkey Janapadakalyāṇī.[3] Nanda is identified with the sub-king (*uparājā*) in the **Kurudhamma Jātaka** (*q.v.*).

Later, on seeing how eminently Nanda was trained in self-control, the Buddha declared him chief among his disciples in that respect (*indriyesu guttadvāraṇaṃ*). Nanda had aspired to this eminence in the time of **Padumuttara** Buddha. In the time of **Atthadassī** Buddha he was a tortoise in the river **Vinatā**, and, seeing the Buddha on the bank waiting to cross, he took him over to the other side on his back.[4] He is said to have been called Nanda because his birth brought joy to his kinsmen. The Apadāna[5] says he was of golden hue, as reward for a gift of a costly robe given by him to Padumuttara. One hundred thousand kappas ago he became king four times under the name of **Cela**. Sixty thousand kappas ago he was again king in four births, under the name of **Upacela**. Later, five thousand kappas ago, he was four times cakkavatti, and his name then, too, was **Cela**.

Nanda was very beautiful, and was only four inches shorter than the Buddha. He once wore a robe made according to the dimensions of the Buddha's robe. Discovering this, the Buddha chided him for his presumption.[6] The Aṅguttara Nikāya[7] contains a discourse in which the Buddha discusses Nanda's claim to have achieved self-control in all things.

He is probably to be identified with **Taraṇiya** Thera of the Apadāna.[8]

[2] Thag. 157 f.; J. i. 91; ii. 92 ff.; Ud. iii. 2; DhA. i. 96-105; UdA. 168 ff.; SNA. 273 f.

[3] DhA. i. 103 f.

[4] A. i. 25; AA. i. 174 f.; ThagA. i. 276 ff.

[5] i. 57.

[6] Vin. iv. 173; perhaps this is another version of the story found at S. ii. 281. There, Nanda is said to have donned a robe which was pressed on both sides, painted his face, and gone to see the Buddha, carrying a bright bowl. The Buddha chided him, and Nanda thereupon became a forest-dweller and a rag-robeman. Buddhaghosa (SA. ii. 174) says that Nanda dressed himself up in order to evoke some comment from the Buddha —either approval, so that he might dress thus for the remainder of his life, or censure, in which case he would put on rag robes and dwell in the forest.

[7] A. iv. 166 f.

[8] ii. 428; *cp.* ThagA. i. 277.

2. **Nanda.**—Called **Nanda-māṇava.** One of the chief disciples of **Bāvarī**; he visited the Buddha. His conversation with the Buddha is recorded in the **Nanda-māṇavapucchā** (*q.v.*). Later, he became an arahant.[1]

[1] SN. vs 1007, 1124.

3. **Nanda.**—Called **Nanda-Gopālaka.** He was a cowherd of **Kosambī.** One day he heard the Buddha preach to the monks, using as simile a log of wood—how, in certain circumstances, it finds its way direct to the sea—and how, similarly, a monk may reach nibbāna. Nanda asked permission to join the Order. But the Buddha insisted that he should first return the cattle, for which he was responsible, to their owners. Nanda did so, and was then ordained, becoming an arahant soon after.[1]

[1] S. iv. 181.

4. **Nanda Thera.**—An arahant. In the past he was once a hunter, and, while wandering in the forest, he saw a Paccēka Buddha named **Anuruddha.** He built for the Buddha a hut thatched with lotus-flowers, and, having listened to the Buddha's preaching, became a monk. Soon after he fell ill, died, and was born in **Tusita.** He possessed the power of travelling through the air and of walking over the sea. In this birth he visited the Buddha and questioned him regarding the "further shore." At the end of the conversation he became an arahant.[1]

He is probably identical with No. 3 above.[2]

[1] Ap. ii. 350 f.

[2] See DA. i. 122, where Nanda-Gopālaka's questions are given; these seem to correspond with Nanda Thera's questions about the "further shore."

5. **Nanda.**—A herdsman of **Anāthapiṇḍika,** living in **Sāvatthi.** He was rich and tended the king's cattle as well. He often went to Anāthapiṇḍika's house with gifts, and there he saw and heard the Buddha. He invited the Buddha to his house, but his invitation was not accepted for some time, until his wisdom should be ripe. But at last the Buddha paid him a visit, lasting seven days, and Nanda entertained him and his monks with the choicest foods. On the seventh day the Buddha preached to him and he became a sotāpanna. He accompanied the Buddha part of the way back to the vihāra, but, on his return journey, was killed by a hunter's arrow.[1]

[1] DhA. i. 322 f.

6. **Nanda-māṇava.**—A former incarnation of **Subhūti Thera** (*q.v.*) in the time of **Padumuttara** Buddha. He was a *mahāsāla*-brahmin of **Haṃsavatī,** and later became an ascetic at the head of forty-four thousand Jaṭilas. After thirty thousand years, Padumuttara visited him in the forest, and, later, ten thousand of his followers joined the Buddha. Nanda provided them all with seats made of heavenly flowers, the Buddha's being one league in height. Nanda stood by the Buddha for seven days, holding an umbrella made of flowers. Nanda and the rest of his disciples joined the Order, and all except Nanda became arahants, he being born in the Brahma-world after death. Later, for five hundred births he was a forest-dweller living alone on Mount **Nisabha** in Himavā. He was king of the devas for eighty births.[1] He evidently belonged to the **Kosiya-gotta.**[2]

[1] Ap. i. 67; ThagA. i. 17 f.; AA. i. 124 f. [2] Ap. i. 67.

7. **Nanda.**—A disciple of a Pacceka Buddha named **Sabbābhibhū.** The Bodhisatta was then a drunkard, named **Munāli,** and abused Nanda. It was a result of this that **Ciñcā** slandered the Buddha (**Gotama**).[1]

[1] Ap. i. 299; UdA. 264.

8. **Nanda.**—A devaputta who visited the Buddha and had a conversation with him.[1]

[1] S. i. 62.

9. **Nanda.**—One of the three palaces occupied by **Vipassī** Buddha in his last lay-life.[1]

[1] Bu. xx. 24.

10. **Nanda.**—One of the chief lay supporters of **Sikhī** Buddha.[1] *v.l.* **Canda.**

[1] BuA. 204.

11. **Nanda.**—King of Benares, a former birth of **Mahā Kassapa.** He belonged to a poor family, but, owing to his merit in having covered **Kassapa** Buddha's cetiya with a golden coverlet, he came to be crowned king of Benares. He had a *kapparukkha,* which provided him and his subjects with divine robes. With the help of his queen—who became **Bhaddakapilā** in this life—he held a great almsgiving to five hundred Pacceka Buddhas, led by **Mahāpaduma,** and entertained them up to the time of their death. Nanda was away, quelling a frontier rebellion, at the time of their death. On his return, he gave over his kingdom

to his eldest son and became an ascetic.[1] Nanda's wealth was proverbial.[2]

[1] Ap. ii. 582; ThagA. ii. 139 ff.; SA. ii. 140 f.; the story is also found at PvA. 73 ff.; there it is said that Nanda was granted divine clothes because he had once given his shawl to a Pacceka Buddha for a robe; see also ThigA. 72.

[2] *E.g.*, Pv. ii. 1 (vs. 16), iii. 2 (vs. 16).

12. **Nanda.**—One of the chief lay supporters of **Maṅgala** Buddha.[1]

[1] Bu. xxii. 25.

13. **Nanda.**—Generally known as **Nanda Vaccha.** Mentioned in a list of well-known leaders of the **Ājīvakas.** They were declared by **Pūraṇa Kassapa,** in his classification of the *chaḷabhijātas*, to be *parama-sukkābhijātas.*[1] There seems to be some uncertainty as to Nanda's name. The list in which the name occurs runs as follows: Nanda Vaccho, Kiso Saṅkicco, Makkhali Gosālo. The Sutta Nipāta Commentary[2] seems to treat Nanda and Vaccha as two distinct persons. The Majjhima Commentary,[3] however, says that Nanda was his personal name and Vaccha that of his gotta.

The austerities practised by Nanda Vaccha are detailed in the **Mahā Saccaka Sutta.**[4] Elsewhere[5] the Buddha is reported as saying that though the Ājīvakas had existed for a long time, they had only produced three distinguished leaders: Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla.

[1] A. iii. 384; DA. i. 162; SNA. i. 372, etc.; but see MA. ii. 632, where they rank lower than the Ājīvakas, who are there considered as the *parama-sukkābhijātas*.

[2] SNA. i. 372.

[3] MA. i. 463; see also M. i. 524.

[4] M. i. 238.

[5] *Ibid.*, 524.

14. **Nanda.**—A slave, born in this life as the co-resident of **Sāriputta.** For his story see the **Nanda Jātaka.**

15. **Nanda.**—A brahmin of **Takkasilā,** learned in the Vedas, who supported his parents. He related four verses to **Jayaddisa,** seated on a throne, and earned four thousand pieces of money. For details see the **Jayaddisa Jātaka.**[1]

This is evidently the same story as that related in the **Mahā Sutasoma Jātaka.**[2] There Nanda is said to have learnt the stanzas from **Kassapa** Buddha, and to have come expressly to **Indapatta** in order to teach them to **Sutasoma.** Nanda is identified with **Ānanda.**[3]

[1] J. v. 23 ff.

[2] J. v. 476 f., 483.

[3] *Ibid.*, 511. For details see Mahā Sutasoma Jātaka.

16. **Nanda.**—Called **Nandakumāra.** A brahmin ascetic, brother of the Bodhisatta in his birth as **Sona.** Nanda is identified with **Ānanda.** For details see **Sona-Nanda Jātaka.**[1]

[1] J. v. 312 ff.

17. **Nanda.**—A brahmin, mentioned in the *Milindapañha*[1] as having been swallowed up by the earth for having insulted the Buddha and his disciples.

[1] p. 101. This probably refers to the brahmin **Ānanda** (*q.v.*) who raped **Uppalavaṇṇā** (DhA. ii. 49); this is confirmed by MA. ii. 814, where Uppalavaṇṇā's seducer is called **Nanda-māṇavaka.**

18. **Nanda.**—See **Nandopananda.**

19. **Nanda Kumāputta Thera.**—He was born in **Veḷukaṇḍa** in **Avanti** and his mother was **Kumā.** Having heard **Sāriputta** preach, he entered the Order, visiting the Buddha later. From the Buddha he obtained a formula of meditation and became an arahant.[1] He had a friend named **Sudanta** (also called **Vāsula**) who, too, became an arahant.[2] In the time of **Vipassī** Buddha, Nanda was an ascetic, and, having seen the Buddha in the royal park at **Bandhumatī,** gave him oil to massage his feet. He is probably to be identified with **Abbhañjanadāyaka** of the Apadāna.[3]

[1] Thag. vs. 36; ThagA. i. 100. [2] *Ibid.*, 101. [3] Ap. ii. 456.

20. **Nanda.**—Nine kings, called the **Nava-Nandā,** reigned in India after the dynasty of **Kālāsoka** and his sons.[1] The first of the Nava-Nandā was a bandit who captured the throne. Their names are given in the *Mahābodhivaṃsa*[2] as follows: Uggasena-Nanda, Panduka-Nanda, Paṇḍugati-Nanda, Bhūtapāla-Nanda, Raṭṭhapāla-Nanda, Govisāṇaka-Nanda, Dasasiddhaka-Nanda, Kevaṭṭa-Nanda and Dhana-Nanda. The last was killed by **Candagutta** with the help of **Cāṇakka,** and his throne was seized. The nine Nandas together reigned for twenty-two years.

[1] Mhv. v. 15. [2] p. 98; for details see MṬ. 177-9.

21. **Nanda.**—There were once two butchers named **Nanda.** One day they killed a cow, and the younger asked that he might take the head and the tail as he had many children. The elder refused and was killed by the other. But the murderer had no peace of mind thereafter, and, on his death, was born in hell.[1]

[1] ItvA. 82; also AA. i. 295; but here the names are not mentioned.

22. **Nanda.**—A distinguished monk in the time of **Parakkamabāhu I.** He lived in the **Selantara** monastery, and was appointed Head of the three fraternities in **Rohaṇa.**[1]

[1] Cv. lxxviii. 10.

23. **Nanda.**—A butcher who killed cattle for fifty years. One day, having no meat, he cut off the tongue of a living ox, fried it and started eating it. His own tongue fell on to his plate. He died in great agony and was born in hell.[1]

[1] MA. ii. 814.

24. **Nanda.**—The **Isigili Sutta** mentions four Pacceka Buddhas of this name.[1]

[1] M. iii. 70.

25. **Nanda.**—See *s.v.* **Nandaka.**

Nanda Jātaka (No. 39).—The Bodhisatta was once born as a squire, and he had as friend another squire who was old and whose young wife bore him a son. In order that the son might not be deprived of his wealth, the old squire took his slave **Nanda** into his confidence and buried the money, charging Nanda to deliver it to his son after his death. The old man died and, at his mother's suggestion, the son asked Nanda to show him where the wealth was buried. Nanda took him to the place in the forest, but as soon as he started digging, the thought of being able to get the money for himself so elated him that he started abusing his master. The young man pretended not to hear, and said they would go some other time. Several times the same thing happened, and at last the son decided to consult his father's friend, the Bodhisatta. The latter told him to note where Nanda started digging, and then to dig there himself and so get the treasure. This he did and found the money, which he made Nanda carry home.

The story was related in reference to a co-resident of **Sāriputta.** He was by nature very modest, but when he went on tour the attentions he received made him proud and insolent. He is identified with Nanda of the Jātaka.[1]

[1] J. i. 224 ff.

Nanda Vagga.—The third chapter of the Udāna.[1]

[1] Ud. 21-33.

1. **Nanda Sutta.**—**Nanda-devaputta** visits the Buddha and recites a stanza to the effect that men should acquire merit in order to obtain bliss. The Buddha tells him that men should rather aspire to final peace.[1]

[1] S. i. 62; *cp.* S. i. 2, where the same verses are given.

2. **Nanda Sutta.**—Records the incident of the chiding of **Nanda Thera** (see **Nanda** 1) by the Buddha for wearing attractive robes and painting his eyes.[1]

[1] S. ii. 281.

3. **Nanda Sutta.**— The Buddha relates how **Nanda Thera** is eminent in his restraint of the senses, his moderation in food, his wakefulness and his mindfulness.[1]

[1] A. iv. 166 ff.

1. **Nandaka** (*v.l.* **Nanda**) **Thera.**—A householder of **Sāvatthi.**[1] Having entered the Order after hearing a sermon of the Buddha, he developed insight and soon attained arahantship. Once, at the Buddha's request, he preached a sermon to the nuns; on the first day they became sotāpannas, and, on the second, five hundred of them attained arahantship. From that time the Buddha declared him foremost among exhorters of the nuns.[2] The *Theragāthā*[3] contains several verses uttered by him to a woman to whom he was once married. She met him begging alms in Savatthi and smiled to him with sinful heart.

His aspiration after eminence was formed in the time of **Padumuttara** Buddha, when he heard a disciple of that Buddha declared foremost among exhorters of nuns. He offered the Buddha a very costly robe and illuminated his bodhi-tree. In the time of **Kakusandha** Buddha he was a *karavīka*-bird and delighted the Buddha with his song. Later, he was a peacock, and sang three times daily at the door of a Pacceka Buddha's cell.[4]

[1] The Apadāna (ii. 499) says he belonged to a rich clan of merchants and that he entered the Order at the ceremony of dedication of Jetavana.

[2] A. i. 25. The sermon he preached is known as the **Nandakovāda Sutta** (*q.v.*). The Aṅguttara Commentary (i. 173) says that the nuns were Sākyan maidens who had entered the Order with Pajāpatī. At first Nandaka was reluctant to preach to them, they having been his wives in a previous birth when he was king, and he feared the calumny of his colleagues who might suggest that he wished to see his former companions. He, therefore, sent another monk in his place; but the Buddha, knowing that only Nanda's preaching would effect the nuns' release, insisted on his going.

[3] vs. 279-82.

[4] ThagA. i. 384 f. The Apadāna verses given in this context differ from those given in the Apadāna itself (ii 499 f.).

The Aṅguttara Nikāya attributes two discourses to Nandaka. The first[5] was preached at the **Migāramātupasāda** and takes the form of a discussion with **Sāḷha,** Migāra's grandson, and **Rohaṇa, Pekkhuṇiya's** grandson—on greed, covetousness, malice and delusion, and the benefits following their destruction. The second discourse is a sermon addressed to the monks at the waiting-hall at Jetavana. It is said that the Buddha was attracted to the spot by the sound of Nandaka's preaching, and, finding the door locked, stood for a long time outside, listening.[6] When his back began to ache he knocked at the door, and, having entered, told Nandaka that he had been waiting until the end of his discourse to speak to him. Nandaka expressed his regret that he should have kept the Buddha waiting and pleaded ignorance of his presence. The Buddha, conscious of Nandaka's remorse, went on to praise his sermon, and said that the preaching of such sermons was the duty of all pious monks. When the Buddha left, Nandaka resumed his sermon, and told his audience of the five results of listening to the Dhamma in due season.

The Majjhima Commentary[7] states that Nandaka was once the leader of a guild of five hundred slaves of Benares and that **Pajāpatī Gotāmī** was his wife. One day, while fetching water, his wife noticed five hundred Pacceka Buddhas enter the city, and, on her return, she witnessed their departure. On enquiry, she learnt that they had applied to a merchant for lodgings for the rainy season, but that he had been unable to help. She undertook the care of them and, having enlisted the support of all her companions and their husbands, she and her husband ministered to the Pacceka Buddhas. As a result, they were born together as man and wife for many births, as were their helpers. In one birth Nandaka was king, and all the women became his wives. In this birth, the women were born as Pajāpatī's companions, and they left the world in her company. To them was the **Nandakovāda Sutta** preached.

[5] A. i. 193 f. See *s.v.*, **Sāḷha.**
[6] A. iv. 358 ff.; throughout the three watches of the night says the Commentary (AA. ii. 794; also MA. i. 348).
[7] ii. 1019.

2. **Nandaka Thera.**—A householder of **Campā** and younger brother of **Bharata Thera.** When these two heard that **Soṇa Koḷivisa** had left the world—and he so delicate—they too renounced household life. Bharata soon acquired sixfold *abhiññā,* and, wishing to help Nandaka, came to him and discoursed on insight. A caravan passed by, and an ox, unable to pull his cart through a boggy place, fell down. The caravan leader had him released and fed with grass

and water. He was then able to pull the cart out. Bharata drew Nandaka's attention to the incident, and the latter, making that his subject of meditation, soon attained arahantship.[1]

In the time of **Sikhī** Buddha, Nandaka was a woodsman, and one day, while wandering about, he saw the Buddha's cloistered walk. Pleased with its appearance, he scattered sand over it.[2]

[1] Thag. 173 f.; ThagA. i. 299 f. [2] Ap. ii. 418.

3. **Nandaka.**—A yakkha. One day, while travelling through the air with his friend, he saw **Sāriputta** sitting in samādhi, his head newly shaved. Ignoring his friend's warning, Nandaka knocked Sāriputta on the head; the former immediately fell down, his body aflame, and was swallowed up in hell.[1]

[1] MA. ii. 814; Mil. 100; the incident is related at Ud. iv. 4 (UdA. 244 ff.) and referred to in ThagA. ii. 116, but the yakkha's name is not given. The blow was hard enough to kill an elephant seven or eight cubits high or shatter a rock. Sāriputta was outside **Kapota-Kandarā, Moggallāna** being near by.

4. **Nandaka.**—A minister of the **Licchavis.** See **Nandaka Sutta** (2).

5. **Nandaka.**—General of **Piṅgala,** king of **Suraṭṭha,** who reigned some two hundred years after the Buddha's death. Nandaka was a Nihilist, and, after death, was born as a *vemānikapeta* in the **Vindhyā** forest. His daughter, **Uttarā,** was a pious woman, and gave alms in his name to an arahant monk. Thereupon Nandaka attained celestial happiness. Wishing to liberate Piṅgala from his Nihilist views, Nandaka waited for him on his return from a conference with **Dhammāsoka,** and, having led the king to his abode, ministered to him. Then, revealing his identity, Nandaka advised the king to follow the Buddha's teaching.[1]

[1] Pv. iv. 3; PvA. 244 ff.

1. **Nandaka Sutta.**—Records the incident of the Buddha listening to the preaching of **Nandaka** and the continuation of Nandaka's sermon.[1] See **Nandaka** (1).

[1] A. iv. 358 ff.

2. **Nandaka** (or **Licchavi**) **Sutta.**—**Nandaka,** minister of the **Licchavis,** visits the Buddha at the **Kūṭāgārasālā** in **Vesālī.** The Buddha tells him that the Ariyan disciple, possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and having Ariyan virtues, is assured of enlightenment and happiness. During the conversation, a man comes to tell Nandaka that his bath is ready. Nandaka sends

him away, saying that the inner washing—loyalty to the Buddha—is far more important.[1]

[1] S. v. 389.

Nandakovāda Sutta.—Preached at the **Rājakārāma,** at the Buddha's special request, by **Nandaka** (*q.v.*), to five hundred nuns led by **Pajāpatī.** The first part of the sermon is a catechism, the second is more explanatory, and contains various similes illustrating the impermanence of the senses and of sense-objects. The sermon ends with the seven *bojjhaṅgas.* After the sermon the nuns visit the Buddha who, seeing that their minds are not quite ripe, asks Nandaka to repeat the sermon to them the next day. Nandaka does so, and their enlightenment is assured.[1]

[1] M. iii. 270 ff.; *cf.* J. ii. 392, where it says the nuns became arahants at the conclusion of the sermon.

Nandagopā.—A serving-woman of **Devagabbhā.** Her husband was **Andhakaveṇhu.** She bore ten daughters, their births coinciding with those of ten sons to Devagabbhā, and exchanged her daughters for the latter's sons. These, because they were adopted by her husband, came to be known as **Andhaveṇhudāsaputtā.**[1]

[1] J. iv. 79 ff.

" Nandati " Sutta.—A deva visits the Buddha and tells him of various sources of gladness—children, cattle and sense-pleasures. The Buddha replies that these are really all sources of sorrow.[1]

[1] S. i. 6; *cp. ibid.,* 107.

Nandatissārāma.—A monastery in Ceylon built by **Kaṇiṭṭhatissa.**[1]

[1] Mhv. xxxvi. 14.

Nandana.—A devaputta who visited the Buddha at **Sāvatthi** and asked him questions regarding virtue, wisdom, etc. The Buddha answered them, and he went away satisfied.[1]

[1] S. i. 52.

Nandana Vagga.—The second chapter of the **Devatā Saṃyutta.**[1]

[1] S. i. 5-13.

1. **Nandana Sutta.**—The Buddha tells the monks at **Jetavana** how once a deva, surrounded by celestial sensuous enjoyments in **Nandanavana,** declared that no one, who had not seen the Nandana-grove,

understood real bliss. But another deva, standing by, reminded him that all saints had declared such enjoyments to be vain and impermanent.[1]

[1] S. i. 5.

2. **Nandana Sutta.**—Records the conversation between the deva-putta **Nandana** and the Buddha.[1]

[1] S. i. 52.

3. **Nandana Sutta.**—Same as "**Nandati**" **Sutta** (*q.v.*), except that here it is **Māra** who utters the first verse.[1]

[1] S. i. 107.

Nandana-pariveṇa.—A monastery built in **Devanagara** by **Virabāhu,** nephew of **Parakkamabāhu II.**[1]

[1] Cv. lxxxiii. 50.

Nandana-pokkharaṇī.—A lake of great splendour in **Nandanavana,** having one hundred bathing-places and one thousand inlets, and covered with the five kinds of lotus.[1]

[1] J. ii. 189; *cp.* **Nandā-pokkharaṇī.** Elsewhere (*e.g.*, J. vi. 333) it is called **Nandanavana-pokkharaṇī.**

1. **Nandanavana.**—The chief of the parks in **Tāvatiṃsa,** where the inhabitants of Tāvatiṃsa, headed by **Indra,** go for their amusement.[1] Cakkavatti-kings are born in Tāvatiṃsa after death and spend their time in Nandanavana.[2] It is said[3] that there is a Nandanavana in each deva-world. The devas go there just before their death and disappear in the midst of their revels. Thus, the Bodhisatta went to Nandanavana in the **Tusita**-world before his "descent" into **Mahāmāyā's** womb.[4] In Nandanavana is a lake called **Nandana** (*q.v.*),[5] and evidently also a palace called **Ekapuṇḍarīkavimāna.**[6] Nandanavana was so called because it awoke delight in the hearts of all who visited it.[7] Sometimes ascetics, like **Nārada,**[8] possessed of great *iddhi*-power, would spend their siesta in the shadow of the grove.

[1] *E.g.*, DhA. ii. 266; A. iii. 40; J. vi. 240; VvA. 7, 34, 61, etc.; PvA. 173, 176, 177, etc.; Mtu. i. 32, etc.
[2] S. v. 342.
[3] *E.g.*, J. i. 49.
[4] J. i. 50; see also J. vi. 144.
[5] J. ii. 189.
[6] MṬ. 568.
[7] J. v. 158.
[8] *Ibid.*, 392.

2. **Nandanavana.**—A park in **Anurādhapura** between the **Mahāmeghavana** and the southern wall of the city. **Mahinda** preached there,

to the assembled populace, the **Bālapaṇḍita Sutta,** the day after his arrival in Anurādhapura. Later, on successive days, he preached the **Āsīvisūpama,** the **Anamatagga,** the **Khajjaniya,** the **Gomayapiṇḍī** and the **Dhammacakkappavattana Suttas.** On the occasions of the preaching of these various suttas, thousands of people attained to various fruits of the Path, and, because the park was the first centre from which Mahinda radiated a knowledge of the Buddha's teaching, it came to be called the **Jotivana,** by which name it was known later.[1]

[1] Mhv. xv. 1, 4, 176, 178, 186, 195, 197, 199, 202; Dpv. xiii. 11, 12, 14, 15; xiv. 12, 17, 44, 46; Sp. i. 80-82.

3. **Nandanavana.**—A private park in **Pulatthipura,** laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxiii. 97; lxxix. 2.

Nandanavimāna Vatthu.—A story of a man who looked after his parents and continued to do so after his marriage. He was later born in **Tāvatiṃsa,** where he was visited by **Moggallāna.**[1]

[1] Vv. vii. 2; VvA. 300 f.

Nandamāṇava-pucchā.—The questions asked of the Buddha by **Nandamāṇava,** pupil of **Bāvarī,** and the Buddha's replies thereto. It forms the seventh sutta of the **Parāyaṇa Vagga**[1] and is commented upon in the **Cullaniddesa.**[2]

[1] SN. vs. 1077-83. [1] CNid. 26 ff.

Nandamātā.—See **Uttarā Nandamātā** and **Velukaṇṭakī Nandamātā.**

Nandamātā Sutta.—Gives the story of the encounter between **Velukaṇṭakī Nandamātā** (*q.v.*) and **Vessavaṇa.**[1]

[1] A. iv. 63 ff.

Nandamāla.—An eminent Buddhist monk of Burma in the latter half of the eighteenth century. He took a prominent part in the Pārupaṇa-Ekaṃsika controversy and was appointed by the king Mahādhammarājādhirāja as Head of the Buddhist Saṅgha. He wrote the **Sāsanasuddhidīpikā.**[1]

[1] Bode: *op. cit.*, 73.

Nandamūlapabbhāra.—A mountain cave in **Gandhamādana.** It is the residence of Paccekа Buddhas and has three caves: **Suvaṇṇaguhā,**

Maṇiguhā and **Rajataguhā.** In front of the Maṇiguhā stands the **Mañjūsaka**-tree.[1] The mountain is in the northern Himālayas.[2]

[1] SNA. i. 66; DhA. i. 226; J. ii. 195; etc. [2] J. iv. 367.

Nandarājā and **Nandarājadevī.**—See **Nanda** (11).

Nandarāmā.—One of the chief women supporters of **Paduma Buddha.**[1]

[1] Bu. ix. 23.

Nandavaccha.—See **Nanda** (13).

Nandavatī.—A nun, sister of **Thullanandā.** Her other two sisters were **Nandā** and **Sundarīnandā.** They were all married to the same brahmin and all left the world after his death.[1]

[1] Vin. iv. 211, 259.

Nandasārathī.—Chief warrior of **Eḷāra.** He was killed by **Veḷusumana.**[1]

[1] MṬ. 315.

Nandasena.—An Upāsaka of a village near **Sāvatthi.** His wife, **Nandā,** was a wicked woman and, after death, became a peta. When she revealed herself to him Nandasena gave alms in her name, and she gained happiness.[1]

[1] Pv. ii. 4; PvA. 89 ff.

1. **Nandā.**—Chief woman disciple of **Dīpaṅkara** Buddha.[1]

[1] Bu. ii. 214; J. i. 29.

2. **Nandā.**—One of the four wives of **Magha.** When Magha and his friends built their hall, **Nandā** had a pond built in the grounds. As a result, she was reborn as the mate of **Sakka,** and the **Nandāpokkharaṇī** came into existence on account of her merit.[1]

[1] J. i. 201 ff.; DhA. i. 269 f.

3. **Nandā.**—Three daughters of the Bodhisatta in one of his births. For details see the **Suvaṇṇahaṃsa Jātaka.**

4. **Nandā.**—Daughter of **Candakumāra.**[1]

[1] J. vi. 134.

5. **Nandā.**—A nun, sister of **Thullanandā** (*q.v.*). Her other two sisters were **Nandavatī** and **Sundarīnandā.**[1]

[1] Vin. iv. 211, 259.

6. **Nandā Therī.**—Declared by the Buddha[1] to be foremost among nuns in meditative power (*jhāyīnaṃ*). She was the daughter of **Suddhodana** and **Pajāpatī** and was therefore sister of **Nanda Thera.**

She is evidently to be identified with **Sundarīnandā** (*q.v.*).

There were three therīs[2] of the name of Nandā who were ordained with Pajāpatī: Nandā, sister of Nanda Thera (also evidently called **Sundarīnandā** and sometimes **Rūpanandā** and even **Janapadakalyānīnandā**),[3] **Abhirūpānandā** (daughter of **Khema** the Sākyan)[4] and **Janapadakalyānīnandā** (evidently sometimes also called Rūpānandā).[5] The legends about them seem to have been confused from very early times.

[1] A. i. 25. [2] SNA. i. 241. [3] *E.g.*, AA. i. 198; and ThigA. 80. [4] See *s.v.* [5] *E.g.*, DhA. iii. 113 f.

7. **Nandā.**—A nun (evidently distinct from No. 6) mentioned as having died at **Ñātika** and having been reborn spontaneously in the **Suddhāvāsā,** there to pass away, never to return.[1]

[1] D. ii. 91; S. v. 356 f.

8. **Nandā.**—One of the chief women supporters of **Kakusandha Buddha.**[1]

[1] Bu. xxiii. 22.

9. **Nandā.**—Daughter of King **Ānanda** of **Haṃsavatī** and half-sister of **Padumuttara** Buddha. She was a previous birth of **Sakulā** (**Pakulā**) **Therī** (*q.v.*).[1]

[1] ThigA. 91, 92.

10. **Nandā Therī.**—An arahant. Sister of King **Kālāsoka.** She was instrumental in winning the king's support for the orthodox monks, when he was inclined to favour the heretics.[1]

[1] Mhv. iv. 38 ff.; probably the same as Dpv. xviii. 10.

11. **Nandā.**—Wife of **Nandasena** (*q.v.*).

12. **Nandā.**—One of the palaces occupied by **Paduma** Buddha in his last lay life.[1]

[1] Bu. ix. 17.

13. **Nandā.**—A palace occupied by **Sujāta** Buddha in his last lay life.[1]

[1] Bu. xiii. 21.

14. **Nandā.**—Probably the name of a celestial female musician, attendant of **Indra.**[1]

[1] Vv. ii. 10; iv. 25; but see PvA. (372), note on p. 93 (l. 23).

15. **Nandā.**—The collective name of the nine **Nandas** (see **Nanda** 20) who ruled after the ten sons of **Kālāsoka.**[1]

[1] Mhv. v. 15.

Nandādevī.—Chief queen of **Cūḷani-Brahmadatta,** king of **Pañcāla.** She is identified with **Yasassikā.**[1]

[1] J. vi. 434 ff., 478; for details see **Mahāummagga Jātaka.**

Nandāpokkharaṇī.—A lake, five hundred leagues in extent, in the **Nandanavana** in **Tāvatiṃsa,** which arose there as the result of the merit of **Nandā,** wife of **Magha.**[1] *v.l.* **Nandanapokkharaṇī** (*q.v.*).

[1] J. i. 204, 205; vi. 132, 232, 531; DhA. i. 275.

Nandāmūlakagāma.—A village in Ceylon near **Āḷisāra,** mentioned in the campaigns of **Parakkamabāhu I.** There was a castle there captured by **Māyāgeha.**[1]

[1] Cv. lxx. 164.

1. **Nandārāma.**—The pleasaunce in which **Dīpaṅkara** Buddha preached his first sermon. It was also the scene of his death.[1] *v.l.* **Sunandārāma.**

[1] Bu. ii. 212, 220.

2. **Nandārāma.**—The place where **Padumuttara** Buddha died.[1]

[1] Bu. xi. 31.

3. **Nandārāma.**—A pleasaunce in **Sunandavatī** where **Tissa** Buddha died.[1] *v.l.* **Sunandārāma.**

[1] Bu. xviii. 28; BuA. 192.

Nandika.—A Damiḷa chieftain of **Nandigāma.**[1]

[1] Mhv. xxv. 14.

Nandikkhaya Vagga.—The sixteenth chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 142-8.

1. **Nandikkhaya Suttā.**—Two discourses on the destruction of the lure of lust, through realizing the impermanence of the khandhas.[1]

[1] S. iii. 51.

2. **Nandikkhaya Suttā.**—Four discourses on the destruction of the lure of lust, through realizing the impermanence of sense-organs and the objects of sense.[1]

[1] S. iv. 142.

Nandigāma.—A village, evidently near **Kacchakatittha,** on the **Mahāvālukanadī.**[1] There was once a **Damiḷa** stronghold there, guarded by **Nandika. Duṭṭhagāmaṇī** killed Nandika and captured the fort.[2] Later, **Subha** erected a vihāra there.[3] The stronghold is also mentioned in the account of the campaigns of **Parakkamabāhu I.**[4]

[1] MT. 472.
[2] Mhv. xxv. 14.
[3] *Ibid.*, xxxv. 58.
[4] Cv. lxxii. 44.

Nandicakka.—An Elder who came to Ceylon at the head of a chapter of monks from **Rakkhaṅga,** at the request of King **Vimaladhammasūriya,** in order to confer the *upasampadā* ordination on the monks of Ceylon.[1]

[1] Cv. xciv. 15.

Nandipadmara.—A Damiḷa chief, ally of **Kulasekhara;** he was captured by the Sinhalese forces.[1]

[1] Cv. lxxvii. 86.

Nandimitta.—See **Nandhimitta.**

1. **Nandiya Thera.**—He belonged to a Sākyan family of **Kapilavatthu,** and was called Nandiya because his birth brought bliss. He left the world at the same time as **Anuruddha, Kimbila** and the others, and he soon attained arahantship. Thereafter he dwelt with his companions in the **Pācīnavaṃsamigadāya.**[1] It is said that **Māra** appeared before him in a terrible form, but Nandiya drove him away.

In the time of **Padumuttara** Buddha, Nandiya built an altar of sandalwood at the Buddha's *cetiya* and held great celebrations. Fifteen kappas ago Nandiya was eight times born as king under the name of **Saṃatta (Samagga).**[2] He is probably identical with **Saparivāriya** (*q.v.*) of the *Apadāna.*[3]

According to the *Mahāvastu*[4] Nandiya (Nandika) was the son of Śukrodana.

He was a special friend of **Kimbila.**[5]

[1] Vin. i. 350 f. It was to them that the Upakkilesa Sutta was preached (M. iii. 155). Later, they seem to have lived in the Gosiṅgasālavana (M. i. 205).
[2] Thag. 25; ThagA. 32 f.
[3] i. 172.
[4] iii. 177.
[5] ThagA. i. 275.

2. **Nandiya.**—A Sākyan layman, evidently to be distinguished from the above. He visited the Buddha at the **Nigrodhārāma** in **Kapilavatthu** and had a discussion with him on the different kinds of Ariyan disciple, the one who dwells in remissness and the one who is earnest.[1] Later, when the Buddha returned to **Sāvatthi** for the rainy season, Nandiya also went there, finding some business to do, and from time to time he visited the Buddha. At the end of the rains, when the Buddha and the monks were about to start on tour, Nandiya went to the Buddha and was taught the eleven conditions which lead to the destruction of evil.[2]

[1] S. v. 397 ff.; see also p. 403. [2] A. v. 334 ff.

3. **Nandiya.**—A householder of Benares. He was very pious and looked after his parents. When they wished him to marry **Revatī**, he refused because she belonged to a family of unbelievers. But when Revatī offered to help Nandiya in all his work, he agreed and they were married. When Nandiya's parents died, leaving him very rich, he used the money to feed the poor and needy. Later he built a quadruple hall in the great monastery at **Isipatana** and furnished it with great splendour. On the day of its dedication to the Buddha and the monks, as the water of donation fell on the Buddha's hand, there arose in **Tāvatiṃsa** a celestial mansion, measuring twelve leagues in each direction, for Nandiya's use. During one of **Moggallāna's** visits to Tāvatiṃsa he saw this mansion, and was told by many nymphs that they were awaiting Nandiya's arrival.[1] The Vimānavatthu Commentary[2] goes on to say that after a life devoted to good deeds Nandiya died, and was born in his celestial mansion, and that Revatī, on the death of her husband, stopped the gifts of alms, abused the monks, and was cast alive into the **Ussada-niraya** by the orders of **Vessavaṇa.**

[1] DhA. iii. 290 ff. [2] VvA. 222 f.

4. **Nandiya.**—A Paribbājaka who visits the Buddha at Jetavana and asks him the conditions for the attainment of nibbāna. The Buddha teaches him the Noble Eightfold Path.[1]

[1] S. v. 11.

5. **Nandiya.**—The Bodhisatta born as a monkey. For his story see the **Cūla-Nandiya Jātaka.**[1] He is also called **Mahā-Nandiya** to distinguish him from his brother.

[1] J. ii. 199 ff.

6. **Nandiya.**—The Bodhisatta born as a deer. See the **Nandiyamiga Jātaka.**[1]

[1] J. iii. 270 ff.

7. **Nandiya.**—A king of sixteen kappas ago; a former birth of **Tilamuṭṭhidāyaka.**[1]

[1] Ap. i. 235.

1. **Nandiya Sutta.**—The Paribbājaka **Nandiya** (see **Nandiya** 4) visits the Buddha and is instructed in the Noble Eightfold Path.[1]

[1] S. v. 11.

2. **Nandiya Sutta.**—The Sākyan **Nandiya** (**Nandiya** 2) visits the Buddha and learns the difference between the Ariyan disciple who is remiss and the one who is earnest.[1]

[1] S. v. 397 ff.

3. **Nandiya Sutta.**—**Nandiya,** the Sākyan, is taught by the Buddha hat the Ariyan disciple who is possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and who has the Ariyan qualities, is bound for enlightenment.[1]

[1] S. v. 403.

4. **Nandiya Sutta.**—Relates the visit of **Nandiya,** the Sākyan (**Nandiya** 2) to **Sāvatthi,** to be near the Buddha, and the instruction he receives from the Buddha at the end of the rainy season.[1]

[1] A. v. 334 ff.

Nandiyamiga Jātaka (No. 385).—The Bodhisatta was once born as a deer named **Nandiya** and looked after his parents. The king of **Kosala** was very fond of hunting, and his subjects, that they might be left in peace, planned to drive deer from the forest into a closed park where the king might hunt. Nandiya, seeing the men come, left his parents in the thicket and joined the deer who were being driven into the park so that his parents might not be seen. The deer agreed each to take his turn in being killed by the king. The Bodhisatta stayed on—even in spite of a message brought by a brahmin from his parents—though he could have escaped. But he wished to show his gratitude to the king who had supplied the deer with food and drink. When his turn came to be killed, he appeared fearlessly before the king, and by the power of his virtue the king's bow refused to shoot. The king thereupon realized Nandiya's goodness and granted him a boon. Nandiya asked for security for all living beings, and established the king in the path of virtue.

The story was related in reference to a monk who was blamed for looking after his parents. But the Buddha praised him.

The king of the story was **Ānanda,** and the brahmin who brought the message was **Sāriputta.**[1]

[1] J. iii. 270 ff.

Nandiyāvaṭṭa.—The name of a huge fish dwelling in the ocean.[1]

[1] AA. i. 265.

Nandivaḍḍha.—One of the chief lay supporters of **Anomadassī** Buddha.[1]

[1] Bu. viii. 24.

Nandivāpigāma.—A village in Ceylon, residence of **Dhātusena,** father of **Dāṭhānāma.**[1] **Gokaṇṇa,** officer of **Gajabāhu,** was once defeated there.[2] The village is perhaps identical with **Nandigāma.**

[1] Cv. xxxviii. 14. [2] *Ibid.*, lxx. 72.

1. **Nandivisāla.**—The Bodhisatta born as a bull. See the **Nandivisāla Jātaka.**

2. **Nandivisāla.**—A deva who visits the Buddha and converses with him on the nature of the body and its riddance.[1]

[1] S. i. 63; *cp. ibid.*, 15.

Nandivisāla Jātaka (No. 28).—Once the Bodhisatta was born as a bull in **Gandhāra** and was named **Nandivisāla.** When quite young, he was given to a brahmin, who fed him on delicacies and looked after him. When Nandi grew up, in order to show his gratitude to the brahmin, he suggested that he should draw one hundred carts for a wager. The brahmin boasted to his friends and had a wager with them. On the appointed day he loaded one hundred carts, lashed them together, and having tied Nandivisāla to the first, took his seat on the pole and, flourishing his goad, shouted, "Now, you rascal, pull." The bull, very offended, would not stir, and the brahmin lost his money. As he lay groaning in bed, Nandivisāla went to him and said that he should not have abused him. He then asked him to wager two thousand, and said that this time he would win. This the brahmin did, and the next day, having tied one hundred carts together, he yoked Nandivisāla to the first and stroked his back saying, "Now then, my fine fellow, pull." With one heave, Nandivisāla pulled the carts, and the last stood where the first had been. Nandivisāla's master received many presents in addition to the wager.

The story was related in reference to the taunts uttered by the **Chabbaggiyas** against the virtuous monks.

Ānanda was the brahmin of the story.[1] It was also related in connection with the **Yamakapāṭihāriya.**[2]

[1] J. i. 191 ff.; the story is also given at Vin. iv. 5. [2] DhA. iii. 213.

Nandivisāla Sutta.—Records the visit of the deva **Nandivisāla** (2) to the Buddha.[1]

[1] S. i. 63.

1. **Nandisena.**—Minister of **Assaka,** king of **Potali.** Nandisena is identified with **Sāriputta.** For details see the **Culla-Kāliṅga Jātaka.**[1]

[1] J. iii. 1 ff.

2. **Nandisena.**—Father of **Suppatiṭṭhitabrahmā,** and minister of **Duṭṭhagamaṇī.** His wife was **Sumanā.**[1]

[1] Dpv. xix. 9; MṬ. 528.

1. **Nanduttara.**—A brahmin, a former incarnation of **Soṇuttara** (*q.v.*). He lived in **Koṭigāma,** a league from **Payāga,** and offered hospitality to the Buddha and his monks. He saw the miracle performed by **Bhaddaji** in raising up the sunken palace of **Mahāpanāda** and showing the **Dussa-Thūpa,** and expressed the wish to possess similar power to procure relics held by others.[1]

[1] Mhv. xxxi. 5 ff.; *cf.* MṬ. 560.

2. **Nanduttara.**—Son of **Nārada** Buddha in his last lay-life. When the Buddha preached to him, eighty crores of people realized the Truth.[1]

[1] Bu. x. 9, 20.

Nanduttarā Therī.—She belonged to a brahmin family of **Kammāssadamma** and entered the Order of the **Niganṭhas.** She was a renowned speaker and travelled about India, challenging others to discussion. In the course of her wanderings she met **Moggallāna,** and was defeated in discussion by him. Acting on his advice, she became a bhikkhunī, and, soon after, an arahant.[1]

[1] Thig. vs. 87-91; ThigA. 87.

1. **Nandopananda.**—A Nāga-king, tamed by **Moggallāna.** The Buddha and five hundred monks, on their way to **Tāvatiṃsa** one morning, travelled over the Nāga-king's abode as he was having a meal. In anger, the Nāga coiled round **Sineru** and covered the road to Tāvatiṃsa.

Thereupon several members of the Buddha's retinue, including **Raṭṭhapāla, Bhaddiya** and **Rāhula,** offered to quell the Nāga's power, but the Buddha would not agree until Moggallāna sought permission to do so. It is said that no other monk had the power to face *all* the dangers created by the Nāga and remain unscathed. Moggallāna and Nandopananda vied with one another in the exhibition of their *iddhi*-power, and, in the end, Nandopananda had to acknowledge defeat. He was thereupon conducted to the Buddha, whose follower he became. When **Anāthapiṇḍika** heard of Moggallāna's victory, he celebrated it by holding a great alms festival, lasting for seven days, for the Buddha and his monks.[1]

In the Divyāvadāna[2] Nanda and Upananda are spoken of as two Nāga-kings.

[1] ThagA. ii. 188 f.; J. v. 126. [2] p. 395.

2. **Nandopananda.**—One of the **Lohakumbhi-Nirayas.**[1]

[1] SA. i. 111.

Nandhimitta (Nandimitta).—One of the chief warriors of **Duṭṭhagāmaṇī.** He was the nephew of **Mitta,** one of **Eḷāra's** generals. His genitals were hidden in his body, and he had the strength of ten elephants. When he was a baby, he was wont to wander about, and so was tied to a mill-stone by a strap (*nandhi*), but he dragged the stone after him. In **Anurādhapura** he slew the Damiḷas who desecrated the temples, but later he joined the Sinhalese soldiers in **Rohaṇa** and fought in Duṭṭhagāmaṇī's campaigns.[1]

[1] Mhv. xxiii. 2 ff.; xxv. 21 ff.; MA. ii. 688; DA. i. 90.

Namuci.—A name for **Māra** (*q.v.*), given because he does not allow either gods or men to escape from his clutches, but works them harm.[1]

[1] SNA. ii. 386.

1. **Nammadā.**—A river in India,[1] the modern Nerbudda. It was regarded as the boundary between **Uttarāpatha** and **Dakkhiṇāpatha.** There the Buddha left his footprint to be worshipped by the Nāgas. This footprint is covered by high tide but visible at low tide.[2]

[1] J. ii. 344; iv. 392, 397. [2] MA. ii. 1018; for details see *s.v.* **Puṇṇa.**

2. **Nammadā.**—A Nāga-king who dwelt in the river **Nammadā.** When the Buddha returned after his visit to **Puṇṇa** (*q.v.*) and reached the Nammadā river, the Nāga-king invited the Buddha to his abode and

there showed the Buddha and his monks great honour. At the Nāga's request, the Buddha left his footprint on the bank of the river for the Nāgas to worship.[1]

[1] MA. ii. 1018; SA. iii. 18.

3. **Nammadā.**—A canal flowing from the **Puṇṇavaddhana** tank through the **Jetavana-vihāra** in **Pulatthipura.**[1]

[1] Cv. lxxix. 48.

Nayanāyudha.—One of the four most powerful weapons in the world. It belongs to **Yama,** and seems to be comparable to Siva's third eye. At a glance from this "weapon" many thousands of *kumbhaṇḍas* are shattered to bits.[1]

[1] SNA. i. 225.

Nayanussava.—A garden in **Pulatthipura,** laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 8.

Naratuṅgabrahmā.—A Damiḷa chieftain of South India, defeated by the forces of **Parakkamabāhu I.,** near **Rāmissara.**[1]

[1] Cv. lxxvi. 98.

1. **Naradeva.**—A yakkha who, once a fortnight, took possession of **Kāvinda** and made him bark like a dog. When this happened Kāvinda's son shut him up indoors.[1]

[1] J. vi. 383, 387.

2. **Naradeva.**—A man-eating yakkha who lived in a lake near **Khemavatī.** The Buddha **Kakusandha** visited him and converted him.[1]

[1] Bu. xxiii. 5 ff.; BuA. 210 f.

3. **Naradeva.**—A yakkha, who went about from city to city, killing the kings and taking possession of their harems. When his identity was discovered by the women, he would eat them and go elsewhere. When he came to the city of **Sunanda,** the Buddha **Kassapa** preached to him and converted him.[1]

[1] Bu. xxv. 7 ff.; BuA. 219.

4. **Naradeva.**—The last of the descendants of **Bhaddadeva** who reigned in **Kaṇṇagoccha.** Seven of his descendants reigned in **Rojanagara.**[1]

[1] Dpv. iii. 27.

Naradevagāthā.—A set of verses in praise of the Buddha, compiled by a Sinhalese monk.[1]

[1] Gv. p. 65.

Narapati-Sithu.—King of Pagan (1167-1202 A.C.). He was a very enlightened monarch and a great patron of learning. His tutor was **Aggavaṃsa.**[1]

[1] For details see Bode: *op. cit.*, 16, 20, 21, 23, 31.

Naramittā.—An eminent Therī of **Anurādhapura.**[1]

[1] Dpv. xviii. 15.

Naravāhana.—One of the palaces occupied by **Padumuttara** Buddha in his last lay life.[1]

[1] Bu. xi. 20.

1. **Narasīha.**—King of India, ruler of **Kaṇḍuveṭhi,** and friend of **Mānavamma.** The latter helped him to defeat the **Vallabha** king, and was rewarded by Narasīha's help in acquiring the throne of Ceylon.[1]

[1] Cv. xlvii. 4-49.

2. **Narasīha.**—The eighth future Buddha.[1]

[1] Anāgat. p. 40.

Narasīhagāthā.—Ten verses praising the Buddha's beauty, said to have been uttered by **Rāhulamātā** when Suddhodana announced to her that the Buddha was begging alms in his own city of **Kapilavatthu.** Each verse ends with the word "narasīha."[1]

[1] ApA. i. 79; J. i. says there were only 8 verses.

Narasīhadeva.—An officer of **Kulasekhara.**[1]

[1] Cv. lxxvi. 95, 174.

Narasīhapadmara.—An ally of **Kulasekhara.** He was captured by **Laṅkāpura.**[1]

[1] Cv. lxxvii. 76, 86.

Narinda.—A Nāga-king, who gave grass for his seat to **Vessabhū** Buddha.[1]

[1] BuA. 205.

Naruttama.—Seventy-three kappas ago there were four kings of this name, all previous births of **Tikaṇṇapupphiya.**[1]

[1] Ap. i. 195

Naḷa.—A Gandhabba chieftain[1] to be invoked by followers of the Buddha in time of need.[2]

[1] D. ii. 258. [2] *Ibid.*, iii. 204.

Naḷa Vagga.—The first chapter of the **Saṃyutta Nikāya.**[1]

[1] S. i. 1-5.

Naḷaka.—The personal name of **Mahā Kaccāna** (*q.v.*), **Kaccāna** being his gotta-name.

Naḷakapāna.—A village in **Kosala,** where the Buddha once stayed and preached the **Naḷakapāna Sutta.**[1] The village received its name from the **Naḷakapāna-pokkharaṇi.**[2] The reason for the name of this pond, which was in the village, is given in the **Naḷapāna Jātaka** (*q.v.*). There were two groves near the village, the **Ketakavana** and the **Palāsavana;** in the latter, **Sāriputta** preached two sermons at the request of the Buddha.[3]

[1] M. i. 462. [2] MA. ii. 664 f.; AA. ii. 843. [3] A. v. 122 f., 125 f.

1. **Naḷakapāna Sutta.**—Preached at the **Palāsavana** in **Naḷakapāna.** The Buddha asks the assembled monks—among whom are many distinguished members, such as **Anuruddha, Kiṃbila, Nandiya** and others—if they feel they have realized the aim for which they have given up household life? On their assenting, he proceeds to tell them that when he claims that he has destroyed the āsavas and that his disciples have gained various attainments through his teaching, he does so, not in order to cajole or to delude others, nor to gain fame and profit for himself, but to hearten and fill with enthusiasm believing young men, that they may concentrate with their whole hearts and follow the example of his disciples.[1]

[1] M. i. 462 ff.

2. **Naḷakapāna Sutta.**—The Buddha, having preached to the monks in **Palāsavana** in **Naḷakapāna** till late at night, asks **Sāriputta** to continue, as he has pain in his back and wishes to rest. **Sāriputta** thereupon takes up the sermon and tells the monks of the necessity for *saddhā, hiri, ottappa, viriya* and *paññā,* for the performance of good works. The Buddha returns and praises Sāriputta.[1]

[1] A. v. 122 ff.

3. **Naḷakapāna Sutta.**—The circumstances are the same as in (2), but the qualities mentioned by **Sāriputta** differ—*saddhā, hiri, ottappa, viriya,*

sotāvadhāna, dhammadhāraṇā, atthupaparikkhā, dhammānudhammapaṭipatti, and *appamāda*.[1]

[1] A. v. 125 ff.

Naḷakalāpiya Sutta.—A discussion between **Sāriputta** and **Mahā Koṭṭhita** at the Migadāya in **Isipatana.** Sāriputta says that each link in the chain of causation depends upon the one next to it. It is as if two sheaves of reeds stand, leaning one against the other; if one is pushed, the other must fall.[1]

[1] S. ii. 112 f.

Naḷakāra.—The Bodhisatta, born as a deva in **Tāvatiṃsa.** In his previous life he had been a farmer in Benares. One day, while going to his fields, he saw a Paccēka Buddha. Thereupon he turned back, took the Pacceka Buddha home, fed him, and, with his son, built for him a hut with reed walls, on the banks of the Ganges, looked after him in the rains and gave him robes to wear. When **Sumedhā,** queen of **Suruci,** yearned for a son, Naḷakāra agreed to be born as her son, at Sakka's request; he then came to be called **Mahāpanāda**[1] (*q.v.*). Regarding his son, see *s.v.* **Saṅkha.**[2]

[1] J. iv. 318-23. [2] DA. iii. 806 f.

Naḷakāragāma.—A village mentioned in the **Subha Sutta**[1] as being not far from **Sāvatthi.**

[1] M. ii. 206.

Naḷakuṭidāyaka Thera.—An arahant. Thirty-one kappas ago he built a house of reeds near **Bhārika** (**Hārita**) in **Himavā,** for the Pacceka Buddha **Nārada,** thatched it with reeds and made a covered walk near by. When he was born in **Tāvatiṃsa** he had a palace sixty leagues in extent.[1] He is probably identical with **Valliya Thera.**[2] The same verses are attributed to **Naḷagārika** (see below).

[1] Ap. ii. 440. [2] ThagA. i. 247.

Naḷannaru.—A tank in Ceylon, repaired by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 47.

Naḷapāna Jātaka (No. 20).—The Bodhisatta is born as leader of a herd of monkeys. He has given strict injunctions that none of his followers should eat or drink in a strange place without his consent. One day the monkeys are very thirsty and arrive at a lake in the forest, but will not drink until their leader arrives. He examines the lake and discovers that it is haunted by an ogre. He then provides all his followers with

long reeds which, by the power of his virtue, immediately become hollow throughout. Thenceforth all the reeds round that lake are hollow, and the lake itself comes to be known as **Naḷakapānapokkharaṇī.** This is one of the four miracles which will endure throughout the kappa. The story was related by the Buddha in the village of Naḷakapāna to explain the hollowness of the canes which grew round the lake. The ogre in the story is identified with **Devadatta.**[1]

[1] J. i. 170 ff.

Naḷamāla, Naḷamālī.—An ocean passed by **Suppāraka** and his crew on their way from **Bharukaccha.** It looked like an expanse of reeds or a grove of bamboos. The scholiast explains that the sea was red like "scorpion-reeds" or "crab-weeds," which are red in colour. The sea contained coral (*veḷu*) in its bed, and some of this Suppāraka hauled into his ship.[1]

[1] J. iv. 140, 141.

Naḷamālikā Therī.—An arahant. Ninety-four kappas ago she was a *kinnarā* on the banks of the **Candabhāgā** and, having seen the Buddha, offered him a garland of flowers. She was queen of the devas thirty-six times and queen among men in ten lives.[1] She is probably identical with **Cittā Therī.**[2]

[1] Ap. ii. 528 f. [2] ThigA. 33 f.

1. **Naḷamāliya Thera.**—An arahant. Once he gave a fan, made of reeds, to **Padumuttara** Buddha, who praised his gift. He became king many times under the name of **Subbata** and eight times under that of **Māluta**[1] He is probably identical with **Kuṭivihāriya Thera.**[2]

[1] Ap. i. 143 f. [2] ThagA. i. 131.

2. **Naḷamāliya Thera.**—An arahant. Thirty-one kappas ago he saw **Sikhī** Buddha and gave him a garland of reed-flowers.[1] He is probably identical with **Dhaniya Thera.**[2]

[1] Ap. ii. 412. [2] ThagA. i. 347.

Naḷasākiyā.—A branch of the **Sākiyas.** When **Viḍūḍabha** waged war on the Sākiyas, he gave orders that all those calling themselves by the name of Sākiya should be slain. His men went about asking for those who were called Sākiyas. Some of these therefore took blades of grass in their teeth and others reeds. When asked if they were Sākiyas, the former said "not *sāka*" (potherb) but "grass," (*tiṇa*), and the latter

" not *sāka* " (potherb) but " reed " (*naḷa*). Owing to this play on their name they escaped death. Thenceforth they were known respectively as **Tiṇasākiyā** and **Naḷasākiyā.**[1]

[1] DhA. i. 358 f.

Naḷāgārika Thera.—An arahant. In the time of **Nārada** Buddha, he built for the Buddha a hut of reeds near the **Hārita** mountain and thatched it with grass. Seventy-four times he became king of the devas and seventy-seven times king of men.[1] He is probably identical with **Valliya Thera.**[2]

[1] Ap. i. 178 f. [2] ThagA. i. 247.

Naḷāṭa.—See **Laḷāṭa.**

Naḷinakesariya Thera.—An arahant. Ninety-two kappas ago he was a water-fowl, who, having seen the Buddha **Tissa** travelling through the air, took a lotus-flower in his beak and offered it to him. Seventy-three kappas ago he was a king named **Satapatta.**[1]

[1] Ap. i. 223.

Naḷiṇi Jātaka.—See **Naḷinikā Jātaka.**

Naḷinikā.—Daughter of the king of **Kāsi.** She seduced **Isisiṅga.** For her story see **Naḷinikā Jātaka.**

Naḷinikā Jātaka (No. 526).—The Bodhisatta was once an ascetic in Himavā. A doe drank water in which his semen had fallen and conceived a son, whom he adopted and named **Isisiṅga.** Isisiṅga was a sage of such austerity that **Sakka** trembled at his power. In order to destroy his virtue, Sakka caused a drought in **Kāsi,** lasting three years. When the inhabitants complained to the king, Sakka appeared before him and suggested that if the king's daughter, **Naḷinikā,** would seduce Isisiṅga and destroy his virtue, rain would fall. Naḷinikā was, accordingly, sent to the Himālaya and arrived in Isisiṅga's hut dressed in the ascetic's garb, when the Bodhisatta was absent. Pretending to have been wounded by a bear, she played on the simplicity of the guileless young man (much as Venus did on that of Adonis). Through her seductions his virtue was overcome and his mystic meditation broken off. Delighted with the outcome of his plot, Sakka caused rain to fall on Kāsi, and Naḷinikā left the hermitage. When the Bodhisatta returned and heard of the visit of the youthful ascetic and of all that followed, he

admonished Isisiṅga and warned him for the future. The story was told in reference to a monk who was seduced by the wife of his worldly days. Isisiṅga is identified with the monk and Naḷinikā with his wife.[1] *v.l.* **Naḷini Jātaka.**

[1] J. v. 193-209. It is probably a variation of the same story which is found in Mtu. iii. 143 ff.

Naḷiṇī.—The kingdom of **Vessavaṇa.**[1]

[1] J. vi. 313; but VvA. (339, 340) explains Naliṇī as a *kīḷanaṭṭhāna*. This agrees with D. iii. 202, where mention is made of a **Kuvera-naḷini** as one of the beauties of Vessavaṇa's kingdom.

Naḷira. One of the palaces occupied by **Sobhita** Buddha in his last lay life.[1]

[1] Bu. vii. 17.

Naḷerupucimanda.—A grove near **Verañjā** where the Buddha spent part of his time on his visit to **Nerañjā.**[1] Buddhaghosa explains[2] that the chief tree to be found there was a *pucimanda* or *nimba*-tree at the foot of which was a shrine dedicated to a yakkha named **Naḷeru.** The tree was shady and beautiful to look upon. The road northwards (to **Uttarakuru** ?) went past this tree.[3]

[1] Vin. iii. 1; A. iv. 172, 197. [2] Sp. i. 108 f. [3] *Ibid.*, 184.

Nava Sutta.—Once a novice, returning from his alms round, entered his cell and sat down in silence and at ease, not helping the monks with the robe-making. This was reported to the Buddha, who sent for the monk. The Buddha discovered his abilities, and told the monks to leave him alone as he was one who could win, without toil, the four *jhānas*.[1]

[1] S. ii. 277 f.

Navakammika-Bhāradvāja.—One of the **Bhāradvājas** (*q.v.*). Once, when the Buddha was staying in a forest in **Kosala,** Navakammika, who was there seeing about some timber-work, saw the Buddha at the foot of a tree and asked him what pleasure he found in his contemplations. When the Buddha explained to him how he had found liberty, the brahmin was pleased and accepted the Buddha as his teacher.[1]

The Commentary[2] explains that this brahmin had forest trees cut, and out of the timber had the framework for gables, roof-terraces, etc., fitted, and these were then carried to the town and sold.

[1] S. i. 179. [2] SA. i. 205.

Navakammika Sutta.—Records the conversation between the Buddha and **Navakammika Bhāradvāja** (*q.v.*).[1]

[1] S. i. 179.

Navagāmapura.—A locality in Ceylon mentioned in an account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 137.

Navanavatiya.—A city in **Uttarakuru.**[1]

[1] D. iii. 201.

Navapūraṇa Vagga.—The fifteenth chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 132-42.

Navayojanaraṭṭha.—A district in **Rohaṇa.**[1]

[1] Cv. lxxii. 60, 61, 72; see also Cv. *Trs.* i. 324, n. 7.

Navaratha.—One of the descendants of King **Mahāsammata.**[1]

[1] Dpv. iii. 40.

Navavimalabuddhi.—See **Vimalabuddhi.**

1. **Nāga.**—An eminent thera of Ceylon, a teacher of the Vinaya.[1]

[1] Vin. v. 3.

2. **Nāga.**—Third of the ten sons of **Muṭasīva,** and therefore a brother of **Devānampiyatissa.**[1]

[1] Dpv. xi. 6; xvii. 75.

3. **Nāga.**—A thera of Ceylon during the pillage by **Brahmaṇa-Tissa.** His sister was an arahant therī named **Nāgā** (*q.v.*).[1]

[1] For their story see MA. i. 546 f.; AA. ii. 654 f.

4. **Nāga.**—An Elder of **Kāraḷiyagiri** in Ceylon. For eighteen years he gave up teaching the Dhamma, but later he taught the *Dhātukathā,* and his memory of the contents was perfect.[1]

[1] Vsm. 96.

5. **Nāga.**—See **Coranāga, Mahānāga,** etc.

Nāga Vagga.—The twenty-third chapter of the **Dhammapada.**

Nāga Saṃyutta.—The nineteenth section of the **Saṃyutta Nikāya.**[1]

[1] S. iii. 240-6.

1. **Nāga Sutta.**—Once, when the Buddha was seated under the **Ajapāla** Banyan-tree, soon after his Enlightenment, **Māra** assumed the form of a fearsome elephant and tried to frighten him. But the Buddha recognised Māra and sent him away discomfited.[1]

[1] S. i. 103 f.

2. **Nāga Sutta.**—A certain novice was in the habit of spending too much time in clansmen's houses. When warned against this, he answered that he could not understand how he was to blame when he saw many senior monks acting in the same way. He was reported to the Buddha, who related the story of an elephant who dwelt by a great lake. He plunged into the lake, pulled up lotus-stalks, cleaned them and then, by eating them, gained strength and beauty. But when the baby elephants tried to follow his example, they could not clean the stalks, and eating them with mud and dirt, they grew sick, some of them even dying.[1]

[1] S. ii. 268 f.

3. **Nāga Sutta.**—Snakes which dwell in the Himālaya, when grown and strong, find their way into the sea, where they grow even greater. Even so do monks, who develop the Noble Eightfold Path.[1]

[1] S. v. 47.

4. **Nāga Sutta.**—An elephant, to be fit for the royal stalls, should have four qualities: he should be a good listener (*sotā*), a good slayer (*hantā*), full of patience (*khantā*), and a good goer (*gantā*). A monk should have the corresponding qualities in order to be fit for the respect and gifts of the world.[1]

[1] A. ii. 116 f.

5. **Nāga Sutta.**—The Buddha goes to the bathing-place near the **Migāramātupāsāda** with **Ānanda,** bathes there, and, while drying his limbs, sees **Pasenadi's** elephant, **Seta,** coming out of the bathing-place, attended by great ceremony. People, seeing him, express their wonder and admiration of the noble animal. **Udāyī,**[1] who is near by, asks the Buddha if it is only the elephant whom people praise for his bulk or do they praise other bulky things as well? They do, says the Buddha, praise all huge things—horses, bulls, snakes, trees, and big men, calling them Nāgas,

[1] **Kāludāyī, says the Commentary (AA. ii. 669).**

but really, the best Nāga is he who commits no enormity in word or thought (*āguṇ na karoti, taṃnāgo*). Thereupon Udāyī breaks forth into song, praising the Buddha's teaching, comparing the Buddha to an elephant, each limb representing a different virtue.[2]

This sutta is also called **Nāgopama Sutta.**[3]

[2] A. iii. 345 ff. [3] ThagA. ii. 7.

6. **Nāga Sutta.**—Sometimes it happens that a forest-dwelling elephant gets bored with the company of his fellows, his women-folk and the young elephants who get in his way and interfere with his freedom. Thereupon he breaks away from them and retires into solitude. So should the monk, wearied of the haunts of men, resort to loneliness and there rid himself of the *āsavas*.[1]

[1] A. iv. 435 ff.

Nāgakesariya Thera.—An arahant. In the past he was a hunter, and, while wandering in the forest, he saw a full-blown *nāga*-flower and offered it with both hands to **Tissa** Buddha. Seventy-seven kappas ago he was a king named **Pamokkharaṇa.**[1]

[1] Ap. i. 222.

Nāgacatukka.—A locality near **Ambatthala.** While seated here, **Devānaṃpiyatissa** heard the novice **Sumana** announce the time for the preaching of the Dhamma, to be heard all over Ceylon.[1] Geiger[2] identifies it with the modern Nāgapokuṇa (but see **Nāgasoṇḍi**). According to the Dīpavaṃsa[3] (which has a *v.l.* **Nagaracatukka**) it was a pond at the foot of the **Missakapabbata** and was made out of rock.

[1] Mhv. xiv. 36. [2] Mhv. *Trs.* 94, n. 1. [3] Dpv. xiv. 58; also Mhv. xvi. 6.

1. **Nāgadatta Thera.**—He once lived in a forest tract in **Kosala** and was inclined to be indolent. A deva, noticing this, admonished him, and it is said that Nāgadatta paid heed to the warning.[1]

[1] S. i. 200.

2. **Nāgadatta.**—A deva, living, according to one account,[1] in **Kelāsapabbata;** according to another,[2] in **Gandhamādana. Anuruddha,** when residing in the **Chaddantavana,** used to pass by his dwelling, and the deva gave him milk-rice with lotus-honey. When **Sīvalī** visited Gandhamādana with five hundred monks, the deva gave them milk-rice one day and clarified butter the next. When the monks inquired how

[1] SA. i. 217. [2] ThagA. i. 138; AA. i. 139.

he could get milk and ghee, he told them that this was the result of a gift of milk-rice given by him in the time of **Kassapa** Buddha.

Nāgadatta Sutta.—Records the admonition given by a deva to **Nāgadatta Thera**[1] (*q.v.*).

[1] S. i. 200.

Nāgadāsaka.—King of **Magadha** and son of **Muṇḍa.** He slew his father and ruled for twenty-four years. The people deposed him and made **Susunāga** king in his place.[1]

[1] Mhv. xvi. 4 ff.; Sp. i. 73; Dpv. iv. 41; v. 78; xi. 10, where he is called **Dāsaka.** But see DA. i. 153, where his father is called **Anuruddha.**

Nāgadīpa.—A province of Ceylon, identified with the modern Jaffna peninsula and the north-west of Ceylon. The Buddha's second visit to Ceylon was to Nāgadīpa, to settle a dispute between two Nāgas, **Mahodara** and **Cūḷodara.**[1] **Jambukola** (*q.v.*) was a harbour in Nāgadīpa, and there a vihāra was built by **Devānampiyatissa**[2] and later restored by **Kaniṭṭhatissa.**[3] This vihāra was probably called **Tissa-vihāra.**[4] Another vihāra, called **Sālipabbata,** was built by **Mahallaka-Nāga.**[5] The **Uṇṇalomaghara,** the **Rājāyatana-dhātucetiya** and the **Āmalacetiya** were probably all places of worship in Nāgadīpa.[6] The **Valāhassa Jātaka**[7] says that the coast of Ceylon, from the river **Kalyāṇi** to Nāgadīpa, was once infested by yakkhiṇīs. Once[8] Nāgadīpa was known as **Serumadīpa,** and near by was **Karadīpa,** earlier known as **Ahidīpa.**[9] An old story, given in the Commentaries,[10] speaks of a king called **Dīparāgā,** who reigned over Nāgadīpa in great splendour. Nāgadīpa was once an important centre of Buddhism in Ceylon[11] and contained many places of pilgrimage. There is a legend[12] which relates that, when the Buddha's *sāsana* comes to an end, all the Buddha's relics in Ceylon will gather together at the **Mahācetiya** and travel to the Rājāyatanacetiya in Nāgadīpa, and then from there to the Mahābodhi tree at **Gayā.**

[1] Mhv. i. 47.
[2] *Ibid.*, xxxvi. 9.
[3] See *ibid.*, 36.
[4] *Ibid.*, xxxv. 124.
[5] Cv. xlii. 62.
[6] J. ii. 128.
[7] *Ibid.*, xx. 25.
[8] J. iii. 187.
[9] J. iv. 238.
[10] *E.g.*, VibhA. 444.
[11] *E.g.*, *ibid.*, 446, 457; AA. i. 422. MA. i. 545; see also *J.R.A.S.*, vol. xxvi.
[12] DA. iii. 899; VibhA. 433.

Nāgadeva.—One of the descendants of **Mahāsammata.** He reigned in **Campā,** and twenty-five of his descendants reigned in **Mithilā.**[1]

[1] Dpv. iii. 29.

Nāgapaṭṭana.—The port from which **Buddhaghosa** sailed for Ceylon.[1]

[1] SadS. 53.

Nāgapabbatagāma.—A village in the province of **Malaya** in Ceylon.[1]

[1] Cv. lxx. 10.

Nāgapaliveṭhana.—One of the seven mountain ranges which must be crossed in order to reach **Gandhamādana.**[1]

[1] SNA. i. 66.

1. **Nāgapupphiya Thera.**—An arahant. In the time of **Padumuttara** Buddha he was a brahmin teacher, named **Suvaccha.** One day he saw the Buddha travelling through the air and, marvelling at the miracle, sprinkled *nāga*-flowers along his route. Thirty-one kappas ago he was a king named **Mahāratha.**[1] He is probably identical with **Dhammasava Thera.**[2]

[1] Ap. i. 179. [2] ThagA. i. 214.

2. **Nāgapupphiya Thera.**—An arahant. Probably identical with **Lomasakaṅgiya.**[1] Ninety-one kappas ago he saw the Buddha (**Vipassī** ?) walking along the street and offered him *nāga*-flowers.[2]

[1] ThagA. i. 84. [2] Ap. ii. 450.

Nāgapeta-vatthu.—In a brahmin family of Benares, the two sons and the daughter heard the Doctrine from **Saṅkicca Thera** and became believers. The parents were anxious to give their daughter to their nephew, but he had joined the Order. Later, however, wishing to marry his cousin, he asked his teacher's permission to become a layman. The latter withheld his consent for some time, and, while he hesitated, the house in which the family lived fell down and they were all killed. The two sons and the daughter were born among the *bhummā*-devas and the parents became *petas*. The young monk's teacher showed them to him one day as he passed behind the monastery at **Isipatana,** and having heard their story from their own lips, the monk caused alms to be given in the name of the *petas*, and they were freed from their sufferings.[1]

[1] Pv. i. 11; PvA. 53 ff.

Nāgamaṇḍala-paritta (or **Nāgamaṇḍalamanta**). Mentioned as a charm possessing the power of bringing blessings on others.[1]

[1] VibhA. 410, 411.

Nāgamahāvihāra.—A monastery in **Rohaṇa,** built by **Mahānāga,** ruler of **Mahāgāma** and brother of **Devānampiyatissa.**[1] **Iḷanāga** restored it and bestowed land for its maintenance.[2] A story is related of a monk of this vihāra who cut down a *nāga*-tree near the monastery. The devatā living in the tree was annoyed, and announced to the thera that the king who looked after him would die in seven days. The thera mentioned this in the palace; seven days passed and, as nothing happened, the king had the thera's hands and feet cut off.[3] Near the monastery was a village named **Kelakacchagāma** (*v.l.* **Kāḷagacchagāma**).[4] **Dappula** gave the village of **Kevaṭṭagambhīra** to the vihāra.[5]

[1] Mhv. xxii. 9.
[2] *Ibid.*, xxxv. 31; MṬ. 469.
[3] VibhA. 407.
[4] MA. ii. 1025.
[5] Cv. xlv. 58.

Nāgamālaka.—A locality in **Anurādhapura** to the north of **Sirīsamāla. Koṇāgamana** Buddha preached the Dhamma there and twenty thousand people realized the truth. To the north was the **Asokamālaka.**[1] In Nāgamālaka was the **Silāsobbhakaṇḍaka-cetiya,** and, near it, **Thūlatthana** built another *cetiya.*[2]

[1] Mhv. xv. 118, 153.
[2] MṬ. 355.

Nāgamittā.—An eminent therī of **Anurādhapura,** a teacher of the Vinaya.[1]

[1] Dpv. xviii. 34.

Nāgamuṇḍā.—A female slave, mistress of **Mahānāma** the Sākyan. She was the mother of **Vāsabhakhattiyā.**[1]

[1] J. i. 133; iv. 145.

Nāgalena.—A cave in **Koṭipabbata-vihāra.** A novice once recited there the **Mahāsamaya Sutta,** and a goddess, in the *nāga*-tree outside, applauded him. She had been present when the Buddha preached the sutta when, she said, the concourse of devas was so great that she could get a foothold only in the sea near **Mahāgāma** in Ceylon; yet she could see and hear the Buddha distinctly.[1]

[1] DA. ii. 695.

Nāgavaḍḍhana.—A monastery in Ceylon, on which **Udaya I.** bestowed many maintenance villages.[1]

[1] Cv. xlix. 21.

Nāgavana.—A pleasaunce near **Hatthigāma,** belonging to **Uggagahapati.** It was there that he first met the Buddha and was converted.[1]

[1] A. iv. 213; AA. ii. 762.

1. **Nāgavimāna-Vatthu.**—The story of **Yasuttarā**[1] (*q.v.*).

[1] Vv. iv. 3; VvA. 181 ff.

2. **Nāgavimāna-Vatthu.**—The story of a man who, having offered eight flowers at the thūpa of **Kassapa** Buddha, was born in **Tāvatiṃsa,** where he rode a white elephant. He had procured the flowers with great difficulty. **Moggallāna** saw him on one of his journeys and heard from him his story.[1]

[1] Vv. v. 10; VvA. 252 ff.

Nāga-vihāra.—See **Nāgamahā-vihāra.**

1. **Nāgasamāla Thera.**—He was a Sākyan and entered the Order when the Buddha visited his kinsmen at **Kapilavatthu.** For some time he was the Buddha's personal attendant—*e.g.*, when the Buddha preached the **Mahāsīhanāda Sutta** (or the **Lomahaṃsapariyāya**).[1] One day, when entering the city for alms, he saw a nautch-girl gaily dressed, dancing to the accompaniment of music and contemplated her as the snare of **Māra.** Making this his topic of thought, he developed insight into the perishableness of life and became an arahant.[2] Another day (evidently earlier than the previous incident), while walking with the Buddha, they came to a cleft in the road, and the Buddha wished to go along one way, while Nāgasamāla wished to go along another, in spite of the Buddha's warning that it was dangerous. In the end, he put the Buddha's begging-bowl and robe on the ground and left him. Brigands waylaid him and ill-treated him, breaking his bowl and threatening to kill him. Thereupon he turned back to the Buddha and asked his forgiveness.[3]

Nāgasamāla was a householder in the time of **Padumuttara** Buddha, and, seeing the Buddha walking in the sun, he gave him an umbrella. After that, wherever he went a white parasol appeared over his head. For thirty kappas he was king of the gods. He is probably to be identified with **Ekachattiya** of the Apadāna.[4]

[1] M. i. 83; MA. i. 283; AA. i. 163; UdA. 217; J. iv. 95.
[2] Thag. vs. 267-70; ThagA. i. 378.
[3] Ud. viii. 7; UdA. 425 f.
[4] Ap. ii. 405.

2. **Nāgasamāla Thera.**—An arahant. The Apadāna[1] distinguishes him from the above, whom it calls Ekachattiya. Thirty-one kappas ago he placed a *pāṭali*-flower on the thūpa of **Sikhī** Buddha. Fifteen kappas ago he was a king named **Bhūmiya.**

[1] Ap. i. 119.

The Apadāna Commentary says, however, that this thera was the *pacchāsamaṇa* (personal attendant) of the Buddha for some time and that he was called Nāgasamāla because his body was tender as *nāga*-buds.

Nāgasamālā.—One of the two chief women disciples of **Sujāta** Buddha.[1]

[1] Bu. xiii. 26; J. i. 38.

Nāgasālā.—A monastic building, once the residence of a monk named **Mahādhammakathī. Kassapa II.** found the buildings dilapidated, and, during their restoration, he persuaded the Elder to live in a large pāsāda attached to the **Maricavaṭṭi-vihāra.** The Elder was proficient in the Abhidhamma, and the king caused the Abhidhamma and the Commentaries to be recited by him. The village of **Mahāniṭṭhula** was given to him for his maintenance.[1] Nāgasālā was also the residence of **Dāṭhāsiva.**[2] A pariveṇa, called the **Nāgasāla-parivena,** was built by **Aggabodhi,** ruler of Malaya and minister to the king, in the reign of **Sena III.,** who gave a village for its maintenance.[3]

[1] Cv. xliv. 149 ff.; xlv. 2. [2] *Ibid.*, xlvi. 6.
[3] *Ibid.*, liii. 36.

1. **Nāgasena Thera.**—An arahant, celebrated for his discussions with King **Milinda.** He was the son of the brahmin **Soṇuttara,** in the village of **Kajaṅgala** in the Himālaya. He was well versed in the Vedas, and entered the Order under **Rohaṇa** to learn the Buddha's teaching. Later he went to **Assagutta** of the **Vattaniya-senāsana** and studied under him. There, one day, at the conclusion of a meal, while giving thanks to a lay woman who had looked after Assagutta for more than thirty years, Nāgasena became a Sotāpanna. Then he was sent to **Pāṭaliputta,** where he studied under **Dhammarakkhita,** and there he attained arahantship. Subsequently he went to the **Saṅkheyya-pariveṇa** in **Sāgala,** where he met Milinda. It is said that in his previous birth he was a deva, named **Mahāsena,** living in **Tāvatiṃsa,** in a palace called **Ketumatī,** and that he consented to be born among men at the insistent request of **Sakka** and the arahants led by Assagutta. In an earlier life he had made an aspiration to be able to defeat Milinda in discussion.[1]

[1] For further details see Milindapañha, 6 ff.

2. **Nāgasena.**—A king of **Jambudīpa,** descendant of **Mahāsammata.**[1]

[1] Dpv. iii. 40.

Nāgasoṇḍi.—A bathing tank in **Cetiyapabbata,** restored by **Aggabodhi I.**[1] It is probably the modern Nāgapokuṇa where, hewn in the face of the rock, the heads of a cobra (*nāga*) seem to rise out of the water.[2]

[1] Cv. xlii. 28. [2] Cv. *Trs.* i. 68, n. 8.

1. **Nāgā.**—Chief woman disciple of **Sujāta** Buddha.[1]

[1] J. i. 38; Bu. xiii. 26.

2. **Nāgā.**—One of the chief women supporters of **Phussa** Buddha.[1]

[1] Bu. xix. 21.

3. **Nāgā.**—A former birth of **Asokamālā,** when she was the wife of **Tissa** (later **Sāliya**), an artisan of **Muṇḍagaṅgā.**[1]

[1] MṬ. 605.

4. **Nāgā Therī.**—An arahant of **Bhātaragāma.** During the pillage of **Brāhmaṇa-Tissa,** when all the villagers had fled, she went with her colleagues to a banyan tree, the presiding deity of which provided them with food. She had a brother, **Nāga;** when he visited her she gave him part of her food, but he refused to accept food from a bhikkhunī.[1]

[1] MA. i. 546; AA. ii. 654.

5. **Nāgā.**—A class of beings. See Appendix.

6. **Nāgā.**—An eminent therī of Ceylon.[1]

[1] Dpv. xviii. 35.

1. **Nāgita Thera.**—An arahant. He belonged to a Sākyan family in **Kapilavatthu** and entered the Order after hearing the preaching of the **Madhupiṇḍika Sutta.**

In the time of **Padumuttara** Buddha he was a brahmin, named **Nārada,** and uttered three stanzas in praise of the Buddha. He was once a king named **Sumitta.**[1] He is probably identical with **Atthasandassaka** of the Apadāna.[2]

[1] Thag. vs. 86; ThagA. i. 183 f. [2] Ap. i. 168

2. **Nāgita Thera.**—For some time the personal attendant of the Buddha.[1] He was the maternal uncle of the novice **Sīha,** who is said to have addressed him by the name of **Kassapa,** his gotta-name. He was fat and, therefore, lazy; he got most of his work done by Sīha.

[1] D. i. 151; DA. i. 310; A. iii. 31, 341; iv. 341; J. iv. 95, etc.

3. **Nāgita Thera.**—A thera of Ceylon, author of the **Saddasāratthajālinī.**[1]

[1] Gv. p. 74; Svd. vs. 1249.

1. **Nāgita Sutta.**—Once, when the Buddha went to **Icchānaṅgala,** the brahmin householders there came, in large numbers, to pay him their respects and made great uproar outside. When **Nāgita,** the Buddha's personal attendant at the time, told him the cause of the clamour, the Buddha replied that he had nothing to do with homage; his concern was with renunciation. He went on to state five inevitable things: whosoever eats and drinks must answer the calls of nature; whosoever loves is destined to sorrow and despair; whosoever dwells on the *asubha* must feel disgust for the *subha*; whosoever sees impermanence in the six spheres of contact feels disgust for contact; whosoever sees the rise and fall in the five kinds of attachment, must feel disgust for attachment.[1]

[1] A. iii. 31 ff.

2. **Nāgita Sutta.**—The circumstances are the same as those of No. 1. The Buddha tells **Nāgita** that he is pleased with monks who do not live in the village, but who seek the forest and stave off gains and flattery, but to him the best is to walk on the highway unattached.[1]

[1] A. iii. 341 ff.; *cp. ibid.*, iv. 341 ff.

Nāgindapalliya.—An eminent thera of Ceylon in the time of **Parakkamabāhu I.;** he was the leader of the monks in **Dakkhiṇadesa.**[1]

[1] Cv. lxxviii. 9.

Nāgopama Sutta.—See **Nāga Sutta** (5).

Nāṭapuriya.—A city in **Uttarakuru.**[1]

[1] D. iii. 200.

Nātaputta, Nāthaputta.—See **Nigaṇṭha Nātaputta.**

1. **Nātha.** Called **Adhikāri,** a general of King **Māṇābharaṇa.**[1]

[1] Cv. lxx. 298; lxxii. 123, 126.

2. **Nātha.**—Called **Nātha Laṅkāgiri.** A general of King **Māṇābharaṇa,** killed in battle.[1]

[1] Cv. lxxii. 124 f.

3. **Nātha Nagaragiri.**—General of **Parakkamabāhu I.** He held the title of **Saṅkhanāyaka.**[1]

[1] Cv. lxx. 318; lxxii. 31, 107; lxxv. 75.

Nātha Vagga.—The second chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. v. 15-32.

Nātha Suttā.—Two suttas on the qualities which give protection to a monk: virtue, learning, good friends, affability, skill in performance of duties, fondness for truth, energy, contentment, mindfulness, wisdom.[1]

[1] A. v. 23 f., 25 f.

Nāthadeva.—A name given to Viṣṇu as the protector (*nātha*) of Ceylon.[1]

[1] Cv. c. 248; Cv. *Trs.* ii. 243, n. 6.

Nāthaputtiyā.—The followers of **Niganṭha Nāthaputta.**[1]

[1] D. iii. 117.

Nādikā.—See **Ñātikā.**

Nānacchanda Jātaka (No. 289).—Once the Bodhisatta was king of Benares, and while walking about the city in disguise, he fell one night into the hands of drunken thieves. He pleaded poverty, gave them his robe and escaped. In the city lived his father's former chaplain who had been dismissed. He told his wife how, as he watched the stars that night, he had seen the king fall into hostile hands and then escape. The king heard all this in the course of his wanderings and the following morning sent for his astrologers. They had not observed any such thing in the stars. He dismissed them therefore, appointed the other in their place, and gave him a boon. When the chaplain went home to consult his family as to what boon he should beg, his wife, his son **Chatta,** and his slave **Puṇṇā,** each wanted something different. He reported this to the king, who gave to each what he had desired.

The circumstances leading to the story are given in the **Juṇha Jātaka** (*q.v.*). The brahmin is identified with **Ānanda.**[1]

[1] J. ii. 426 ff.

Nānatta Vagga.—The first chapter of the **Dhātu Saṃyutta.**[1]

[1] S. ii. 140-9.

Nānātitthiya Vagga.—The third chapter of the **Devaputta Saṃyutta.**[1]

[1] S. i. 56-68.

Nānātitthiya Sutta.—Various devaputtas—followers of different teachers—come to the Buddha and sing the praises of their respective teachers—**Asama** the praises of **Pūraṇa-Kassapa, Sahali** of **Makkhali-Gosāla, Niṅka** of **Nigaṇṭha Nātaputta** and **Ākoṭaka** of all three. **Veṭambarī** makes rejoinder to Ākoṭaka and **Māra** agrees with him, while **Māṇava-Gāmiya** sings the Buddha's praises.[1]

[1] S. i. 65 ff.

Nānādhimuttiya Sutta.—**Anuruddha** tells his colleagues that by cultivating the four *satipaṭṭhānas* he has come to know the divers characters of beings.[1]

[1] S. v. 305.

Nābhasa.—A lake, the residence of Nāgas called **Nābhasā.**[1]

[1] DA. ii. 688.

Nābhasā.—A class of **Nāgas** living in the lake **Nābhasa**[1]; they were present at the **Mahāsamaya.**[2]

[1] DA. ii. 688. [2] D. ii. 258.

Nāma Sutta.—Preached in answer to a deva's question—*nāma*, more than anything else, brings everything beneath its sway.[1]

[1] S. i. 39.

Nāmarūpa Sutta.—In him who contemplates the enjoyment of all that makes for fettering there comes descent of name-and-shape. The remaining links in the chain of causation follow on this.[1]

[1] S. ii. 90.

Nāmarūpapariccheda.—An Abhidhamma-treatise in verse, in thirteen chapters, by **Anuruddha** of **Kāñcipura.** There are two ṭīkās on it, one by **Vācissara** and the other by **Sumaṅgala.**[1]

[1] Gv. 61, 71; Sās. 69; P.L.C. 173 f.

Nāmarūpasamāsa.—Also called the **Khemppakaraṇa.** An Abhidhamma treatise by **Khema Thera.** A ṭīkā on it was written by **Vācissāra.**[1]

[1] Gv. 61, 71; P.L.C. 155 f.; published in *J.P.T.S.* 1915.

Nāmasiddhi Jātaka (No. 97).—Once the Bodhisatta was a famous teacher of **Takkasilā,** and among his pupils was one named **Pāpaka.** He, wishing for a less ill-omened name, consulted his teacher. The Bodhisatta suggested that Pāpaka should travel and find a suitable

name. He came back a wiser man, for he discovered that "Jīvakas" died and that "Dhanapālīs" grovelled in poverty—the name signified nothing.

The story was related in reference to a monk called **Pāpaka** who wished to change his name. The two are identical.[1]

[1] J. i. 401 ff.

Nāmācāradīpanī.—An Abhidhamma-treatise, probably composed by **Chapaṭa.**[1]

[1] Bode: *op. cit.*, 18.

1. **Nārada.**—The ninth of the twenty-four Buddhas; he was born in the **Dhanañjaya** park at **Dhaññavatī,** his father being king **Sudeva** and his mother **Anomā.** For nine thousand years he lived as a layman in three palaces: **Jitā, Vijitā** and **Abhirāmā.**[1] His wife was **Jitasenā** (*v.l.* **Vijitasenā**), and his son **Nanduttara.** He made his Renunciation on foot accompanied by his retinue. He practised austerities for only seven days, then, having accepted a meal of milk-rice from his wife, he sat at the foot of a *mahāsoṇa*-tree, on grass given by the park-keeper **Sudassana.** His first sermon was preached in the **Dhanañjaya** Park. His body was eighty-eight cubits high, and his aura always spread round him to a distance of one league. He died at the age of ninety thousand years in **Sudassana,** and his thūpa was four leagues high. **Bhaddasāla** and **Jitamitta** were his chief monks and **Uttarā** and **Phagguṇā** his chief nuns. **Vāseṭṭha** was his personal attendant, and chief among his patrons were **Uggarinda** and **Vasabha,** and **Indavarī** and **Caṇḍī.** Among his converts were the Nāga-kings **Mahādona** and **Verocana.** The Bodhisatta was a Jaṭila in Himavā, and the Buddha, with his followers, visited his hermitage, where they were fed for seven days and received gifts of red sandalwood.[2]

[1] BuA. calls them **Vijita, Vijitāvī** and **Jitābhirāma.**

[2] Bu. x. 1 ff.; BuA. 151 ff.; J. i. 35 f.

2. **Nārada.**—The personal attendant of **Sujāta** Buddha.[1]

[1] Bu. xiii. 25.

3. **Nārada.**—A brahmin in the time of **Padumuttara** Buddha, who praised the Buddha in three stanzas. He was a former birth of **Nāgita** (or **Atthasandassaka**) **Thera.**[1]

[1] ThagA. i. 185; Ap. i. 168.

4. **Nārada.**—A brahmin in the time of **Atthadassī** Buddha, a former birth of **Paviṭṭha** (or **Ekadaṃsaniya**) **Thera.** He was also called **Kesava.**[1]

[1] ThagA. i. 185; Ap. i. 168 f.

5. **Nārada.**—Minister of **Brahmadatta,** king of Benares. He was entrusted with escorting the ascetic **Kesava,** when he fell ill, to **Kappa's** hermitage in Himavā. Nārada is identified with **Sāriputta.** For details see the **Kesava Jātaka.**[1]

[1] J. iii. 143 ff., 362; DhA. i. 344.

6. **Nārada.**—A sage, younger brother of **Kāḷadevala** and pupil of **Jotipāla (Sarabhaṅga).** He lived in the **Majjhimapadesa** in **Arañjaragiri.** He became enamoured of a courtesan, and was saved only through the intervention of Sarabhaṅga. For details see the **Indriya Jātaka.**[1]

[1] J. iii. 463 ff.; v. 133 f.

7. **Nārada.**—An ascetic, son of the ascetic **Kassapa.** He was tempted by a maiden fleeing from brigands, but his father came to his rescue. For details see the **Culla-Nārada Jātaka.**[1]

[1] J. iv. 220 ff.

8. **Nārada.**—King of **Mithilā**, seventh in direct descent from **Sādhīna.** He is identified with **Ānanda.** For details see the **Sādhīna Jātaka.**[1]

[1] J. iv. 355 ff.

9. **Nārada.**—A brahmin sage, called a *devabrāhmaṇa*, and **Nāradadeva.** One day, having wandered about in **Tāvatiṃsa,** he was returning to his dwelling in **Kañcanaguhā** holding a **Pāricchattaka**-flower over his head, when the four daughters of **Sakka**—**Āsā, Saddhā, Sirī** and **Hirī**—asked him to give it to them. He agreed to give it to that one among them whom they should choose as their queen. They sought the advice of their father, who directed them to **Macchariya-Kosiya.** Kosiya decided in favour of Hirī. Nārada is identified with **Sāriputta.** For details see the **Sudhābhojana Jātaka.**[1] It is probably this same Nārada who is mentioned as being present when **Kuṇāla** (*q.v.*) delivered his famous diatribe against women. He is described as possessing the *pañcābhiññā* and as being attended by ten thousand ascetics. When Kuṇāla had finished his discourse, Nārada supplemented it with all he knew of the vices of women.[2] He is also mentioned as having admonished **Mahā-**

[1] J. v. 392 ff. [2] *Ibid.*, 424, 450 ff., 456.

Janaka when the latter renounced the world. In that context, Nārada is described as belonging to the **Kassapa-gotta.**[3]

[3] J. vi. 56, 58, 68. In SNA. ii. 359 he is called **Narāda-Devala.** This may be a wrong reading for **Nāradadeva.**

10. **Nārada.**—The Bodhisatta born as a Mahā Brahmā. He helped **Rujā** to convince her father, **Aṅgati,** of the truth as declared by her. He came down to earth and frightened Aṅgati by revealing to him the horrors of hell. In this context he is described as belonging to the **Kassapa-gotta.** For details see the **Mahānāradakassapa Jātaka.**[1]

[1] J. vi. 220, 242 ff.; Ap. ii. 483.

11. **Nārada.**—A celebrated physician,[1] probably identical with the famous sage, No. 9, above.

[1] Mil. 272.

12. **Nārada.**—The fifth future Buddha.[1]

[1] Anāgat. p. 40.

13. **Nārada.**—A Thera, mentioned once as staying at the **Ghositārāma** in **Kosambī,** with **Mūsila, Saviṭṭha,** and **Ānanda.** In the course of discussion he declares that, though aware of the nature of nibbāna, he is not an arahant.[1] Elsewhere[2] he is mentioned as staying in the **Kukkuṭārāma** in **Pāṭaliputta.** At that time King **Muṇḍa** was grieving over the death of his wife, **Bhaddā,** to the neglect of everything else, and his treasurer, **Piyaka,** suggested that he should visit Nārada. The king agreed, and Nārada preached to him on the inevitableness of old age, disease, death, etc. Muṇḍa was consoled, and buried the body of his wife which he had till then preserved.

He may be identical with the Thera mentioned in the Petavatthu Commentary[3] as finding out from various petas the stories of their deeds, and in the Vimānavatthu Commentary[4] as visiting various vimānas in the course of his wanderings among the deva-worlds (*devacārikā*). He is stated as having repeated the stories he learnt to the *dhammasaṅgāhakas* to be embodied in their rescensions.

[1] S. ii. 115 f.
[2] A. iii. 57 f.
[3] PvA. 2, 10, 11, 14, 204, 208, 210, 211.
[4] VvA. 165, 169, 203.

14. **Nārada.**—The Bodhisatta born as an ascetic. For his story see *s.v.* **Devala.**

15. **Nārada.**—A Yakkha who presided over **Nāradakūṭa.** Offerings, which included a man from each village, were brought to him once a year. **Dīpaṅkara** Buddha visited him and, after performing many miracles, converted him. He, with ten thousand other Yakkhas, became a sotāpanna.[1]

[1] Bu. ii. 199; BuA. 101 f.

16. **Nārada.**—A class of devas mentioned, with the **Pabbatas,** as being wise.[1]

[1] SN. vs. 543; SNA. ii. 435; see also J. vi. 568, 571; Mtu. iii. 401.

17. **Nārada.**—An ascetic, also called **Kassapa.** A former birth of **Caṅkolapupphiya**[1] (*q.v.*).

[1] Ap. i. 215.

18. **Nārada.**—An ascetic, also called **Kassapa,** a former birth of **Ekāsanadāyaka**[1] (*q.v.*).

[1] Ap. ii. 381.

Nāradakūṭa.—A mountain, the dwelling-place of the Yakkha **Nārada** 15 (*q.v.*).[1]

[1] Bu. ii. 199.

1. **Nārāyana.**—The name of a god (Viṣṇu).[1]

[1] *E.g.*, Cv. xlvii. 25.

2. **Nārāyana.**—A general of **Parakkamabāhu I.,** in charge of **Anurādhapura.** He rose in rebellion against the king and was slain in battle.[1]

[1] Cv. lxxii. 65.

3. **Nārāyana.**—A Damiḷa chief, one of the three Vīrapparāyaras. He was an ally of **Laṅkāpura,** general of **Parakkamabāhu I.**[1]

[1] Cv. lxxvii. 6.

Nārāyana-saṅghāṭa-bala.—The name given to a certain measure of physical strength. It was the equivalent of the strength of ten **Chaddanta** elephants and was the strength of the Buddha.[1]

[1] VibhA. 397; SNA. ii. 401.

Nārivaḍḍhana.—One of the palaces occupied by **Sumaṅgala** Buddha in his last lay life.[1]

[1] BuA. 125; but see Bu. v. 22, where other names are given.

Nārivana.—A grove in **Himavā** where grew flowers shaped like the bodies of women.[1]

[1] J. v. 152.

Nārivasabha.—One of the palaces occupied by **Sikhī** Buddha in his last lay life.[1]

[1] BuA. 201; but Bu (xxi. 16) gives other names.

1. **Nārivāhana.**—Son of **Sujāta.** He lived in **Nārivāhananagara,** and when the Buddha **Tissa** came there, he entertained him and the monks for seven days, and at the end of that time handed the kingdom over to his son and joined the Order.[1]

[1] BuA. 190.

2. **Nārivāhana.**—A city, capital of King **Nārivāhana,** in the time of **Tissa** Buddha (see above) and of **Upasanta,** in the time of **Vessabhū** Buddha.[1]

[1] BuA. 206.

Nārisa.—See **Nārī.**

Nārī.—One of the palaces occupied by **Tissa** Buddha in his last lay life.[1]

[1] Bu. xviii. 17; BuA (188) calls it **Nārisa.**

Nāla, Nālaka, Nālika (also **Nāḷa,** etc.).—A brahmin village **in Magadha,** not far from **Rājagaha.** It was the township of the **Upatissas** (hence also called **Upatissagāma**), and it was there that **Sāriputta** and other members of his family were born.[1] It was also the birthplace of **Mahā-Gavaccha.**[2] **Sāriputta** seems to have continued to reside there from time to time, even after he joined the Order,[3] and when his death drew near, he went back to Nālakagāma and, having made his mother a sotāpanna, died in the room where he was born.[4]

[1] SA. ii. 172; ThagA. i. 108; ii. 93; ThigA. 162; VvA. 149, 156, 158, 164; Mtu (iii. 56) calls it Nālanda.

[2] ThagA. i. 57.

[3] See his discussions with **Jambukhādaka** (S. iv. 251) and with **Sāmaṇḍakāni** (A. v. 120, 121); DhA. iv. 164 f.

[4] S. v. 161; J. i. 391; v. 125; UdA. 322, etc.

Nālaka.—Nephew of **Asita (Kāḷadevala).** When Asita realized that he would not live to see the Buddha, he sought out Nālaka and asked him to leave the world at once and become an ascetic and hold himself in readiness to profit by the Buddha's Enlightenment. This Nālaka did,

though possessing eighty thousand crores of wealth, and he spent his time in Himavā. When the time came, he visited the Buddha seven days after the Buddha's first sermon and questioned him on the **Moneyya-paṭipadā** (also called the **Nālakapaṭipadā,** because it is included in the **Nālaka Sutta**). Nālaka retired once more into Himavā and there attained arahantship. There he spent seven months leaning against a golden rock, practising *paṭipadā* in its highest form. After his death the Buddha, with his monks, visited the scene of his death, cremated his remains, and had a cetiya built over them.

It is said that Nālaka's aspiration to learn and practise the Moneyya-paṭipadā was made in the time of **Padumuttara** Buddha.[1]

[1] J. i. 55; SNA. ii. 483 ff., 501. The story as drawn from Thibetan sources differs greatly from this story. (See, *e.g.*, Rockhill: *op. cit.*, p. 18, 45 f.). In the Mahāvastu (iii. 380, 387) he is called Kātyāyana.

Nālaka Sutta.—Preached, seven days after the first sermon, to **Nālaka** (*q.v.*), nephew of **Asita.** The sutta itself is a discourse on the state of a recluse (*Moneyyapaṭipadā*), but there are twenty introductory verses (called *Vatthugāthā*) giving the story of Asita and Nālaka.[1]

The sutta is also called **Nālaka-paṭipadā.**[2]

[1] SN. vs. 679-723; SNA. ii. 501. [2] J. i. 55.

Nālagāma.—A village in the **Malaya** district in Ceylon.[1]

[1] Cv. lxx. 296.

1. **Nālandā.**—A town near **Rājagaha,** (according to Buddhaghosa[1]) one league away. The Buddha is mentioned as having several times stayed there during his residence in **Pāvārika's** mango-grove, and while there he had discussions with **Upāli-gahapati** and **Dīghatapassī,**[2] with **Kevaṭṭa,**[3] and also several conversations with **Asibandhakaputta.**[4] The Buddha visited Nālandā during his last tour through Magadha, and it was there that **Sāriputta** uttered his "lion's roar," affirming his faith in the Buddha, shortly before his death.[5] The road from Rājagaha to Nālandā passed through **Ambalaṭṭhikā,**[6] and from Nālandā it went on to **Pāṭaligāma.**[7] Between Rājagaha and Nālandā was situated the **Bahu-putta-cetiya.**[8] According to the **Kevaṭṭa Sutta,**[9] in the Buddha's time Nālandā was already an influential and prosperous town, thickly populated, though it was not till later that it became the centre of learning

[1] DA. i. 35.
[2] S. ii. 110; M. i. 376 ff.
[3] D. i. 211 ff.
[4] S. ii. 311-23.
[5] D. ii. 81 f.; iii. 99 ff.; S. v. 159 ff.
[6] D. ii. 81; Vin. ii. 287.
[7] D. ii. 84.
[8] S. ii. 220. [9] D. i. 211.

for which it afterwards became famous. There is a record in the Saṃyutta Nikāya,[10] of the town having been the victim of a severe famine during the Buddha's time.

Nālandā was the residence of **Soṇṇadinnā.**[11] **Nigaṇṭha Nātaputta** (*q.v.*) is several times mentioned as staying at Nālandā, which was evidently a centre of activity of the **Nigaṇṭhas** (*q.v.*).

Hsouien Thsang[12] gives several explanations of the name Nālandā. One is that it was named after the Nāga who lived in a tank in the middle of the mango-grove. Another—and accepted by him—is that the Bodhisatta once had his capital here and gave "alms without intermission," hence the name.

Nālanda is, in the northern books, given as the name of Sāriputta's birthplace (see Nālaka). Nālanda is identified with the modern Baragāon.[13]

[10] S. iv. 322.
[11] VvA. 144.
[12] Beal: *op. cit.*, ii. 167 f.
[13] CAGI. 537.

2. **Nālandā.**—A village in the central province of Ceylon. Once **Parakkamabāhu I.** occupied a camp there, and it is several times mentioned in the accounts of his campaigns.[1]

[1] Cv. lxx. 167, 207; lxxii. 169.

1. **Nālandā Sutta.**—A conversation between the Buddha and **Upāligahapati** in **Pāvārika's** mango-grove, as to why some beings attain full freedom in this world while others do not.[1]

[1] S. iv. 110.

2. **Nālandā Sutta.**—**Sāriputta's** affirmation of faith in the Buddha—there never was, nor is, nor shall be, anyone possessing higher wisdom than the Buddha.[1]

[1] S. v. 159 f.; *cp.* D. ii. 81 and D. iii. 99 ff.

1. **Nālā.**—A village in **Magadha,** near the Bodhi-tree at **Gayā.** It was the birthplace of **Upaka.**[1] The Buddhavaṃsa Commentary[2] speaks of a brahmin village Nālā where the Buddha spent his eleventh rainy season.

[1] Thig. 294; ThigA. 225.
[2] p. 3.

2. **Nālā.**—Wife of the **Ādipāda Udaya.** She was the daughter of his maternal uncle and was under the protection of King **Sena I.,** but Udaya married her during an absence of the king and took her to **Pulatthinagara.** The king, however, forgave him.[1]

[1] Cv. l. 9; see also Cv. *Trs.* i. 138, n. 3.

Nālāgiri.—An elephant of the royal stalls at **Rājagaha. Devadatta,** after several vain attempts to kill the Buddha, obtained **Ajātasattu's** consent to use Nālagiri as a means of encompassing the Buddha's death. The elephant, he said, knows nothing of the Buddha's virtues and will have no hesitation in destroying him. Nālagiri was a fierce animal, and in order to increase his fierceness, Devadatta instructed his keeper to give him twice his usual amount of toddy. Proclamation was made, by the beating of drums, that the streets of the city should be cleared as Nālāgiri would be let loose upon them. When the Buddha was informed of this and warned against going into the city for alms, he ignored the warning, and went into Rājagaha with the monks of the eighteen monasteries of the city. At the sight of Nālāgiri all the people fled in terror. **Ānanda,** seeing the elephant advancing towards the Buddha, went, in spite of the Buddha's orders to the contrary, and stood in front of the Buddha, who had to make use of his supernatural power to remove him from his place. Just then, a woman, carrying a child, saw the elephant coming and fled, in her terror dropping the child at the Buddha's feet. As the elephant was about to attack the child, the Buddha spoke to him, suffusing him with all the love at his command, and, stretching out his right hand, he stroked the animal's forehead. Thrilling with joy at the touch, Nālāgiri sank on his knees before the Buddha, and the Buddha taught him the Dhamma. It is said that had the elephant not been a wild beast he would have become a sotāpanna. Marvelling at the sight, the assembled populace threw all their ornaments on the elephant's body, covering it entirely, and henceforth the elephant was known as **Dhanapāla** (**Dhanapālaka**). The Buddha returned to **Veḷuvana,** and that day, at eventide, preached the **Cullahaṃsa Jātaka** in praise of Ānanda's loyalty to himself.[1] It is said[2] that nine hundred million living beings, who saw the miracle, realized the Truth.

The Bodhisatta, in a past life, was once riding an elephant when he saw a Pacceka Buddha. Intoxicated by his own glory, he made the elephant charge the Pacceka Buddha. It was as a result of this action that the Buddha, in this birth, was charged by Nālāgiri.[3] *cp.* **Doṇamukha.**

[1] Vin. ii. 194 f.: J. v. 333 ff.; Avadānaś i. 177.

[2] Mil. 349.

[3] UdA. 265; Ap. i. 300.

Nālika.—A mountain in Himavā, on the way to the **Mucalinda Lake. Vessantara** passed it on his way to **Vaṅkagiri.**[1]

[1] J. vi. 518, 519.

Nālikera.—An island, with many attendant islands. When the country of King **Bharu** (*q.v.*) was destroyed because he took bribes, those who had blamed him for his unrighteousness were saved and found shelter in the islands round Nālikera.[1]

[1] J. ii. 173.

Nālikeradāyaka Thera.—An arahant. Ninety-one kappas ago he was a park-keeper in **Bandhumatī** and gave to the Buddha a *nālikera*-fruit.[1] He is probably identical with **Kuṇḍala Thera**[2] or with **Khitaka Thera.**[3]

[1] Ap. ii. 447 f. [2] ThagA. i. 72 [3] *Ibid.*, 315.

Nālikeramahāthambha.—A tank in Ceylon, restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 33.

Nālikeravatthutittha.—A ford in the **Mahāvāḷukagaṅgā.**[1]

[1] Cv. lxxii. 14.

Nāḷaka Thera.—Given as an example of an *ugghaṭitaññūpuggala*. After hearing, only once, the teaching of Pacceka Buddhas, he became himself a Pacceka Buddha.[1]

[1] AA. i. 354.

Nāḷika.—A Damiḷa general, in charge of **Nāḷisobbha.** He was defeated by **Duṭṭhagāmaṇi.**[1]

[1] Mhv. xxv. 11.

Nāḷikīra (Nāḷikera).—King of **Dantapura** in **Kāliṅga.** Once, a holy ascetic came with five hundred others and took up his abode in the royal park. Nāḷikīra visited the ascetic and was displeased with the questions he was asked as to whether he ruled his people righteously. He therefore invited the ascetics to his palace, filled their bowls with filth, and had them beaten and attacked by dogs. The earth opened and swallowed the king. He was born in the **Sunakha-niraya,** where he had to undergo various kinds of tortures. His kingdom was destroyed and became a waste.[1] The story was evidently widely current in India.

[1] J. v. 119, 143, 144 f.; MA. ii. 602 ff.; Mtu. iii. 361, 368, 369.

Nāḷijaṅgha.—A brahmin, whom **Mallikā** sent to the Buddha to find out if it were true that the Buddha had said that loved ones brought sorrow and tribulation.[1]

[1] M. ii. 108.

Nāḷisobbha.—A Damiḷa stronghold in charge of **Nāḷika,** and captured by **Duṭṭhagāmaṇi.**[1]

[1] Mhv. xxv. 11.

1. **Nāvā Sutta,** also called **Dhamma Sutta.**—It was preached in reference to **Sāriputta's** habit when he was on tour of worshipping the direction in which his teacher, **Assaji,** lived. Others noticed this and said it was a relic of his old brahmanic habit of worshipping the different quarters. But the Buddha said there was no need of Sāriputta to do that, for even the devas themselves worshipped him. In the sutta the wise man is compared to a ship (*nāvā*) which takes many others across.[1]

[1] SN. vs. 316-23; SNA. i. 325 ff.

2. **Nāvā Sutta.**—See **Vāsijaṭa Sutta.**

3. **Nāvā Sutta.** If a sea-going vessel is left stranded on the bank, it is dried up by the wind and sun in the dry season and rotted by water in the rains—so are the fetters in the case of a monk who cultivates the Ariyan Eightfold Path.[1]

[1] S. v. 51.

Nāvāgirisa.—A village in Ceylon, where **Parakkamabāhu I.** spent some time before coming to the throne.[1]

[1] Cv. lxvi. 92.

Nāvindaki.—One of King **Eḷeyya's** guards. He was a follower of **Rāmaputta.**[1]

[1] A. ii. 180.

Nāsinnagāma.—A village in the **Āḷisāra** district of Ceylon.[1]

[1] Cv. lxx. 172.

"Nāsenti" Sutta.—The five powers of woman—beauty, wealth, kindred, sons and virtue. But if she has no virtue, the possession of other qualities will not prevent her from being cast out.[1]

[1] S. iv. 247.

1. **Nikaṭa.**—An upāsaka of **Ñātikā.** After death he was born in the **Suddhāvāsā,** there to pass away.[1]

[1] S. v. 358 f.; D. ii. 91 f.

2. **Nikaṭa.**—One of several eminent theras mentioned as staying in the **Kūṭāgārasāla** in **Vesāli.** When the Buddha came there, **Licchavis** crowded out the place with all their retinues, and Nikaṭa and his colleagues, desiring solitude, retired to the **Gosiṅgasālavana.**[1]

[1] A. v. 133 f.

Nikaṭṭha Sutta.—Four kinds of people in the world: those with debased bodies and noble minds, with noble bodies and debased minds, with both mind and body noble, with both debased.[1]

[1] A. ii. 137 f.

Nikapennaka-padhānaghara.—A building on the **Cittalapabbata,** the residence of **Cūḷasumana.**[1]

[1] Vsm. ii. 634; see also **Niṅkaponṇa,** below.

Nikumba.—The name of a country.[1]

[1] Mil. 327.

Nikkhanta Sutta. —Once **Vaṅgīsa,** soon after his ordination, was staying at the **Aggālava-cetiya** with his tutor, **Nigrodha-Kappa.** During his tutor's absence, a number of gaily-dressed women came to the vihāra, and Vaṅgīsa was greatly perturbed in mind. But he put forth great effort, and thinking of the loyalty he owed to the Buddha, conquered his disaffection.[1]

[1] S. i. 185 f.; the verses are also found in Thag. (1209-13).

Niganṭha-Nāta(Nātha-)-putta.—One of six eminent teachers, contemporary with the Buddha; he is described as a heretic (*aññatitthiya*[1]). He was leader of a sect known as the **Niganṭhā,** and a summary of his teachings is found in the **Sāmaññaphala Sutta.**[2] "A Niganṭha is restrained with a fourfold restraint (*cātuyāma-saṃvara*)—he is restrained as regards all water, restrained as regards all evil, all evil has he washed away, and he lives suffused with the sense of evil held at bay. And, because of this fourfold restraint, he is called a *Niganṭha* (free from bonds), *gatatta* (one whose heart has been in the attainment of his aim), *yattata* (one whose heart is under command) and *ṭhitatta* (one whose heart is fixed)."[3]

[1] *E.g.*, S. i. 66.

[2] D. i. 57; DA. i. 166.

[3] The meaning of this fourfold restraint is not clear; for a discussion of this *cātuyāma-saṃvara*, see Barua: *Pre-Bhuddhistic Indian Philosophy*, pp. 378 f. The first is evidently the well-known rule of the Jains against drinking cold water, as it contains "souls" (*cp.* Mil. 259 ff.). The Buddha taught a corresponding fourfold restraint, which consisted of observing the four precepts against injury, stealing, unchastity and lying (D. iii. 48 f.).

Nātaputta is also stated[4] to have claimed omniscience—to be all-knowing, all-seeing, to have all-comprising (*aparisesa*) knowledge and vision. "Whether I walk or stand or sleep or wake," he is mentioned as saying, "my knowledge and vision are always, and without a break, present before me." He taught that past deeds should be extirpated by severe austerities, fresh deeds should be avoided by inaction. By expelling through penance all past misdeeds and by not committing fresh misdeeds, the future became cleared. From the destruction of deeds results the destruction of *dukkha*; this leads to the destruction of **vedanā**. Thus all *dukkha* is exhausted and one passes beyond (the round of existence). It is said[5] that Nātaputta did not employ the term **kamma** in his teaching; he used, instead, the word *daṇḍa*; and that, according to him, the *daṇḍa* of deed was far more criminal than the *daṇḍas* of word and mind. He is said to have shown no hesitation in declaring the destinies of his disciples after death[6]; but **Sakuludāyi** says[7] that when asked a question as to the past, he skipped from one matter to another and dismissed the question, evincing irritation, bad temper and resentment.

Only one discussion is recorded between Nātaputta and a follower of the Buddha, and that was with **Citta-gahapati** at **Macchikā-Saṇḍa.**[8] He praises Citta at the outset of the discussion, holding him up as an example to his own flock, and agreeing with Citta that knowledge is more excellent than faith. But later, when Citta claims knowledge of the four *jhānas*, Nātaputta is represented as condemning him for a deceitful man. Citta, thereupon, asks him ten questions[9] and, getting no answer, leaves him.

The **Devadaha Sutta**[10] contains a detailed analysis and criticism, attributed to the Buddha, of the beliefs and teachings of the Nigaṇṭhas. He there selects for his condemnation ten of their operative utterances, major and minor, and proves that the efforts and strivings of the Nigaṇṭhas are fruitless.

[4] *E.g.*, M. ii. 31; A. i. 220; M. i. 92 f.; also M. ii. 214 ff. It is curious, in view of this statement of Nātaputta's doctrine of inaction, that the main ground on which he is stated to have objected to **Sīha's** visit to the Buddha, was that the Buddha was an *akiriyavādī* (A. iv. 180).

[5] M. i. 371. *Daṇḍa* probably means sins or hurtful acts. Buddhaghosa says (MA. ii. 595 ff.) that the Jain idea was that *citta* (the *manodaṇḍa*) did not come into bodily acts or into words—which were irresponsible and mechanical, like the stirring and sighing of boughs in the wind.

[6] S. iv. 398.

[7] M. ii. 31; also *ibid.*, i. 93; and ii. 214 f.; the Nigaṇṭhas admit they did not know of the past.

[8] S. iv. 298 ff.

[9] The Commentary (SA. iii. 99) explains that the questions Citta asked were the same as the **Kumārapañhā** (*q.v.*).

[10] M. ii. 214; *cp.* **Cūla-Dukkhakkhandha Sutta** (M. i. 91 ff.; also A. v. 150; D. iii. 119).

Nātaputta is said[11] to have claimed miraculous powers, but he did not, in fact, possess them. When, for instance, the **Rājagaha-seṭṭhi** offered his bowl of red sandal-wood to anybody who could remove it from its perch, Nātaputta tried to obtain it by a ruse, but was unable to deceive the seṭṭhi.

The books contain the names of several disciples of Nātaputta, among them a deva called **Niṅka.**[12] Nātaputta is so convinced of the truth and the irrefutableness of his own doctrines, that he actually encourages his disciples to hold discussions with the Buddha. Some, like **Dīgha Tapassī,** come away unscathed, without having carried the discussion to any conclusion; others are mentioned as being convinced by the Buddha in the end and as becoming his disciples. Such, for instance, are **Asibandhakaputta**[13] and **Abhayarājakumāra.**[14] Nātaputta tries, without success, to dissuade **Sīha, general** of the Licchavis, from visiting the Buddha.[15] Sīha goes and is converted. The next day he holds an almsgiving, on a grand scale, to the Buddha and his monks, at which flesh is served. It is said that Nātaputta went about **Vesālī,** sneering at the Buddha for encouraging slaughter. The Buddha, hearing of this, relates the **Telovāda Jātaka** (*q.v.*),[16] to show that in the past, too, Nātaputta had sneered at him for a similar reason. Nātaputta is identified with the rich man of the Jātaka. In the **Bāveru Jātaka**[17] he is identified with the crow who lost all his honour and glory when approached by the peacock, who was the Bodhisatta.

But the greatest blow to Nātaputta was when **Upāli-gahapati**[18] joined the Buddha. Nātaputta had allowed Upāli to visit him in spite of the warning of Dīgha-Tapassī as to the Buddha's arresting personality. But Nātaputta thought Upāli would be proof against it, and, on hearing that he had renounced his allegiance to the Niganṭhas, refused to believe it until he could verify the information himself. The discovery of the apostasy of Upāli prostrated him with grief; he vomited hot blood and had to be carried away on a litter from **Bālaka,** where he was then living, to **Pāvā.** There, soon after, he died, and immediately great dissensions arose among his followers. When the Buddha heard of the quarrels, he remarked that it was only to be expected.[19]

Niganṭha-Nātaputta is the name by which the Jaina teacher, Mahāvīra, was known to his contemporaries. He was also called

[11] DhA. iii. 201.

[12] S. i. 66; the Buddha's own paternal uncle, **Vappa** (*q.v.*), was a follower of the Niganṭhas.

[13] S. iv. 317 ff.

[14] M. i. 392 ff.

[15] A. iv. 180 ff.

[16] J. ii. 262 f.; Vin. i. 233 ff.

[17] J. iii. 126 f.

[18] M. i. 373 ff.

[19] *Ibid.*, ii. 243 f.; D. iii. 117, 210; it is stated that the quarrel was deliberately fostered by Nātaputta before his death. See *s.v.* **Niganṭhā.**

Vardhamāna. Nāta (or Nāya) was the name of his clan,[20] which belonged to Vesāli. According to Jaina tradition, his father's personal name was Siddhatha, and he was a Kṣatriya, his mother being Triśālā.[21]

[20] SNA. (ii. 423) says Nāta was the name of his father.

[21] For an account of Mahāvīra's life and philosophy, see Barua *op. cit.*, pp. 372 ff.

Niganṭhā.—The name given to the Jains, the followers of **Niganṭha Nātaputta.** Unlike the **Acelakas,** they wore one garment, a covering in front. But when praised for their modesty, they answered that their reason for wearing a garment was to prevent dust and dirt from falling into their alms-dishes. For even dust and dirt are actual individuals and endowed with the principle of life.[1] The chief precepts of the Niganṭhā are included in the *cātuyāmasaṃvara*– the fourfold restraint.[2] The chief centres of the Niganṭhas, in the time of the Buddha, seem to have been **Vesāli**[3] and **Nālandā,**[4] though they had settlements in other important towns, such as **Rājagaha.**[5] The books contain several names besides that of Nātaputta of distinguished members of the Niganṭha Order—*e.g.*, **Dīgha-Tapassī,** and **Saccaka** (*q. v.*), and also of several women, **Saccā, Lolā, Avavādakā** and **Paṭācārā.**[6] The lay followers of the Niganṭhas wore white garments.[7]

In the Chaḷabhijāti-classification of **Pūraṇa Kassapa,** the Ekasāṭaka-Niganṭhas occupied the third rank, the red.[8] The Buddha condemned the Niganṭhas as unworthy in ten respects: they were without faith, unrighteous, without fear and shame, they chose wicked men as friends, extolled themselves and disparaged others, were greedy of present gain, obstinate, untrustworthy, sinful in their thoughts, and held wrong views.[9] Their fast resembled a herdsman looking after the kine by day, which were restored to their owners at eventide.[10] The Niganṭhas were so called because they claimed to be free from all bonds (*aṃhākaṃ ganthanakileso palibujjhanakileso natthi, kilesaganṭhirahitā mayaṃ ti evaṃ vāditāya laddhanāmavasena Niganṭho*).[11]

The Buddhist books record[12] that there was great dissension among the Niganṭhas after the death of Nātaputta at **Pāvā.** The Commentaries

[1] DhA. iii. 489.

[2] For their beliefs and practices see *s.v.* **Niganṭha Nātaputta.**

[3] *E.g.*, J. iii. 1; M. i. 228.

[4] M. i. 371. The chief patrons of the Buddha's time were Sīhasenāpati in Vesāli, Upāligahapati in Nālandā and Vappa the Sakyan in Kapilavatthu (AA. ii. 751).

[5] *E.g.*, at **Kālasilā,** on the slopes of **Isigili** (M. i. 92).

[6] J. iii. 1.

[7] M. ii. 244.

[8] A. iii. 384.

[9] A. v. 150.

[10] *Ibid.*, i. 205 f.

[11] *E.g.*, MA. i. 423.

[12] M. ii. 243 f.; D. iii. 117, 210.

state[13] that Nātaputta, realizing on his death-bed the folly and futility of his teaching, wished his followers to accept the Buddha's teaching. In order to bring this about, he taught his doctrine in two different ways to two different pupils, just before his death. To the one he said that his teaching was Nihilism (*uccheda*), and to the other that it was Eternalism (*sassata*). As a result, they quarrelled violently among themselves, and the Order broke up.[14]

There is evidence in the Jātakas to show that the Niganṭha Order was in existence prior to the life of the Buddha. **Saccatapāvī,** mentioned in the **Kuṇāla Jātaka,**[15] is described as a *setasamaṇī*, and may well have belonged to the Order of the Śvetambaras, while in the **Mahābodhi Jātaka**[16] mention is made of a teacher who is identified with Niganṭha Nātaputta himself.

There seems to have been a settlement of Niganṭhas in Ceylon from very early times. When **Paṇḍukābhaya** laid out the city of **Anurādhapura,** he built also hermitages for several Niganṭhas—**Jotiya, Giri** and **Kumbhaṇḍa.**[17] These continued to be inhabited even after the establishment of Buddhism in the Island, for we hear of them in the reign of **Vaṭṭagāmaṇī** (*circa* 44 A.C.). When Vaṭṭagāmaṇī pulled down the residence of the Niganṭha Giri, because of his disloyalty to the king, he built on its site the **Abhayagiri-vihāra.**[18]

[13] DA. iii. 906; MA. ii. 831.

[14] That the Niganṭhas lasted till, at least, the time of **Nāgasena,** is admitted (Mil. p. 4) by the fact that Milinda was asked to consult a teacher called Niganṭha Nātaputta, who, if at all historical, was probably the direct successor to the teacher of the same name, contemporary with the Buddha.

[15] J. v. 427. [16] J. v. 246.

[17] Mhv. x. 97 f.

[18] *Ibid*, xxxii. 42 f.

Nigamaggāmappāsāda.—A monastery in **Gaṅgāsiripura,** restored by **Vijayabāhu IV.**[1]

[1] Cv. lxxxviii. 49.

Nigamavāsi-Tissa.—A thera of a market-town (*nigama*) near **Sāvatthi.** He had the reputation of being contented, purged and pure; he went for his alms only in the village of his kinsmen. When it was reported to the Buddha that Tissa lived in intimate association with his relations, the Buddha questioned him and accepted his explanation, praising him, and remarking that Tissa's good qualities were the result of association with himself; he then related the **Mahāsuka Jātaka.**[1]

[1] DhA. i. 283-6. The introductory story of the Jātaka (*q.v.*), however, gives a different reason for its recital (J. ii. 490 f.).

Nigaya.—A Damiḷa chief, ally of **Kulasekhara,** subdued by **Laṅkāpura.**[1]

[1] Cv. lxxvi. 316; lxxvii. 69.

Nigaḷadha.—A Damiḷa chief, ruler of **Velaṅkuṇḍi** and ally of **Kulasekhara.** He was won over by **Laṅkāpura.**[1]

[1] Cv. lxxvi. 138; lxxvii. 10 f.; 89 ff.

Niguṇḍivālukā-tittha.—A ford in the **Mahāvālukanadī.**[1]

[1] Cv. lxxii. 37.

1. **Niggaṇḍipupphiya Thera.**—An arahant. Ninety-one kappas ago he was the monastery attendant (*āmaka*) of **Vipassī** Buddha, and once gave a *niggaṇḍi* flower to the Buddha. Thirty-five kappas ago he was king, under the name of **Mahāpatāpa.**[1] He is probably identical with **Vira Thera.**[2]

[1] Ap. i. 205. [2] ThagA. i. 50 f.

2. **Niggaṇḍipupphiya Thera.**—An arahant. In the past he had been an inhabitant of the deva-world and listened to the preaching of a disciple of **Padumuttara** Buddha, called **Sumana.** He then offered a *niggaṇḍi* flower on the seat of the Buddha. In this life he entered the Order at the age of seven, and after listening to a sermon by **Ānanda** became an arahant. He was sixteen times king, under the names of **Abbuda** and **Nirabudda.**[1]

[1] Ap. i. 262 f.

1. **Nigrodha.**—A Paribbājaka. Once, when he was staying with a large number of colleagues at the **Udumbarikārāma** near **Rājagaha, Sandhāna,** on his way to see the Buddha, stopped him and entered into conversation. The Buddha, by his divine ear, hearing their talk, approached them and continued the discussion with Nigrodha; this discussion is recorded in the **Udumbarika Sīhanāda Sutta** (*q.v.*).[1]

[1] D. iii. 36 ff.; this discussion is also referred to in the **Kassapa-Sīhanāda** Sutta (D. i. 175 f.). There Nigrodha is said to have felt great joy, but this is not mentioned in the Udumbarika-Sīhanāda (see D. iii. 57).

2. **Nigrodha.**—The Bodhisatta born as the son of a Banker in **Rājagaha,** later becoming king of Benares. For details see the **Nigrodha Jātaka.**

3. **Nigrodha Thera.**—He belonged to an eminent brahmin family of **Sāvatthi.** On the day of the dedication of **Jetavana,** he saw the majesty of the Buddha and entered the Order, becoming an arahant soon after. Eighteen kappas ago, in the time of **Piyadassī** Buddha, he left great riches and became an ascetic, dwelling in a *sāla* grove. Once, seeing

the Buddha wrapped in *samādhi*, he built a bower over him, and stood there with clasped hands until the Buddha awoke from his *samādhi*. Then, at the Buddha's wish, the Saṅgha too came to the *sāla* grove, and in their presence the Buddha predicted the ascetic's future.[1]

Nigrodha is probably identical with **Sālamaṇḍapiya** of the Apadāna.[2]

[1] ThagA. i. 74 f.; Thag. 21.
[2] Ap. ii. 431 f.; but the same Apadāna verses are also given under **Tissa Thera** (ThagA. i 273).

4. **Nigrodha.**—See **Nigrodhamiga** and **Vattabbaka-Nigrodha.**

5. **Nigrodha.**—A **Sākyan**, owner of the **Nigrodhārāma** (*q.v.*).[1]

[1] J. i. 88.

6. **Nigrodha.**—Commonly known as **Nigrodha-sāmaṇera.** He was the son of **Sumana,** the eldest of **Bimbisāra's** children, and his mother was **Sumanā.** When **Asoka** slew Sumana, his wife, who was with child, fled to a caṇḍāla village, where the guardian deity of a nigrodha tree built her a hut. Here she gave birth to her son, whom she named after her benefactor. The chief caṇḍāla looked after them. When Nigrodha was seven years old, the Thera **Mahāvaruṇa** ordained him, and he became an arahant in the tonsure hall. One day, while walking near the palace, Asoka saw him and, because of their connection in a past life, was attracted by him. Nigrodha had been one of the three brothers who gave honey to a Pacceka Buddha in a past life.[1] Nigrodha had called the Pacceka Buddha a caṇḍāla, hence he was born in a caṇḍāla village. Asoka invited Nigrodha to the palace and entertained him, and Nigrodha preached to him the **Appamāda Vagga.** The king was greatly pleased, and offered to give food daily at the palace to thirty-two monks in Nigrodha's name. It was this visit of Nigrodha to Asoka which ultimately resulted in the conversion of the latter to the faith of the Buddha.[2] It is said[3] that Asoka paid great honour to Nigrodha throughout his life. Three times a day he sent to Nigrodha gifts of robes carried on the backs of elephants, with five hundred measures of perfume and five hundred caskets of garlands. All these Nigrodha would distribute among his colleagues, and most of the monks of Jambudīpa at that time wore robes which were the gift of Nigrodha.

[1] For the story see *s.v.* **Asoka** and Mhv. v. 49 ff.
[2] For details see *ibid.*, 37-72; Dpv. vi. 34 ff.; vii. 12, 31; Sp. i. 45 ff.
[3] MA. ii. 931.

7. **Nigrodha.**—Called **Māragiri.** A general of **Parakkamabāhu I.** He was stationed at **Uddhavāpi.**[1]

[1] Cv. lxxii. 164, 174.

Nigrodha Jātaka (No. 445).—A king, named **Magadha,** once reigned in **Rājagaha.** His son married a rich merchant's daughter, but she, because she was barren, lost favour. Thereupon she pretended to be with child, and when her time drew near, she journeyed to her home with an old nurse who was in the secret. On the way she found a child deserted by its mother, and, greatly rejoicing, she claimed it as her own. The child was the Bodhisatta and was called **Nigrodha.** His father found for him two companions: **Sakhā,** son of a merchant, and **Pottika,** son of a tailor. These three grew up together and were educated in **Takkasilā.** In the course of their travels, while his companions lay sleeping, Pottika heard a cock say that whoever ate its fat would become king, the flesh of its body commander-in-chief, and the flesh near its bones treasurer. Pottika killed the cock, gave to **Nigrodha** the fat, to Sākha the flesh of the body, while he himself ate the flesh near the bones. Immediately after, men, in search of a successor to the throne of Benares, chose Nigrodha, while the others accompanied him as commander-in-chief and treasurer. One day Nigrodha, wishing to have his parents near him, sent Pottika to fetch them from Rājagaha. On the way back he called at Sākha's house, but Sākha, who had a grievance against him for having given the cock's fat to Nigrodha, insulted him. When Pottika reported this to Nigrodha, he wished to have Sākha killed, but Pottika intervened on his behalf.

The story was related in reference to **Devadatta's** ingratitude. Sākha is identified with Devadatta and Pottika with **Ānanda.**[1]

[1] J. iv. 37 ff.

Nigrodha-aṅgana.—A locality in **Anurādhapura,** through which the *sīmā* of the **Mahāvihāra** passed.[1]

[1] Dpv. xiv. 34; Mbv. 136; Mhv. p. 332. vs. 14.

Nigrodha-Kappa Thera.—He was the preceptor (*upajjhāya*) of **Vaṅgīsa,** and together they lived in **Aggālava-cetiya,**[1] where Kappa died. When Vaṅgīsa questioned the Buddha as to the destiny of Kappa, the Buddha's answer was that he had completely passed away.[2] It is said[3] that Vaṅgīsa was away when Kappa died, and had also seen him sleeping with his hands curled up. This was unlike a *khīṇāsava,* but, in Kappa's case, it was due to long-continued habit. Vaṅgīsa, not knowing this, was assailed with doubts as to his teacher's attainments. Kappa was a *vihāragaruka*—that is, he attached importance to keeping to his cell. When he came back from his alms rounds, he would enter his cell and not

[1] S. i. 185.
[2] Thag. vs. 1263 ff.; SN. vs. 343 ff.
[3] ThagA. ii. 211; SNA. i. 346.

leave it again until evening or the next day. This caused disaffection in Vaṅgīsa's heart, which the latter quelled by force of reasoning.[4]

In Nigrodhakappa, Kappa was the thera's personal name, but the prefix Nigrodha was given because he attained arahantship at the foot of a *nigrodha* (banyan) tree.[5]

[4] S. i. 186; SA. i. 208.

[5] SNA. i. 346; because he dwelt under a banyan, says SA. i. 207.

Nigrodhapiṭṭhi.—A vihāra in Ceylon, the residence of **Mahāsīva Thera.**[1]

[1] MT. 555.

Nigrodhamāragallaka.—A place in **Rohaṇa,** mentioned in the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 182.

Nigrodhamiga Jātaka (No. 12).—(Also called **Nigrodha Jātaka.**) Once the Bodhisatta was born as king of the deer and was called **Nigrodha.** With him was the leader of another herd, and he was called **Sākha.** There was an agreement between these two leaders that, on alternate days, a deer from their herd should offer itself to be killed by the king of Benares. One day the turn fell on a pregnant doe of Sākha's herd, and when she asked to be allowed to wait until she had brought forth her young she was refused by Sākha. She then appealed to Nigrodha, who took her turn on himself. Immunity had been granted to Nigrodha, and when his act was reported to the king, he came in person to enquire into the matter. On hearing the story, he was greatly moved, and promised immunity both to Nigrodha and the doe. But Nigrodha was not satisfied till the king promised immunity to all living beings. Later, on discovering that the deer, taking advantage of this, were destroying men's crops, Nigrodha gave orders to his herd to refrain from doing so.

The story was related in reference to the mother of **Kumāra Kassapa** (*q.v.*). She had joined the Order under **Devadatta,** not knowing that she was pregnant. On discovering her condition, Devadatta expelled her from the Order. She appealed to the Buddha, who caused an enquiry to be held, and, having been assured of her innocence, he restored her to all honour. When Kumāra Kassapa was born he, too, was admitted to the Order.

Devadatta is identified with Sākha, Kumāra Kassapa with the doe's young one, his mother with the doe, and the king with **Ānanda.**[1]

[1] J. i. 145 ff.; DhA. iii. 148 f. The story is figured in the Bharhut Stūpa (Cunningham: pl. xxv. (1) and xliii. (2). It is given in Mtu. (i. 359 ff.) with several variations in detail.

Nigrodhasāla.—A mound in **Rohaṇa,** near which **Veḷusumana** killed **Eḷāra's** giant **Nandasārathi.**[1]

[1] MT. 441.

1. **Nigrodhārāma.**—A grove near **Kapilavatthu,** where a residence was provided for the Buddha when he visited the city in the first year after his Enlightenment.[1] It belonged to a Sākyan named **Nigrodha,** who gave it to the Order. In order to convince his proud kinsmen of his attainments, the Buddha performed there the **Yamakapāṭihāriya,** and when, at the conclusion of the miracle, a shower of rain fell, wetting only those who wished to be wetted, he related to them the **Vessantara Jātaka.**[2] It was during this visit that **Mahāpajāpatī Gotamī** first asked permission for women to enter the Order. This was refused, and from there the Buddha went on to **Vesāli.**[3] The Buddha stayed at the Nigrodhārāma on several other occasions, and several Vinaya rules are mentioned as being first promulgated there.[4] Various Sākyans[5] came to see the Buddha at the Nigrodhārāma, among them, **Mahānāma, Godha, Sarakāni, Nandiya** and **Vappa.** The Buddha himself visited **Kāḷigodhā** during his residence there. It was during a discussion with Mahānāma that the **Cula-Dukkhakkhandha Sutta** (*q.v.*) was preached. During one of the Buddha's residences in Nigrodhārāma, the Sākyans invited him to consecrate their new Mote Hall, which he did by preaching there far into the night and then asking **Moggallāna** to continue his discourse.[6] On another occasion the Buddha is mentioned as having spent a period of convalescence at Nigrodhārāma[7]; he was there also when the quarrel broke out between the Sākyans and the Koliyans regarding the water of the **Rohiṇī.**[8] It seems to have been the Buddha's custom, when staying at Nigrodhārāma, sometimes to spend the noonday siesta in the **Mahāvana** near by.[9]

Among others mentioned as having stayed at Nigrodhārāma are **Anuruddha**[10] and **Lomasakaṅgiya.**[11]

Near Nigrodhārāma was once the site of the dwelling of a hermit

[1] MA. i. 289.

[2] Vin. i. 82; J. i. 88 f.; vi. 479; BuA. 22; DhA. iii. 163; also Mtu. iii. 101, 107, 114, 138, 141, 179.

[3] Vin. ii. 253; A. iv. 274.

[4] *E.g.*, Vin. iii 235, 244; iv. 55, 101, 167, 181, 262, 314.

[5] S. v. 369-78; 395-7, 403-4, 408; A. ii. 196; iii. 284; iv. 220; v. 83, 328, 332, 334.

[6] S. iv. 182 ff.; also M. i. 353 (Sekha Sutta).

[7] A. i. 219 f.

[8] SNA. i. 357; but see J. v. 413, where he is said to have been in Sāvatthi.

[9] *E.g.*, S. iii. 91 f.

[10] DhA. iii. 295.

[11] M. iii. 200; a deva called **Candana** there taught him the **Bhaddekaratta Sutta.** Is this Lomasakaṅgiya the same as **Lomavaṅgisa,** who is also mentioned (S. v. 327) as having lived in Nigrodhārāma ?

(*isi*) called **Kaṇha.** The Buddha, remembering this, once smiled, and, when asked the reason for his smile, related the **Kaṇha Jātaka.**[12]

There is a tradition[13] that the Cariyā Piṭaka and the Buddhavaṃsa were preached by the Buddha to **Sāriputta** during his first stay in Nigrodhārāma. It was probably there that Anuruddha's sister built, at his request, an assembly hall of two storeys for the Saṅgha.[14] Buddhaghosa says[15] that **Kāḷa-Khemaka,** the Sākyan, built a special vihāra near Nigrodhārāma, on one side of the grounds.

[12] J. iv. 6.
[13] CypA. 1, 7; BuA. 3.
[14] DhA. iii. 295 f.
[15] MA. ii. 906; M. iii. 109 f.

2. **Nigrodhārāma.**—A grove in **Rājagaha.** The Buddha says that there he once gave **Ānanda** the chance of asking him to live for a whole æon, but Ānanda missed his opportunity.[1]

[1] D. ii. 116.

Nighaṇḍu.—A yakkha chieftain, to be invoked by followers of the Buddha when in distress.[1] He was present at the **Mahāsamaya.**[2]

[1] D. iii. 204. [2] *Ibid.*, ii. 258.

Nighā Sutta.—The three pains—of lust, hatred and illusion. For their full comprehension the Noble Eightfold Path must be cultivated.[1]

[1] S. v. 57.

Niṅka (Nika).—A deva who visits the Buddha in the company of several other devas and utters a verse in praise of **Nigaṇṭha Nātaputta.**[1]

[1] S. i. 65 f.

Niṅkapaṇṇa-padhānaghara.—A building on **Cittalapabbata,** the residence of **Cūḷasumma.**[1] It is probably identical with **Nikapennaka** (*q.v.*).

[1] VibhA. 489.

Niceluvana.—A grove of mucalinda trees in **Kimbilā.**[1]

[1] A. iii. 247. (The P.T.S. Ed. reads Veḷuvana.) AA. ii. 642.

Niccavinodavāṇava.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 144; lxxvii. 76.

"Nicchavitthiaticāriṇī" Sutta.—Mahāmoggallāna reports to the Buddha that while descending **Gijjhakūṭa** he saw a flayed woman going

through the air. The Buddha replies that the woman was an adulteress of **Rājagaha.**[1]

[1] S. ii. 259.

Nicchavorabhi Sutta.—Similar to the above; a flayed man, a sheep butcher of **Rājagaha.**[1]

[1] S. ii. 256.

Nijjarā Sutta.— Ten things which are brought to nought by the cultivation of their opposites.[1]

[1] A. v. 215 f.

Niṭṭhā Sutta.—Five conditions which are consummated in this life and five in the next.[1]

[1] A. v. 119 f.

Niṭṭhulaviṭṭhika.—A village in the district of **Giri** in Ceylon, the birthplace of **Goṭhaimbara.**[1] It is probably identical with the village (**Niṭṭhulaveṭṭhi**) given by **Pottakuṭṭha** for the **Māṭambiya-padhānaghara.**[2]

[1] Mhv. xxiii. 49. [2] Cv. xlvi. 20.

Nidāna Vagga.—The second division of the **Saṃyutta Nikāya.**[1]

[1] Vol II. of the P.T.S. Edition.

Nidāna Saṃyutta.— The twelfth section of the Saṃyutta Nikāya.[1]

[1] S. ii. 1-133.

1. **Nidāna Sutta.**— The three means by which deeds are heaped up: greed, hatred and delusion.[1]

[1] A. iii. 338.

2. **Nidāna Sutta.**—Preached at **Kammāsadamma. Ānanda** tells the Buddha that though the Paṭiccasamuppāda is so deep, yet, to him, it is so plain. The Buddha warns him against such an idea, because all *saṃsāra* is due to lack of understanding of the Causal law.[1] This sutta was probably called the **Cūḷanidāna Sutta**[2] as opposed to the **Mahānidāna Sutta.**

[1] S. ii. 92. [2] *E.g.*, MA. i. 225; VibhA. 267.

1. **Nidāna Suttā.**—Two suttas on the three originating causes of action: lust, malice and delusion.[1]

[1] A. i. 134 f.

2. **Nidāna Suttā.**—The three causes of action: lust, malice and delusion.[1]

[1] A. i. 263.

3. **Nidāna Suttā.**—Absence of lust, malice and delusion prevents the arising of actions.[1]

[1] A. i. 264.

4. **Nidāna Suttā.**—Actions are originated by desire for things which, in the past, were based on desire, for the like things in the future and at the present time.[1]

[1] A. i. 265.

5. **Nidāna Suttā.**—The opposite of No. 4.[1]

[1] A. i. 266.

Nidānakathā.—The introductory chapter of the Jātaka Commentary. It gives the story of the Buddha in three sections: the Dūrenidāna from the time of his birth, as **Sumedha,** up to his birth in the **Tusita** world; the Avidūrenidāna from his death in Tusita and his birth as **Siddhattha,** son of **Suddhodana,** up to his Enlightenment; and the Santikenidāna, which contains his story up to the dedication of Jetavana by **Anāthapiṇḍika.**[1]

[1] J. i. 1-94.

Nidānuddesa.—One of the five divisions of the **Pāṭimokkha.**

1. **Niddasavatthu Sutta.**—The seven constituent qualities of a *niddasa* (*khīṇāsava*).[1]

[1] A. iv. 15.

2. **Niddasavatthu Sutta.**—The same, preached in answer to a question by **Sāriputta** as to whether it is right to say that one who has observed celibacy for twelve years could be called a *niddasa*.[1]

[1] A. iv. 34 ff.

3. **Niddasavatthu Sutta.**—Similar to No. 2, but the questioner is **Ānanda** and the qualities are differently stated.[1]

[1] A. iv. 37 f.

Niddā.—An *upāsikā* who was born as a *vemānika* peta.[1]

[1] Vv. ii. 8; VvA. 117.

Niddātandi Sutta.—Preached in answer to the question of a deva: sloth, drowsiness and surfeit of food prevent understanding of the Noble Eightfold Path.[1]

[1] S. i. 7.

Niddesa.—A commentarial work included in the Canon as part of the **Khuddaka Nikāya.** It is generally divided into two books: the **Culla-Niddesa** and the **Mahā-Niddesa.** The Culla Niddesa contains comments on the **Khaggavisāna Sutta** and the sixteen suttas of the **Parāyaṇa Vagga** of the **Sutta Nipāta,** while the Mahā-Niddesa deals with the sixteen suttas of the **Aṭṭhaka Vagga.** It is significant that the Culla-Niddesa contains no comments on the fifty-six (*Vatthugāthā*) introductory stanzas which preface the Parāyaṇa Vagga as at present found in the Sutta Nipāta. This lends support to the suggestion that at the time the Culla-Niddesa was written the Parāyaṇa Vagga was a separate anthology, and that the Khaggavisāna Sutta did not belong to any particular group. Similarly with the Mahā-Niddesa and the Aṭṭhaka Vagga. The comments in the Niddesa seem to have been modelled on exegetical explanations such as are attributed here and there in the Piṭakas to **Mahā Kaccāna**[1] and to **Sāriputta.**[2]

There is a tradition[3] which ascribes the authorship of the Niddesa to Sāriputta. There exists a Commentary on it, called the **Saddhammappajjotikā,** by **Upasena.** It was written in Ceylon at the request of a monk called **Deva Thera.**

[1] *E.g.*, **Madhupiṇḍika Sutta** (M. i. 110 f.); also S. iii. 9.

[2] *E.g.*, **Saṅgīti Sutta** (D. iii. 207 f.).

[3] NidA. p. 1.

Niddhamana Sutta.—Ten things which are burnt out by the possession of their opposites.[1]

[1] A. v. 220 f.

Nidhikaṇḍa Sutta.—One of the suttas of the **Khuddakapāṭha.**[1] A man buries treasure that he may use it later, but very often he loses it; not so is the treasure laid up by the doing of good deeds.

[1] Khp. p. 7.

Nipaññañjalika.—See **Paññañjalika.**

Nipannapaṭimāguhā.—A cave forming part of the **Uttarārāma** (*q.v.*) built in **Pulatthipura** by **Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 75.

Nipura.—See **Sinipura.**

1. **Nibbāna Sutta.**—The Buddha explains to **Jāṇussoṇi** the meaning of "seeing" nibbāna in this life.[1]

[1] A. i. 158.

2. **Nibbāna Sutta.**—**Sāriputta** explains to **Ānanda** why some beings do not attain nibbāna in this very life.[1]

[1] A. ii. 167.

3. **Nibbāna Sutta.**—It is impossible that one who sees sorrow in nibbāna shall live in harmony and patience.[1]

[1] A. iii. 442.

4. **Nibbāna Sutta.**—**Sāriputta** explains to **Udāyi** (**Lāḷudāyi**, according to the Commentary)[1] how nibbāna is happiness, though in it there is no "experiencing" (*vedayitaṃ*).[2]

[1] AA. ii. 810. [2] A. iv. 414 f.

5. **Nibbāna Sutta.**—Preached at **Nālaka.** **Sāriputta** explains to **Jambukhādaka** the meaning of nibbāna and the way thereto.[1]

[1] S. iv. 251.

6. **Nibbāna Sutta.**—Preached at **Ukkācelā.** **Sāriputta** explains to **Sāmaṇḍaka** the meaning of nibbāna and the way thereto.[1]

[1] S. iv. 261 f.

1. **Nibbidā Sutta.**—The seven *bojjhaṅgas*, if cultivated, lead to revulsion, calm and nibbāna.[1]

[1] S. v. 82.

2. **Nibbidā Sutta.**—The same as above but with the four *iddhipādas*.[1]

[1] S. v. 255.

3. **Nibbidā Sutta.**—Five things, the perception of which leads to revulsion: foulness of the body, cloying of food, distaste of the world, impermanence in all things and the thought of death.[1]

[1] A. iii. 83.

4. **Nibbidā Sutta.**—Calling to mind the Buddha, the Dhamma, and the Saṅgha, etc., conduces to revulsion and to nibbāna.

[1] A. i. 30.

Nibbindā.—A channel, branching eastwards from the **Aciravatī** canal of the **Mahāvālukagaṅgā.**[1]

[1] Cv. lxxix. 53.

Nibbedha Sutta.—The Buddha tells **Udāyi** that a monk who cultivates the seven *bojjhaṅgas* will penetrate and break through lust, hatred and illusion.[1]

[1] S. v. 87 f.

Nibbedhika Sutta.—Four things that lead to penetration: association with the good, listening to the doctrine, reflection, observance of the Dhamma.[1]

[1] S. v. 419.

Nibbedhikapariyāya.—A comprehensive discourse addressed to the monks on sense-desires, their source, their variety, their fruit, and the steps leading thereto.[1]

[1] A. iii. 410 f.; it is often quoted, *e g*. UdA. 176, DhSA. 369.

1. **Nimi.**—The Bodhisatta born as king of **Mithilā.** See **Nimi Jātaka.**

2. **Nimi.**—A Pacceka Buddha He was king of **Mithilā.** One day he saw a hawk, which was flying with some meat, attacked by vultures. The hawk dropped the meat, which was then taken up by another bird and he, in his turn, was attacked. This process continuing for some time, the king realized that possessions bring sorrow and suffering. He thereupon renounced his sixteen thousand women, and reflecting on his renunciation, became a Pacceka Buddha, and joined three others, who had also become Pacceka Buddhas: **Karaṇḍu, Naggaji** and **Dummukha.**[1]

[1] J. iii. 378 f.

Nimi Jataka (No. 541).—Once the Bodhisatta was born as the son of the king of **Mithilā**, in the **Videha** country. He was a rebirth of **Makhādeva,** who came down among men from the **Brahma**-world in order to bring the number of his family, who renounced the world, up to eighty-four thousand. And because the boy was born to round off the family, like the hoop of a chariot, he was called **Nemi** ("hoop"). On his father's renunciation, he came to the throne and engaged himself and all his subjects in righteousness and generosity. Once, when doubt arose in his mind as to which was more fruitful—holy life or giving alms—**Sakka** himself appeared before him to answer and encourage him. His fame spread to **Tāvatiṃsa,** and when the gods desired to see him, Sakka sent

his chariot, with **Mātali,** to fetch him. On the way to Tāvatiṃsa, Mātali showed the king various hells and heavens and the palaces of various gods and goddesses. Arriving at the **Sudhammā** Hall, Nimi discoursed to the assembled gods. After staying in Tāvatiṃsa for seven days, he returned to Mithilā to tell his subjects what he had seen. When, later, his barber told him of the appearance of the first white hair on his head, he, like all his predecessors, handed over the throne to his son and became an ascetic. His son, **Kaḷārajanaka,** was the last of the eighty-four thousand kings of Makhādeva's dynasty.

The story was told by the Buddha when he visited Mithilā. He smiled when he came to the site of Makhādeva's palace, and when asked why he smiled he related the Jātaka.

Anuruddha is identified with Sakka and **Ānanda** with Mātali.[1]

This story forms the basis of the **Makhādeva** Sutta[2] and is included in the Cariyapiṭaka.[3]

[1] J. vi. 95-129.
[2] M. ii. 74 ff.; in Dpv. (iii. 35) the king is called **Nemiya.**
[3] Cyp. i. 6; CypA. 42 ff.

Nimitta Vagga.—The eighth chapter of the Duka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 82 f.

Nimittavyākaraṇiya Thera.—An arahant. Ninety-two kappas ago he was an ascetic in **Himavā,** at the head of fifty-four thousand pupils. Having seen the miracles preceding the birth of a Buddha (**Tissa** ?), he was glad at heart and told of it to others.[1] He is probably identical with **Vāraṇa Thera.**[2]

[1] Ap. ii. 411 f. [2] ThagA. i. 353 f.

Nimittasaññaka Thera.—An arahant. Ninety-four kappas ago he was a hermit on the banks of the **Candabhāgā,** and, seeing a golden deer wandering in the forest, his mind turned to thoughts of the Buddhas. Twenty-seven kappas ago he was a king named **Arañjasatta.**[1]

[1] Ap. i. 261.

Nimokkha Sutta.—A deva questions the Buddha on deliverance and detachment and the Buddha answers him.[1]

[1] S. i. 2.

Nimmala.—An officer in the service of **Parakkamabāhu I.**[1]

[1] Cv. lxvi. 124.

Nimmānaratī.—A class of devas, inhabiting the fifth of the six deva-worlds.[1] They are so called because they delight in their own creations. They can create any form in any colour.[2]

[1] D. i. 218; M. i. 289, etc.; S. i 133, etc., A. i. 210, etc. For their life-span see *Compendium* 140 f.
[2] NidA. 109; ItA. 234; VibhA. 519.

Nimmita.—Nineteen kappas ago there were sixteen kings of this name, all previous births of **Vaṭaṃsakiya (Abhaya) Thera.**[1]

[1] Ap. i. 174; ThagA. i. 201.

Nimmitapura.—A park in **Pulatthipura** laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 9.

Niyama.—A district in South India [1]

[1] Cv. lxxvii. 15, 101.

Niyarāya.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 79

Niyasa.—See **Yasa.**

Niyelatissārāma.—A vihāra in Ceylon, built by king **Kaniṭṭhatissa.**[1]

[1] Mhv. xxxvi. 15.

Niyyanti-uyyāna.—A park, probably near **Sīhagiri,** where **Kassapa I.** built a vihāra for the **Dhammarucikas.**[1]

[1] Cv. xxxix. 14.

Niraggaḷa.—A sacrifice in which alms are given with wide-open, bolt-less doors.[1]

[1] ItvA 75.

1. **Nirabbuda.**—A **Niraya;** really a period of suffering equal to twenty **Abbudas** (*i.e.*, twenty thousand Ninnahutas).[1]

[1] SN. p. 126; S. i. 149; SNA. 477; AA. ii. 853.

2. **Nirabbuda.**—Twenty-five thousand kappas ago there were eight kings of this name, all previous births of **Niggunḍipupphiya.**[1]

[1] Ap. i. 263.

Niraya.—Various lists of Nirayas are found in the books. In the Jātaka Commentary[1] occurs the following: **Sañjīva, Kālasutta, Saṅghāta, Jālaroruva, Dhūmaroruva, Mahāvīci, Tapana, Patāpana.** The Saṃyutta and Aṅguttara Nikāyas and the Sutta Nipāta contain a different list: **Abbuda, Nirabbuda, Ababa, Aṭaṭa, Ahaha, Kumuda, Sogandhika, Uppala, Puṇḍarīka, Paduma.**[2] The Commentaries explain[3] that these are not separate Nirayas but specified periods of suffering in Avīci. The **Devadūta Sutta**[4] of the Majjhima Nikāya contains yet another list: **Gūtha, Kukkuḷa, Simbalivana, Asipattavana** and **Khārodakanadī.** Other names, also, occur sporadically—*e.g.*, **Khuradhāra** (J. v. 269), **Kākola** (J. vi. 247), **Sataporisa** (J. v. 269) and **Sattisūla** (J. v. 143). The most fearful of the Nirayas is, however, the Avīcimahāniraya (see *s.v.* **Avīci**).

[1] J. v. 266, 271; the same list is found in Dvy. (67), except that Raurava is substituted for Jalaroruva and Mahāraurava for Dhūmaroruva.

[2] S. i. 149; A. v. 173; SN. p. 126; see also Dvy. 67.

[3] *E.g.*, AA. ii. 853.

[4] M. iii. 185.

Niraya Vagga.—The twenty-second chapter of the Dhammapada.

1. **Niraya Sutta.**—Five things that lead to hell: destruction of life, theft, lust, falsehood, liquor.[1]

[1] A. iii. 170; also 204.

2. **Niraya Sutta.**—Six things that lead to hell: taking life, theft, living carnally, falsehood, evil desires and wrong views.[1]

[1] A. iii. 432.

Nirayarūpa Sutta.—Four kinds of persons which exist in the world.[1]

[1] A. ii. 71.

Nirāmisa Sutta.—See **Suddhika Sutta.**

Nirāsa Sutta.—Three kinds of persons existing in the world: he who longs not, he who longs, and he who has done with longing.[1]

[1] A. i. 107 f.

Nirutti.—A work on exegesis, ascribed to **Mahā Kaccayāna** and divided into two parts: **Cūḷanirutti** and **Mahānirutti.**[1] Aṭṭhā on it exists, the **Niruttisāramañjūsā,** written by **Saddhammaguru.**[2]

[1] Gv. 59, 65; Svd. 1233 f.

[2] Bode, p. 29; Gv. 60.

Niruttipatha Sutta.—On three modes of reckoning: matter that has ceased is reckoned as "has been," not as "is" or "will be"; the same with the other *khandhas*.[1]

[1] S. iii. 71 f.

Niruttisāramañjūsā.—A ṭīkā on the **Nirutti**; also a ṭīkā on the **Nyāsa** by **Dāṭhānāga.**[1]

[1] Bode, *op cit.*, p. 55; Svd. 1241.

Nirodha Vagga.—The eighth chapter of the **Bojjhaṅga Saṃyutta.**[1]

[1] S. v. 132 ff.

1. **Nirodha Sutta.**—**Sariputta** tells **Ānanda** that he has attained to a state of cessation of perception and feeling.[1]

[1] S. iii. 238.

2. **Nirodha Sutta.**—**Sāriputta** tells the monks that one, who has achieved virtue, concentration and insight, may both enter the cessation of perception and feeling and also emerge therefrom. **Udāyin (Lāludāyī),** who is present, contradicts this three times, but none upbraids him. Sāriputta's words are repeated before the Buddha, and Udāyin acts similarly. The Buddha rebukes Ānanda for not admonishing Udāyin. Later, the Buddha talks of the matter to **Upavāna** and tells him of five qualities which a monk should possess.[1]

[1] A. iii. 192 ff.

Nilavāsī.—A Thera mentioned as staying at the **Kukkuṭārāma** in **Pāṭaliputta.**[1]

[1] Vin. i. 300.

Niliya.—A Damiḷa brahmin, purohita in the palace. He became the paramour of **Anulā** and occupied the throne for six months, until she poisoned him.[1]

[1] Mhv. xxxiv. 24 ff.; Dpv. xx. 29.

Niliya.—A hunter.[1]

[1] J. iii. 330.

Nivattagiri.—The name of the city built on the spot where **Kaṇḍula,** the elephant, turned back in order to capture **Mahelanagara.**[1]

[1] MṬ. 480.

Nivattacetiya.—A cetiya near the **Kadamba-nadī,** built on the spot where **Mahinda,** at **Devānampiyatissa's** invitation, turned back on the way to **Missakapabbata.**[1]

[1] Mhv. xv. 10.

Nivāpa Sutta.—Preached at **Jetavana;** a parable of **Māra** as trapper. He sets up various gins and snares to trap the unwary, and many are caught in them. It is, however, possible to find a retreat, where Māra and his train cannot penetrate; and the Buddha proceeds to explain how this may be found.[1]

[1] M. i. 150 ff.

Nisanti Sutta.—**Ānanda** tells **Sāriputta** how a monk who is apt at *attha, dhamma, vyañjana, nirutti* and *pubbāparānusandhi,* comes speedily to grasp things and does not forget about that which he has grasped.[1]

[1] A. iii. 201.

1. **Nisabha.**—One of the two chief disciples of **Anomadassī** Buddha.[1] **Pañcasīlasamādāniya Thera** took the precepts from him in the time of Anomadassī Buddha.[2]

[1] Bu. viii. 22; J. i. 36; DhA. i. 88. [2] Ap. i. 76; also 74 (?).

2. **Nisabha.**—One of the chief lay supporters of **Atthadassī Buddha.**[1]

[1] Bu. xv. 21.

3. **Nisabha.**—Also called **Mahānisabha,** chief among the *dhutaṅga-dharas* in the time of **Padumuttara** Buddha. It was his example that prompted **Mahā Kassapa** to strive for a similar honour.[1]

[1] ThagA. ii. 134 f.; SA. ii. 135 f.; AA. i. 85 f.

4. **Nisabha Thera.**—He was born in a Koliyan family, and, having seen the Buddha's wisdom and power in the fight between the Sākyans and the Koliyans, he entered the Order and became an arahant. Two verses uttered by him in admonition of a fellow-worker are found in the Therāgathā.[1] In time of **Vipassī** Buddha he was a householder, and gave to the Buddha a *kapiṭṭha*-fruit.[2] He is probably identical with **Kapiṭṭhaphaladāyaka** of the Apadāna.[3]

[1] vs. 195 f. [2] Thag. i. 318. [3] Ap. ii. 449; but see also ThagA. i. 73.

5. **Nisabha.**—A mountain in **Himavā.**[1]

[1] J. vi. 204, 212; Ap. i. 67.

Nisabhā.—One of the palaces occupied by **Tissa** Buddha is his last lay life.[1]

[1] Bu. xviii. 17.

Nisinnapaṭimālena.—A cave in **Pulatthipura,** forming part of the **Uttarārāma** built by **Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 75.

Nissaggiya.—The fourth division of the Pārājikā of the Sutta Vibhaṅga.

Nissaṅka.—See **Kittinissaṅka.**

Nissaya Vagga.—The first chapter of the Ekādasaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. v. 311-28.

1. **Nissaya Sutta.**—The Buddha explains to a monk how one can be called *nissayasampanna.*[1]

[1] A. iv. 353 f.

2. **Nissaya Sutta.**—The Buddha explains to **Upāli** what qualities a monk needs to give *nissaya.*[1]

[1] A. v. 73.

Nissayaṭṭhakathā.—A Commentary on the **Saccasaṅkhepa** by **Mahābodhi Thera.**[1]

[1] P.L.C. 205.

Nissaraṇīya Sutta.—A monk, who is not obsessed by thoughts of lust, ill-will, hurt, form and his own body (*sakkāya*), possesses the five elements of escape.[1]

[1] A. iii. 245 f.

Nisseṇikkhetta.—A district in the **Malaya** province of Ceylon.[1]

[1] Cv. lxx. 18.

Nisseṇidāyaka Thera.—An arahant. In the time of **Kondañña** Buddha he built a stairway for the Buddha by which he might ascend to his cell. Thirty-one kappas ago he was king three times, under the name of **Pahasambahula.**[1]

[1] **Ap. i. 187.**

Nīta Thera.—He was a brahmin of **Sāvatthi** and joined the Order, believing that there he would find pleasure and comfort. He was lazy and indolent, but the Buddha, discerning his antecedents, admonished him, and Nīta, developing insight, became an arahant.

In the time of **Padumuttara** Buddha he was a brahmin teacher named **Sunanda.** One day, as he prepared a Vājapeyya sacrifice, the Buddha visited him and walked through the air above him. Sunanda threw flowers in the sky, and they formed a canopy over the whole town. He became king thirty-five times under the name of **Abbhasa** (*v.l.* **Ambaraṃsa**).[1]

He is probably identical with **Puppachadanīya** of the Apadāna.[2]

[1] Thag. vs. 84; ThagA. i. 180 f. [2] Ap. i. 166.

Nītha.—A Pacceka Buddha, mentioned in a nominal list.[1]

[1] M. iii. 69; ApA. 106.

1. **Nīla.**—A friend of **Mahinda I.** He died early, and Mahinda refused the kingship out of sorrow for his friend.[1]

[1] Cv. xlviii. 27 ff.

2. **Nīla Thera.**—He belonged to a family of flower-sweepers. He joined the Order and became an arahant in the tonsure-hall. When he came to **Sāvatthi** in search of a rag-robe a Mahābrahmā saw him and stood worshipping him. Other brahmas heard of this, and all worshipped him.[1]

[1] SA. ii. 217.

1. **Nīlagalla.**—A monastery in Ceylon, built by **Udaya I.**[1]

[1] Cv. xlix. 31.

2. **Nīlagalla** or **Nīlagiri.**—A locality in the **Malaya** district of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 14, 16, 20, 83; lxxii. 12.

Nīlagallaka.—An officer of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 67.

Nīlagiri.—See **Nīlagalla** (2), also **Rāmanīlagiri.**

Nīlageha.—A building (*pariccheda* : cell ?) erected by **Aggabodhi II.** for the Thera **Jotipāla.**[1]

[1] Cv. xlii. 39.

Nīlapokkharaṇī.—A pond, probably in **Anurādhapura.** It was one of the places from which clay was taken for the vessels which held the paraphernalia used in royal coronations.[1]

[1] MṬ. 307.

Nīlavālatittha.—A locality in **Rohaṇa,** identified with the modern **Mātara.**[1]

[1] Cv. lxxv. 48; Cv. *Trs.* ii. 48, n. 2.

Nīlavāhanā.—One of the three rivers crossed by **Mahā Kappina** on his way from **Kukkuṭavatī** to see the Buddha.[1]

[1] DhA. ii. 120.

Nīlavāhinī.—A channel branching off from the **Mālatīpuppha** sluice in the **Parakkamasamudda.**[1]

[1] Cv. lxxix. 42.

Nīlārāma.—A monastery in Ceylon to which **Udaya I.** gave the village of **Kāḷussa.**[1]

[1] Cv. xlix. 16.

1. **Nīvaraṇa Vagga.**—The sixth chapter of the Pañcaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. iii. 63-79.

2. **Nīvaraṇa Vagga.**—The fourth chapter of the **Bojjhaṅga Saṃyutta.**[1]

[1] S. v. 91-8.

1. **Nīvaraṇa Sutta.**—The five *nivaraṇas* make one blind, the seven *bojjhaṅgas* give one light and wisdom.[1]

[1] S. v. 97 f.

2. **Nīvaraṇa Sutta.**—The four *satipaṭṭhānas* are to be practised in order to get rid of the five *nīvaraṇas.*[1]

[1] A. iv. 457 f.

Nīvaraṇapahāna Vagga.—The second chapter of the Eka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 3 ff.

Nīvaraṇāni Sutta.—The five *nīvaraṇas:* sensual desire, malevolence, sloth and torpor, excitement and flurry, and doubt and wavering.[1]

[1] S. v. 60.

Neṭṭāru.—A locality in South India.[1]

[1] Cv. lxxvi. 189.

Nettippakaraṇa.—Also called **Nettigantha.** An exegetical work on the Piṭakas, traditionally ascribed to **Mahā Kaccāna.** There exists a Commentary on it by **Dhammapāla.**[1] **Ñāṇābhivaṃsa** wrote a ṭīkā on it.[2]

[1] Gv. 59, 60; SadS. 65. [2] Svd. 1215.

Netti.—A yakkha chieftain.[1]

[1] D. iii. 204.

1. **Nemi.**—See **Nimi.**

2. **Nemi.**—A servitor of **Kuvera.**[1]

[1] D. iii. 201.

3. **Nemi.**—A Pacceka Buddha,[1] perhaps the same as **Nimi** (*q.v.*).

[1] M. iii. 70.

4. **Nemi.**—Forty-three kappas ago there were sixteen kings of this name, all previous births of **Vimala-Koṇḍañña.**[1]

[1] ThagA. i. 146; Ap. i. 150.

Nemindhara (*v.l.* **Nimindhara**).—One of the seven mountain ranges round **Sineru.**[1]

[1] J. vi. 125; Sp. i. 119; SNA. ii. 443; Dvy. 217; Mtu. ii. 300.

1. **Nerañjarā.**—A river. After the Enlightenment, the Buddha lived under the **Ajapāla-Nigrodha** (*q.v.*) at **Uruvelā,** on the banks of this river. There **Māra** tempted him, and, later, **Brahmā** persuaded him to preach the Dhamma.[1]

The Commentaries say[2] that when the Buddha, having realized the futility of austerities, left the **Pañcavaggiyas,** he retired to Uruvelā, on the banks of the Nerañjarā, and there, just before the Enlightenment, **Sujātā** gave him a meal of milk-rice, taking him to be a god. Before eating the food, he bathed in the ford called **Suppatiṭṭha.** Under the bed of the river lay the abode of the Nāga-king, **Kāla.** There was a *sāla* grove on the banks, where the Buddha spent the afternoon previous to the night of the Enlightenment.

[1] Vin. i. 1 ff.; SN. vs. 425 ff.; *cp.* Mtu. ii. 238; Lal. 327 (261); S. i. 103 f.; 122, 136 ff.; v. 167, 185, 232; Ud. i. 1-4; ii. 1; iii. 10; A. ii. 20. f.; D. ii. 267.

[2] *E.g.*, J. i. 68 ff.; DhA. i. 71; BuA. 238.

Three explanations are given of the name: (1) Its waters are pleasant (*nelaṃ jalaṃ assā ti = nelañjalā*, the *r* being substituted for the *l*); (2) it has blue water (*nīla-jalāyā ti vattabbe Nerañjarāyā ti vuttaṃ*); (3) it is just simply the name of the river.[3]

Nadī-Kassapa's hermitage was on the bank of the Nerañjarā.[4]

Nerañjarā is identified with the modern Nīlājanā with its source in Hazaribagh, which, together with the Mohanā, unites to form the river Phalgu.[5]

[3] UdA. 26 f [4] ThagA. i. 45. [5] CAGI. 524.

2. **Nerañjarā.**—A channel that branched northwards from the **Puṇṇavaḍḍhana** tank.[1]

[1] Cv. lxxix. 49.

1. **Neru.**—The name of a king of India, descendant of **Mahāsammata.** He was the son of **Mahāsudassana** and father of **Mahā-Neru.**[1]

[1] Mhv. ii. 5; Dpv iii. 8.

2. **Neru.**—A mountain in **Himavā.** All birds settling there become golden.[1]

[1] J iii 247, *cp.* **Kākaneru, Mahāneru, Sineru, Meru.**

Neru Jātaka (No. 379).—Once, the Bodhisatta was a golden swan living on **Cittakūṭa** with his brother. One day, while flying homewards, they saw Mount **Neru** and settled down there. All the birds there looked golden by virtue of the lustre of the mountain, and no one paid honour to the Bodhisatta and his brother; so they flew away.

The story was related in reference to a monk of a frontier village. At first he was honoured by the people who, however, later, transferred their favours elsewhere. But the monk, though very unhappy, contrived to stay on. When the Buddha heard of this, he rebuked the monk for remaining where he was not appreciated.[1]

[1] J. iii. 246 ff.

Nesāda.—A brahmin, a previous birth of **Sattapaduminiya.**[1]

[1] Ap i 254.

Nesādaka.—A hill where the thera **Mahānāma** practised meditation.[1]

[1] ThagA. i. 227.

Nehātakamuni Thera.—He was a brahmin of **Rājagaha,** who had become proficient in Vedic lore. Having become an ascetic, he dwelt in a forest

glade, three leagues from Rājagaha, living on wild rice and worshipping fire. There the Buddha visited him and was entertained for three days. The Buddha taught him the Doctrine, and the ascetic became a sotāpanna and, later, an arahant. He continued to live in the jungle, and the Buddha visited him again when he fell ill of cramp.[1]

[1] Thag. vs. 435-40; ThagA. i. 459 f.

Nyāsa. A grammatical treatise by **Vimalabuddhi.** It is also called **Mukhamattadīpanī.** Vimalabuddhi Thera also wrote a glossary on it.[1]

[1] Gv. 72; Bode, *op. cit.*, 21; see also Svd. 1240.

P

Paṃsu Sutta.—The five classes of *paṃsukūlikas*, corresponding to the five kinds of *āraññakas*.[1] (See **Araññā Sutta.**)

[1] A. iii. 219.

Paṃsukūladhovana Jātaka.—The **Sumaṅgala-Vilāsinī**[1] mentions a Jātaka by this name, together with the **Vessantara Jātaka,** and says that the earth trembled at the preaching of these Jātakas. Faüsboll's edition contains no Jātaka of this name, nor have I been able to trace it elsewhere. It may have some connection with the *Paṃsukūladhovana pāṭihāriya*, which formed one of the fifteen hundred miracles that assisted the conversion of **Uruvela-Kassapa.**[2]

[1] DA. i. 130. [2] See Vin. i. 29.

Paṃsukūlapūjaka Thera.—An arahant. Ninety-one kappas ago he saw a *paṃsukūla* robe hanging over the mountain **Udaka (Uraga),** and being pleased with the sight, he offered before it three *kiṅkhaṇi* flowers.[1] His Apadāna verses are mentioned in the Theragātha Commentary in connection both with **Gosāla Thera**[2] and with **Mahākāla Thera.**[3]

[1] Ap. ii. 434. [2] ThagA. i. 79. [3] *Ibid.*, 272.

Paṃsukūlasaññika Thera.—An arahant. He was a hunter in the time of **Tissa** Buddha, and, one day, seeing in the forest a *paṃsukūla* robe of the Buddha, he worshipped it.[1] He is probably identical with **Puṇṇamāsa Thera.**[2]

[1] Ap. ii. 418 f. [2] ThagA. i. 297 ff.

Paṃsukūli, Paṃsukūlino, Paṃsukūlikā.—A sect of ascetics in Ceylon, whose particular observance was probably the use of rag robes (*paṃsukūla*). Their early origin is not known. **Mānavamma** is said to have built for them a *pāsāda* in the **Thūpārāma.**[1] They also occupied the **Rājamātika-vihāra** and enjoyed the special favour of both **Aggabodhi V.** and of **Aggabodhi VII.**[2] **Vajira,** senāpati of **Aggabodhi IX.,** built for them the **Kacchavāla-vihāra.**[3] **Sena I.** established for them headquarters on the **Ariṭṭha-pabbata** and also made special provision for them at **Pulatthipura.**[4] They seem to have originally belonged to the congregation of the **Abhayagiri-vihāra,** and continued to do so up to the reign of **Sena II.,** when they separated off and formed special groups.[5] Later, **Sena Ilaṅga,** general of **Kassapa IV.,** built the **Samuddagiri-pariveṇa,** in the **Mahā-vihāra** for their use, and it is said that he dispensed rice and clothing to the mothers of the Paṃsukulikas.[6] In the time of **Udaya III.** various officials of the court fled to the *tapovana* occupied by the Paṃsukulikas, but were pursued thither by the king and his viceroy and beheaded. Incensed by this act, the Paṃsukulikas left the *tapovana*, which stood on land granted by the king, and went to **Rohaṇa.** The people rose in rebellion, and those who had perpetrated the crime in the *tapovana* visited the Paṃsukulikas in Rohaṇa, asked their forgiveness, and persuaded them to return.[7] **Mahinda IV.** also showed them great honour.[8] We hear of them last in the reign of **Vikkamabāhu II.,** when that king deprived them of their lands, and they, in anger, retired again to Rohaṇa.[9] Thenceforth we hear no more of the sect, and it probably ceased to exist.

It is mentioned in the Aṅguttara Commentary[10] that, after the depredations of **Caṇḍāla-Tissa,** when the religion was at a very low ebb, a discussion arose between the Pamsukulikas and the **Dhammakathikas** as to which was the more important branch of the *sāsana—pariyatti* or *paṭipatti*. The Paṃsukulikas voted for *paṭipatti*, but were defeated by the others.

[1] Cv. xlvii. 66.
[2] *Ibid.*, xlviii. 4, 16, 73.
[3] *Ibid.*, xlix. 80.
[4] *Ibid.*, l. 63, 76.
[5] *Ibid.*, li. 52.
[6] *Ibid.*, lii. 21.
[7] *Ibid.*, liii. 14 ff., 21 ff.
[8] *Ibid.*, liv. 18, 24 f.
[9] *Ibid.*, lxi. 59 f.
[10] AA. i. 52 f.

Paṃsudhovaka Sutta.—The process of getting rid of the impurities found in gold ore is a very gradual one, involving many stages; so is the progress in ecstatic meditation, the first step in which is the removal of the grosser sins.[1]

Paṃsupabbata-vihāra.—A monastery in Ceylon, mentioned as the residence of **Bhuvenakabāhu Thera.**[1]

[1] P.L.C. 247.

Paṃsupisācakā.—A class of *pisācas*, born in filth.[1] The word is used as a term of contempt.[2]

[1] MA. ii. 713, 921; UdA. 247. [2] *E.g.*, AA. i. 438; MA. ii. 610, 611.

Pakudha-Kaccāyana (Pakudha-Kātiyāna, Kakudha-Kaccāyana, Kakuda-Kātiyāna).—Head of one of the six heretical sects of the Buddha's time. In the **Sāmaññaphala Sutta,**[1] **Ajātasattu** is said to have visited him and obtained from him an exposition of his teaching, which was to the effect that the four elements—earth, fire, air, water; pleasure, pain, and the soul—these seven things were eternally existent and unchangeable in their very nature; that there is no volitional activity of consciousness in them. His doctrine is, therefore, one of non-action (*akiriya-vāda*). When one, with a sharp sword, cleaves a head in twain, no one is thereby deprived of life, a sword has merely penetrated into the interval between seven elementary substances.[2] In other words, there is no such act as killing, or hearing, or knowing, etc.; no conceptions of, or distinction between, good and bad, knowledge and ignorance, etc.[3]

Buddhaghosa adds[4] that Pakudha avoided the use of cold water, using always hot; when this was not available, he did not wash. If he crossed a stream he would consider this as a sin, and would make expiation by constructing a mound of earth. This is evidence of the ascetic tendency in his teaching on matters of external conduct. His teaching is, however, described as *nissirikaladdhi*.

We are told[5] that Pakudha's followers did not hold him in high esteem, in contrast to the devotion felt for the Buddha by his followers. Pakudha did not welcome questions, and displayed annoyance and resentment when cross-examined. Elsewhere,[6] however, he is spoken of as having been highly honoured by the people, a teacher of large and well-reputed schools, with numerous followers. But he did not lay claim to perfect enlightenment.[7]

Pakudha-Kaccāyana's name is spelt in several ways. Some texts

[1] D. i. 56.

[2] *Cf.* the doctrine of the Cartesians, that there is no sin in taking the life of lower animals because they have no soul.

[3] Pakudha's teachings are also referred to in the Sandaka Sutta (M. i. 517), and there described at even greater length, but here his name is not mentioned.

[4] DA. i. 144.

[5] M. i. 250; ii. 4.

[6] *E.g.*, M. i. 198; S. i. 66; SN. p. 91.

[7] S. i. 68.

give his personal name as Kakudha, or Kakuda. In the Praśnopaniṣad,[8] mention is made of a Kakuda Kātyāna, a younger contemporary of Pippalāda. There he is called Kabandhiṇ, which name, like Kakuda, means that he had a hump on his neck or shoulder. Buddhaghosa says[9] that Pakudha was his personal name and Kaccāyana that of his gotta. The Kaccāyana (or Kātiyāna, as it is sometimes called) was a brahmin gotta.

Pakudha is mentioned as having been, in a past life, one of the five *diṭṭhigatikas* mentioned in the **Mahābodhi Jātaka.**[10] He is also mentioned in the Milindapañha[11] as one of the teachers visited by **Milinda.** The whole account is either a plagiarism of the Sāmaññaphala Sutta or else the teachers referred to only belonged to the same respective schools of thought.

[8] Barua: *Prebuddhistic Indian Philosophy*, 281; see also Dvy. 143; Mtu. i. 253, 256, 259; iii. 383.

[9] DA. i. 144; SA. i. 102.

[10] J. v. 246.

[11] p. 8.

Pakudhanagara.—A city, evidently in Burma, once the centre of great literary activity.[1]

[1] See Gv. 65; but elsewhere (Gv. 67) the works attributed to the residents of Pakudhanagara are stated to have been written in **Kāñcipura.** See also Gv. 75, where reference is made to a Makuranagara, *v.l.* Pakuta. Perhaps this is the same as Pakudha.

Pakiṇṇaka Nipāta.—The fourteenth section of the Jātakaṭṭhakathā.[1]

[1] J. iv. 276, 374.

Pakiṇṇaka Vagga.—The twenty-first chapter of the Dhammapada.

Pakulā.—See **Sakulā.**

Pakkanta Sutta.—The Buddha addresses the monks at **Gijjhakūṭa,** soon after **Devadatta** had seceded from the order, and tells them that Devadatta's gain was his ruin, in the same way as the flowering of the plaintain, the bamboo and the rush.[1]

[1] S. ii. 241.

Pakkha Thera.—An arahant. He was a **Sākyan** of **Devadaha** and was called **Sammoda,** but in his boyhood he suffered from rheumatism (*vātaroga*) and was crippled for some time; hence he came to be called Pakkha (cripple) even after his recovery. When the Buddha visited his kinsfolk he entered the Order and lived in the forest. One day he saw

a kite flying up into the sky with some flesh, from which first one kite and then another grabbed a piece. Reflecting that worldly desires were like the flesh taken by the kite, he developed insight and attained arahantship.

In the time of **Vipassī** Buddha he had been a yakkha-senāpati with a retinue of eighty-four thousand and had given the Buddha a divine robe.

Fifteen kappas ago he was sixteen times cakkavatti under the name of **Suvāhana (Vāhana)**.[1]

He is evidently identical with **Mahāparivāra** of the Apadāna.[2]

[1] Thag. vs. 63; ThagA. i. 144 f. [2] Ap. i. 146 f.

Paṅkadhā.—A township in **Kosala,** the residence of a monk named **Kassapa** of the **Kassapagotta.** The Buddha is mentioned as having once stayed there during his tours in Kosala.[1]

[1] A. i. 236; AA. i. 446.

Paṅkadhā Sutta.—When the Buddha stayed at **Paṅkadhā** during one of his tours and instructed the monks there, **Kassapa** of the **Kassapagotta** disapproved of his teaching, thinking that he was too scrupulous. But later, when the Buddha returned to **Rājagaha,** Kassapa, filled with remorse, followed him thither, and confessing his transgression, begged for forgiveness. The Buddha praised him for having made confession, and said that only those monks who were zealous in the practice of religion deserved praise, but others did not.[1]

[1] A. i. 236 f.

Paṅkavela.—A village in Ceylon where **Vikkamabāhu II.** defeated **Jayabāhu I.** and his brothers.[1]

[1] Cv. lxi. 16; see also Cv. *Trs.* i. 226, n. 2.

Paṅga.—The name of a Pacceka Buddha, found in a nominal list.[1]

[1] M. iii. 70; ApA. i. 107.

Paṅgura-vihāra.—A monastery in **Hatthibhogajanapada** in the south of Ceylon. In front of its refectory stood a *paṅgura* tree. One day the devatā of the tree heard a novice recite the **Mahādhammasamādāna Sutta** and applauded the recital. On being questioned by the novice, he told him that he had heard the Buddha preach the sutta but had been unable to see him, there being so many deities present more important than himself. It is said that the devatā became a sotāpanna on the very day of this conversation.[1]

[1] MA. i. 530 f.

Pagata Sutta.—A conversation between **Sāriputta** and **Mahā Koṭṭhita** as to whether or not the Tathāgata exists after death.[1]

[1] S. iv. 384 f.

Pacalā Sutta.—Once, when the Buddha was at **Sumsumāragiri,** he saw with his divine eye that **Moggallāna** was at **Kallavāḷamuttagāma,** and that he was nodding (*pacalāyamāno*) very sleepily. He thereupon visited him and instructed him in the various ways of overcoming somnolence. Some other miscellaneous subjects are also dealt with in this sutta, such as the proper way of entering a house, the benefits of dwelling in solitude, the advantages of practising *mettā*.[1]

[1] A. iv. 85 ff.

Pacāyika Sutta.—Few are they that pay respect to the elders of the clan; more numerous those that do not.[1]

Both the text and the *uddāna* call this sutta Pacāyika, but the correct name is **Apacāyika,** and it should be altered to this.

[1] S. v 468.

Pacuruyyāna.—A park in Ceylon, laid out by **Parakkamabāhu I.**[1]

[1] Cv lxxix. 12.

Pacetana.—A king of old, whose wheelwright was the Bodhisatta.[1] See **Cakkavatti Sutta.**

[1] A. i 110.

Pacetana Sutta.—See **Cakkavatti Sutta.**

Paceli-vihāra.—A monastery in **Soṇṇagiripāda,** residence of **Soṇaka Thera,** son of the hunter.[1]

[1] MA. ii. 887.

Paccaṇīka Sutta.—Once the brahmin **Paccanīkasāta** of **Sāvatthi** visited the Buddha and asked him to recite a doctrine. But the Buddha refused, saying that there was no use in trying to teach one whose heart was corrupt and full of animosity. This refusal seems to have pleased the brahmin.[1]

[1] S. i. 179.

Paccaṇīkasāta.—A brahmin of **Sāvatthi,** to whom the Buddha refused to preach (see **Paccanīka Sutta**). Buddhaghosa says[1] that the brahmin

[1] SA. i. 205.

was so called ("Gainsayer") because he took delight in opposing everything that anyone else said.

Paccanta Sutta.—Few are those born in the **Majjhimadesa;** more numerous those born in the **Paccanta-janapada,** among unreasoning barbarians.[1]

[1] S. v. 466.

Paccantajanapada.—In the texts contrast is often drawn between the Paccantajanapada and the **Majjhimadesa.** In the latter the fortunate ones are born, and it is a great disadvantage to be born outside it; for, then, the possibilities of hearing of the Buddha and his teaching become remote.[1] The boundaries of the Majjhimadesa are given in several places, and the Paccantajanapada lies beyond these boundaries. They are: in the east, **Kajaṅgala** and **Mahāsālā;** in the south-east, the river **Salalavatī;** in the south, **Setakaṇṇikā;** in the west, **Thūna;** and in the north, **Usiraddhaja (pabbata).**[2] The Vinaya rules were relaxed in the case of those who lived in the Paccantajanapada, where it is said that the Buddha never spent a night.[3]

[1] *E.g.*, DhA. iii. 248, 489; KhA. 133. [2] Vin. i. 197; J. i. 49; *cp.* Dvy. 21 f.
[3] MA. ii. 982.

1. **Paccaya Thera.**—An arahant. He belonged to a noble family of **Rohī (Rohiṇī)** and succeeded to his father's estate. Once, when he was holding a ceremonial oblation, a great number of people assembled, and the Buddha, arriving among them, preached from the sky, seated in a jewelled pavilion made for him by **Vessavaṇa.** Paccaya heard the preaching and renounced the world, attaining arahantship in a few days, and not leaving his cell till he had developed insight.

It is said that in the time of **Kassapa** Buddha, Paccaya was a monk who refused to leave the vihāra till he gained insight, but he died before his purpose was fulfilled. Earlier, ninety-one kappas ago, he had come across the Buddha **Vipassī,** on the banks of the **Vinatā,** and had offered him a fig (*udumbara*).[1] He is probably identical with **Udumbaraphaladāyaka** of the Apadāna.[2]

[1] Thag. vss. 222-4; ThagA. i. 341 f. [2] Ap. i. 295.

2. **Paccaya.**—The state elephant of **Vessantara,** brought to the stall by a female flying elephant, on the day of his birth, and deposited there. He was white in colour, and was called Paccaya because he supplied a need of Vessantara.[1]

[1] J. vi. 485.

Paccaya Sutta.—An explanation of the teaching regarding *Paṭicca-samuppāda.*[1]

S. ii. 25 f.

Paccayasaṅgaha.—A compilation by **Vācissāra.**[1]

[1] Gv. 71.

Paccarī.—See **Mahāpaccarī.**

Paccāgamanīya Thera.—An arahant. In the time of **Vipassī** Buddha he was a *cakkavāka* dwelling on the banks of the river **Sindhu.** One day, seeing the Buddha travelling through the air, the bird offered him a *sāla* flower in its beak. Seventeen kappas ago he was king eighteen times under the name of **Sucārudassana.**[1] He is probably identical with **Puṇṇamāsa Thera.**[2]

[1] Ap. i. 113. [2] ThagA. i. 53 f.

Paccuggamanīya Thera.—An arahant. Ninety-four kappas ago he saw **Siddhattha** Buddha and followed him with rapt gaze. Twenty-seven kappas ago he was a king called **Saparivāra.**[1]

[1] Ap. i. 240.

Paccupaṭṭhānasaññaka Thera.—An arahant. In the time of **Atthadassī** Buddha he was a yakkha, and, learning that the Buddha had died before he could pay him homage, he was filled with grief. The Buddha's disciple, **Sāgara,** advised him to honour the Buddha's *thūpa,* and this he did for five years. Seven kappas ago he became king four times under the name of **Bhūripaññā.**[1] He is probably identical with **Ekūdāniya Thera.**[2]

[1] Ap. i. 153. [2] ThagA. i. 153 f.

Pacceka Buddha.—The name given to one who is enlightened by and for himself—*i.e.,* one who has attained to supreme and perfect insight, but who dies without proclaiming the truth to the world—hence the equivalent "Silent Buddha" sometimes found in translations. Pacceka Buddhas practise their *pāramī* for at least two thousand *asaṅkheyya* kappas. They are born in any of the three kulas: *brāhmaṇa, khattiya,* or *gahapati* only in a *vivattamāna kappa,* during which Buddhas are also born, but they never meet a Buddha face to face. They cannot instruct others; their realization of the Dhamma is "like a dream seen by a deaf mute." They attain to all the *iddhi, samāpatti* and *paṭisambhidā* of the Buddhas, but are second to the Buddhas in their spiritual

development. They do ordain others; their admonition is only in reference to good and proper conduct (*abhisamācārikasikkhā*). Sometimes (*e.g.*, at J. iv. 341) it is stated that a Pacceka Buddha's knowledge and comprehension of ways and means is less than that of a Bodhisatta. They hold their uposatha in the **Ratanamālaka,** at the foot of the **Mañjūsarukkha** in **Gandhamādana.** It is possible to become a Pacceka Buddha while yet a layman, but, in this case, the marks of a layman immediately disappear. Three caves in the **Nandamūlakapabbhāra—Suvaṇṇaguhā, Maṇiguhā** and **Rajataguhā**—are the dwelling-places of Pacceka Buddhas. Round the Ratanamālaka, *q.v.* (or Sabbaratanamālaka), seats are always ready to receive the Pacceka Buddhas. When a Pacceka Buddha appears in the world, he immediately seeks the Ratanamālaka, and there takes his appointed seat. Then all the other Pacceka Buddhas in the world assemble there to meet him, and, in reply to a question by the chief of them, he relates the circumstances which led to his enlightenment. Similarly, all the Pacceka Buddhas assemble at the same spot when one of them is about to die. The dying one takes leave of the others, and, after his death, they cremate his body and his relics disappear.[1] But, according to another account, they die on the mountain called **Mahāpapāta** (*q.v.*). There does not seem to be any limit to the number of Pacceka Buddhas who could appear simultaneously. In one instance, five hundred are mentioned as so doing, all sons of **Padumavatī** (*q.v.*), at the head of whom was **Mahāpaduma.** In the **Isigili Sutta**[2] appears a long list of Pacceka Buddhas who dwelt on the **Isigili** Mountain (*q.v.*), and after whom the mountain was named. According to Buddhaghosa,[3] the names in this list belonged to the five hundred sons of Padumavatī, but the number of the names is far less than five hundred. This discrepancy is explained by saying that as many as twelve bore the same name. Other names are found scattered over different texts, such as the Jātakaṭṭhakathā.[4] The name occurring most frequently in the texts is that of **Tagarasikhī** (*q.v.*). Mention is also made of the Pacceka Buddhas going among men for alms and spending the rainy season in dwellings provided by men.[5]

Among the teachings preserved of the Pacceka Buddhas, the mos important is the **Khaggavisāṇa Sutta** (*q.v.*). For the definition of a Pacceka Buddha see **Puggalapaññatti** (p. 14; *cf.* p. 70). There he is

[1] These details are given in SNA. i. 47, 51, 58, 63; KhA. 178, 199; ApA. i. 125; see also *s.v.* **Gandhamādana.**

[2] M. iii. 68 ff.

[3] MA. ii. 889 ff.

[4] *E.g.*, **Darimukha** (J. iii. 240), **Sonaka** (v. 249); see also DhA. iv. 120, etc.

[5] *E.g.*, DhA. ii. 112 f.; iii. 91, 368; iv. 200. Their *patthanā* (SNA. 51). Their wisdom less than that of a Bodhisatta (J. iv. 341).

described as one who understands the Truth by his own efforts, but does not obtain omniscience nor mastery over the Fruits (*phalesu vasībhāvaṃ*).

Pacceka Brahmā.—Mention is made in one or two places in the books of Brahmas who are described as Pacceka Brahmā—*e.g.*, **Subrahmā, Suddhāvāsa** and **Tudu.**[1] I have not come across any explanation of this term. It may designate a Brahmā who does not live in any recognized Brahmā-world, but in a world of his own.

[1] See *s. v.*

Paccorohaṇī Vagga.—The twelfth section of the Dassaka Nipāta of the Aṅguttara Nikāya.[1] One of the suttas deals with the "spiritual coming down again" (*paccorohaṇa*), hence, probably, the name of the Vagga.

[1] A. v. 222-37.

Paccorohaṇī Sutta. –**Jānussoṇī** tells the Buddha how, on certain fast days, the brahmins perform a ceremony called *paccorohaṇī*, when they bathe and purify themselves and worship the fire three times during the night. He then asks the Buddha whether the Ariyans have a corresponding observance, and the Buddha answers him.[1]

[1] A v. 233 ff.

Pacchābhumma (Pacchābhūma).—The name given to the district to the west (of the Majjhimadesa).[1] Mention is also made of the **Pacchābhūmaka** brahmins, who are carriers of water-pots, fire-worshippers, and who claim to be able to send a man heavenward after death.[2]

[1] S. iii. 5, 6; SA. ii. 186 [2] *E.g.*, A. v. 263; see also S. iv. 311.

Pacchābhū Thera.—The teacher of **Malitavambha**[1]; the word perhaps means "born in the west", see below.

[1] Thag. vs. 105; ThagA. i. 211.

Pacchābhūmaka Sutta(=Mataka Sutta).—Once, when the Buddha was at the **Pāvārika-ambavana, Asibandhakaputta** visits him and asks if he claims to be able to send men heavenwards as do the **Pacchābhūmaka** brahmins. The Buddha explains to him that a man's destiny depends on the life he leads; no one else can send him to heaven or to a place of suffering.[1]

[1] S. iv. 311 f.

Pacchāsamaṇa Sutta.—The five qualities which should be lacking in a monk who is taken as an attendant (*pacchāsamaṇa*).[1]

[1] A. iii. 137.

Pacchidāyaka Thera.—See **Sajjhadāyaka.**

Pacchimadesa, Pacchimadisā, Pacchimapassa.—A province in Ceylon, probably in the west.[1] In the province was the **Vallipāsāṇa-vihāra,** residence of **Mahā-Nāgasena.**[2]

[1] Cv. xliv. 88 f.; but see Cv. *Trs.* i. 82, n. 4. [2] MT. 552.

Pacchimārāma.—A monastery, probably to the west of **Pulatthipura.** It was founded by **Parakkamabāhu I.** and contained twenty-two pariveṇas and numerous other buildings.[1]

[1] Cv. lxxviii. 70 ff.

Pajāka.—A king. **Lambacūḷaka** was in his kingdom and **Meṇḍissara** (*q.v.*) lived there with his followers.[1] But, elsewhere,[2] we are told that Lambacūḷaka was in the kingdom of **Caṇḍappajota.** Does this mean that the kingdom of Caṇḍapajjota was identical with that of Pajāka ?

[1] J. iii. 463. [2] J. v. 133.

1. **Pajāna Sutta.**—It is impossible to destroy Ill without understanding the eye, the nose, etc.[1]

[1] S. iv. 89.

2. **Pajāna Sutta.**—Ill cannot be destroyed without understanding of objects, sounds, savours, etc.[1]

[1] S. iv. 90.

1. **Pajāpati.**—A name given to **Māra,** because he uses his power over all creatures.[1]

[1] M. i. 2; MA. i. 28.

2. **Pajāpati.**—One of the kings of the devas, mentioned with **Sakka, Varuṇa, Isāna,** etc.[1] Buddhaghosa says[2] that he, among the gods, was like Sakka in looks and that he lived to the same age, but in the assembly he occupied the second seat. He is sometimes mentioned with **Brahmā,** as distinct from him.[3] In the **Āṭānāṭiya Sutta**[4] he is mentioned among the Mahāyakkhas, to be invoked by followers of the Buddha in times of danger.

[1] S. i. 219; D. i. 244; in J. v. 28 he is mentioned with Varuṇa and Soma; see also D. ii. 274; DA iii. 709.

[2] SA. i. 262.

[3] J. vi. 568, 571; M. i. 140, 327, 329.

[4] D. iii. 204.

3. **Pajāpatī.**—See **Mahā-Pajāpatī Gotamī.**

Pajjamadhu.—A Pāli poem of one hundred and four stanzas, by **Coḷiya Dīpaṅkara** or **Buddhapiya,** on the beauty of the Buddha's person, of his teaching and of the Saṅgha.[1]

[1] P.L.C. 222; Svd. 1260.

Pajjaraka.—The name of a disease which afflicted **Abhayapura** (capital of Ceylon) in the time of **Kakusandha** Buddha. It was due to the influence of the yakkha **Puṇṇakāla.** Kakusandha visited the Island to dispel the disease. It is defined as an *uṇhasīsābādha.*[1]

[1] Mhv. xv. 63; MT. 349.

Pajjuna.—The eighth of the ten **Andhakaveṇhudāsaputtā,** sons of **Devagabhā.**[1]

[1] J. iv. 81; PvA. 93, 111.

Pajjunna.—A devarāja, the god of rain. He was subject to the will of **Sakka,** and the books contain instances of his causing rain to fall at the command of Sakka.[1] He was also influenced by the exercise of *saccakiriyā* (protestation of truth).[2] Buddhaghosa[3] describes him as **Vassavalāhaka,** and says that he was an inhabitant of the **Cātummahārājika** world. **Kokanadā** and **Culla Kokanadā** were his daughters.[4] Pajjunna is mentioned among the Mahāyakkhas to be invoked in time of need,[5] and he was present at the preaching of the **Mahāsamaya Sutta.**[6]

[1] J. i. 330; Mhv. xxi. 31, J. iv. 253;
[2] *E.g.*, J. i. 331 f.
[3] SA. i. 64.
[4] S. i. 29 f.
[5] D. iii. 205.
[6] *Ibid.*, ii. 260.

1. **Pajjunnadhītā Sutta.**—**Kokanadā,** daughter of **Pajjunna,** visits the Buddha at the **Mahāvana** in **Vesālī** and praises him and his teaching.[1]

[1] S. i. 29.

2. **Pajjunnadhītā Sutta.**—**Culla-Kokanadā,** daughter of **Pajjunna,** visits the Buddha at the **Mahāvana** in **Vesālī** and, after paying homage to him and his teaching, utters a summary of the Dhamma.[1]

[1] S. i. 30.

1. **Pajjota.**—See **Caṇḍappajjota.**

2. **Pajjota.**—A tank near **Kāsapabbata,** built by **Duṭṭhagāmaṇī.** Near it was the city of **Pajjotanagara.**[1]

[1] Mhv. xxv. 51; M. i. 346.

1. **Pajjota Sutta.**—The four splendours: of the moon, the sun, fire, and wisdom.[1]

[1] A. ii. 140.

2. **Pajjota Sutta.**—The four things that give light: the sun, the moon, fire, and the Buddha, the Buddha being the best.[1]

[1] S. i. 15.

3. **Pajjota Sutta.**—A series of questions asked by a deva, and the Buddha's answers; the first being on radiance—wisdom gives radiance to all the world.[1]

[1] S. i. 44.

Pañca Sutta.—See **Anattalakkhaṇa Sutta.**[1]

[1] S. iii. 66.

Pañcaka.—See **Paṇḍaka** and **Pañcikā.**

Pañcakaṅga.—The Thapati of **Pasenadi,** king of Kosala. He was a devoted follower of the Buddha and loved discussion. The **Bahuvedaniya Sutta**[1] is based on a discussion between him and **Mahā-Udāyi,** which discussion **Ananda** overheard and repeated to the Buddha. On another occasion, Pañcakaṅga related to the Buddha the conversation he had had with the Paribbājaka **Uggāhamāna Samaṇamaṇḍikāputta,** and the Buddha preached to him the **Samanamaṇḍikā Sutta.**[2] The **Anuruddha Sutta**[3] contains a discussion between **Anuruddha** and **Abhiya Kaccāna,** which took place at Pañcakaṅga's house, whither he had invited them. The discussion was started by a question asked by Pañcakaṅga. Buddhaghosa says[4] that Pañcakaṅga was the Thapati's personal name, and that he was so called ("Five-tools") because he carried the five tools of a carpenter: *vāsīpharasu* (adze), *nikhādana* (chisel), *daṇḍa* (measuring stick), *muggara* (gavel), and *kāḷasutta* (blackened thread). He explains Thapati by *vaḍḍhakī-jeṭṭha.*

[1] M. i. 396 ff.; see also S. iv. 223 f.
[2] M. ii. 23 ff.
[3] M. iii. 144 ff.
[4] MA. ii. 629; SA. iii. 86.

Pañcakaṅga Sutta.—See **Bahuvedanīya Sutta.**

Pañcagati Suttā.—A series of suttas in which the Buddha declares that, through not understanding the four Ariyan truths, beings continue to be born in one or other of the five conditions: as humans, animals, petas, devas, or in the nirayas.[1]

[1] S. v. 474 ff.

Pañcagativaṇṇanā.—The name of a Commentary.[1]

[1] Gv. 65, 75.

Pañcagaru Jātaka (No. 132)=**Bhiruka Jātaka.**—The Bodhisatta was once the youngest of the hundred sons of Brahmadatta, king of Benares. He had, as far as could be seen, no chance of being king, but, on seeking the counsel of a Pacceka Buddha and following his advice, he became king on his father's death For details reference is invited to the "Takkasilā Jātaka," this evidently being another name for the **Telapatta Jātaka** (*q v*)

This Jātaka was related in reference to the attempts made by **Māra's** daughters to tempt the Buddha as he sat under the **Ajapāla-nigrodha.**[1]

[1] J i 469 ff

Pañcaggadāyaka.—A brahmin, so called because he gave the first-fruits of his harvest in five stages when it was ripe, when it was being threshed, when it was put into tubs, when it was put in the boiler, and when it was heaped on the dish One day, the Buddha went to his house and stood at the door, while the brahmin was having his meal, his wife serving him The wife, seeing the Buddha, and fearing that her husband would give away his food, made a sign to the Buddha to go. But the Buddha made a gesture of refusal and sent a radiance in the direction of the brahmin The wife laughed at the Buddha's obstinacy, and, at that moment, the brahmin saw the Buddha and brought to him the remnant of his meal, which the Buddha accepted. He then preached to the brahmin and his wife, both of whom became anāgāmins.[1]

[1] DhA. iv. 98 ff, the story is also found at SNA i 270, but there the brahmin and his wife only become sotapannas

Pañcaggaḷalenavāsī-Tissa.—A young novice who could travel through the air One day, while so journeying, he heard the daughter of the chief artisan of **Girgāma** singing in a lotus pond while bathing with five hundred friends He was attracted by her voice and lost his concentration of mind[1]

[1] SNA i. 70

Pañcaṅgika Vagga.—The third section of the Pañcaka Nipāta of the Aṅguttara Nikāya[1]

[1] A iii. 14-32.

Pañcaṅguliya Thera.—An arahant. Ninety-two kappas ago he approached **Tissa** Buddha, who was entering the Gandhakuṭi, and offered

him a handful of perfume. Seventy-two kappas ago he was a king called **Sayampabhā.**[1]

[1] Ap. i. 186.

Pañcacūḷaka.—The name of **Sanaṅkumāra** when he was born as a human in a former birth. He practised the jhānas, and having died in that state, was born in the brahma-world.[1] More probably, Pañcacūḷaka here is not a name but a description meaning "while he was yet a lad with his hair tied in five knots."

[1] MA. ii. 584.

Pañcacūḷakagāmadāraka.—The disguise assumed by **Vissakamma** when, acting on **Sakka's** orders, he went with **Asoka** to fetch the relics for his cetiyas. These relics lay buried, and no one had been able to find them.[1]

[1] DA. ii. 614; see **Pañcacūḷaka** above for more probable explanation.

Pañcacchiddagehā.—A brahmin and his wife wished to give alms to four brahmins; the brahmin went to the monastery to fetch them. With him returned four arahant-sāmaṇeras: **Saṅkicca, Paṇḍita, Sopāka** and **Revata.** The wife was angry at the sight of them and sent the man back. He brought, in turn, **Sāriputta** and **Moggallāna,** both of whom turned back on seeing the novices. **Sakka's** throne was heated, as the novices sat hungry, and he came in the guise of a brahmin, entered the house, and sat down after worshipping the novices. The brahmin and his wife tried to turn him out; but failing in this, they fed all their five guests. Each of them made an opening in some part of the house, through which he departed. Henceforth the house was known as the **Pañcacchiddagehā.**[1]

[1] DhA. iv. 176 ff.

Pañcattaya Sutta.—Preached at **Jetavana.** It deals with various schools of thought and their doctrines regarding the future. Some say the self is conscious, others deny this; some teach annihilation, others deny that. The Buddha does not support any of these speculations.[1]

[1] M. ii. 228 ff.

Pañcadīpadāyikā Therī.—An arahant. One hundred thousand kappas ago she was a recluse wandering from one monastery to another. One dark night she sat at the foot of the bodhi-tree and wished that the tree should shine in radiance. Her wish was granted, and for seven days she sat there, and on the ninth day she lit five lamps under the tree. After death she was born in **Tāvatiṃsa,** and her palace was known as **Pañcadīpī.**

She had the power of seeing in all directions without turning her head. She was eighty times queen of the king of the devas In her last life she attained arahantship at the age of seven [1]

The same story is told in identical words under the name of another therī, called **Pañcadīpikā.**[2] The verses are also attributed in the Therī-gāthā Commentary to the Therī **Selā.**[3]

[1] Ap ii 527 f [2] *Ibid*, ii 519 f [3] ThigA 62 f

Pañcadīpika Thera.—An arahant He was once a follower of **Padumuttara** Buddha and lit a lamp under his bodhi-tree Thereby he obtained the power of being able to see through all obstacles Thirty-four kappas ago he was king, under the name of **Satacakkhu.**[1]

[1] Ap i 108

Pañcadīpikā.—See **Pañcadīpadāyikā.**

Pañcadīpi.—See **Pañcadīpadāyikā.**

Pañcanadī, Pañcamahānadī.—In several places in the texts five rivers are mentioned as the five great rivers of India, and they are used in various similes and metaphors These rivers are **Gaṅgā, Yamunā, Aciravatī, Sarabhū** and **Mahī.**[1]

[1] *Eg*, Vin ii 239, A iv 101, S ii 135, Ud v 4, also Mil 380

Pañcanikāyamaṇḍala.—An assembly hall in the **Lohapāsāda,** where the monks living to the north of the **Mahāvālukanadī** used regularly to assemble at the end of the rainy season [1]

[1] DA ii 581.

Pañcanīvaraṇa Sutta.—On the five *nīvaraṇas*, their evil results and the means of getting rid of them [1]

[1] A i 3 ff.

Pañcapaṇḍita Jātaka (No. 508) —Also called **Pañcapaṇḍitapañha** and **Paṇḍitapañha.** The name given to a section of the **Mahā-Ummagga Jātaka,** which deals with the plot of **Senaka, Pukkusa, Kāvinda** and **Devinda,** to have **Mahosadha** killed by informing the king that Mahosadha has a guilty secret which he did not desire anyone to know of. But Mahosadha learnt their secrets and defeated their intentions.[1]

[1] J. iv. 473; v. 81; vi. 379, 389.

Pañcapariveṇamūla.—A monastery in Ceylon. At one time **Abhaya** was head of the monks there and interceded with the chief of the **Kuṭhārassabhā** in settling the differences between **Kittisirimegha** and the prince (who afterwards became **Parakkamabāhu I.**).[1] A **Pañcapariveṇādhipati** was author of the Pāli medical work, the **Bhesajjamañjūsā,** in the reign of **Parakkamabāhu IV.** of **Jambuddoṇi.**[2]

[1] Cv. lxvii. 61. [2] P L.C. 244.

Pañcapāpā.—Daughter of a poor man of Benares. Her hands, feet, mouth, eyes and nose were hideous, hence her name ("the Five Defects"); but her touch was ecstatic. The reason of all this was that in a previous birth she had given clay to a Pacceka Buddha with which to tidy his dwelling, but, on first sight, she had looked angrily at him. One day she happened to touch **Baka,** king of Benares, and he became infatuated with her. He visited her home in disguise and married her. Later, wishing to make her his chief consort, but fearing the mockery of others because of her ugliness, he devised a plan by which the citizens should become aware of her divine touch. Afterwards, owing to the jealousy of the other queens, she was cast adrift in a vessel and claimed by King **Pāvāriya.** Baka, hearing of this, wished to fight Pāvāriya, but they agreed to compromise, and from that time Pañcapāpā lived for a week at a time in the house of each king. The story forms one of the tales related by **Kuṇāla,** who is identified with Baka.[1]

[1] J. v. 440 ff.

Pañcappakaraṇa.—Name given to the collection of the books of the Abhidhammapiṭaka, with the exception of the **Dhammasaṅgaṇi** and the **Vibhaṅga.** There is a Commentary on these by **Buddhaghosa** and **Ānanda Vanaratana.**[1]

[1] P.L.C. 210; Gv. 64. 75.

Pañcambaṅgaṇa.—A place in **Mahāmeghavana** in **Anurādhapura.** Here **Dārubhaṭika-Tissa** had a pond made, which was later filled up by **Dhātusena,** who had a series of cells built there.[1]

It is probably identical with **Pañhambamālaka** (*q.v.*).

[1] Mhv xxxiv 23; MT. 626.

Pañcayojanaraṭṭha.—A district in the **Dakkhiṇadesa** of Ceylon, the modern Pasyodunkorala. It is mentioned in various campaigns, and was irrigated and made fertile by **Parakkamabāhu I.** In it was the **Bhīmatittha-vihāra,** once the repository of the Tooth Relic.[1]

[1] Cv. lvii. 71; lxi. 35; lxviii. 51; lxxii. 57; lxxv. 21; lxxxv. 81.

"Pañcarājāno" Sutta.—Once five rājās, with **Pasenadi** as their chief, were indulging in various forms of amusement and they fell to discussing among themselves as to which of the sense-pleasures was the highest. Unable to come to any decision, they sought the Buddha, who explained that the highest pleasure, in the case of any of the senses, was the limit-point in anyone's enjoyment. A lay disciple, **Candanaṅgalika,** who was present, thereupon rose from his seat and uttered a stanza in praise of the Buddha. The five rājās wrapped their robes around the disciple, and he, in turn, presented these to the Buddha.[1]

[1] S. i. 79 ff.

Pañcala-vihāra.—A monastery in **Soṇṇagiripāda** (in Ceylon); the residence of the monk **Soṇa,** the son of a hunter.[1]

[1] AA. i. 255.

Pañcavaggiyā.—The name given to the five monks—**Koṇḍañña, Aññā-Koṇḍañña**), **Bhaddiya, Vappa, Mahānāma** and **Assaji**—to whom the Buddha preached his first sermon at **Isipatana.** Of these, Koṇḍañña was the youngest of the eight brahmins who read the signs on Gotama's body on the day of the name-giving festival. The four others were children of four of the other brahmins. They had been advised by their fathers to watch Gotama's career and to join him should he renounce the world. This they did, and all five joined in the austerities of Gotama at **Uruvelā.** When he abandoned his austerities and started to follow the Middle Way, they left him in disappointment. But after the Enlightenment, the Buddha visited them and preached to them. At first they refused to pay heed to him, but gradually his powers of persuasion won their hearts and they became his first disciples.[1] It is noteworthy that, although warned by their fathers of the great destiny awaiting Gotama, they were yet reluctant to accept the Buddha's claim to Enlightenment.

[1] J. i. 57, 67, 81, 82; DhA. i. 87, etc. For details of the members of the group, see under their several names; see also article by Mrs. Rhys Davids in *J.R.* 1.*S.* for 1927 on them as the "Unknown co-founders of Buddhism," where she suggests that the members of this group were responsible for certain tendencies in the Buddha's teaching.

Pañcavihāra.—A place near **Pulatthinagara** to which **Parakkamabāhu I.** and his followers retreated while awaiting a favourable opportunity to advance against **Mānābharaṇa.**[1]

[1] Cv. lxxii. 116 f.

Pañcaverabhaya Sutta.—Preached at **Jetavana** to **Anāthapiṇḍika.** The Ariyan disciple is free from the fivefold guilty dread: he knows that he is not guilty of taking life, of theft, of wrong indulgence of the senses, of falsehood, of the use of intoxicants, and he is free from dread of the guilt attaching to these. He is also possessed of unwavering faith in the Buddha, the Dhamma and the Saṅgha, and sees the Ariyan truth of the Causal Law. He thus begets confidence regarding his ultimate destiny.[1]

[1] S. ii. 68 ff.

Pañcasataraṭṭha.—A district in Ceylon (the modern Pansiyapattu to the North-east of Kandy) where King **Senāratna** once deposited the Tooth Relic to guard it from his enemies.[1]

[1] Cv. xcv. 9.

Pañcasatikakhandhaka.—The eleventh section of the Cullavagga of the Vinaya Piṭaka.

Pañcasatikā.—The name given to the First Council, which was held under the presidency of **Mahā Kassapa.** Five hundred monks took part in it, hence its name.[1]

[1] MṬ. 151.

Pañcasattatimandira.—A building erected in **Pulatthipura** by **Parakkamabāhu I.** for "the reception of the magic water and the magic thread given him by the yellow-robed ascetics."[1] Geiger suggests[2] that the building was used for *paritta*-ceremonies.

[1] Cv. lxxiii. 73. [2] Cv. *Trs.* ii. 9, n. 2.

Pañcasālā.—A brahmin village of **Magadha.**[1] For an episode connected with it see **Piṇḍa Sutta.**

[1] S. i. 113; DhA. iii. 257; Mil. 154.

Pañcasikha.—A **Gandhabba.** His favourite instrument was the **Beḷuvapaṇḍuvīnā** (*q.v.*). He was considered a favourite of the Buddha,[1] and when **Sakka** visited the Buddha at the **Indasālaguhā** in order to ask him certain questions, he sent Pañcasikha in advance, that he might obtain permission for the interview.[2] Pañcasikha approached the Buddha and, playing on his *vīnā*, sang of the beauties of the Buddha, the Doctrine, Arahants and Love. The verses really formed a love-poem addressed

[1] DA. iii. 699.

[2] The episode is given in full in the **Sakkapañha Sutta** (D. ii. 263 ff.).

to his beloved, **Bhaddā Suriyavaccasā,** daughter of the Gandhabba **Timbarū.** The Buddha praised his music and song and questioned him about the poem. He confessed that when the Buddha was staying under the **Ajapāla-nigrodha,** before the Enlightenment, he (Pañcasikha) had met Suriyavaccasā going with her father to dance before Sakka. Pañcasikha thereupon fell in love with her; but she favoured the suit of **Sikhaṇḍi,** son of **Mātali.** Pañcasikha thereupon composed a song, which he sang to her. She was greatly pleased with the references in the song to the Sākyan sage of whom she had heard when she went to the **Sudhammāsabhā,**[3] and she consented to marry **Pañcasikha.** It is said that Sakka blessed the marriage in return for Pañcasikha's intercession with the Buddha on his behalf.

In the **Janavasabha Sutta**[4] it is stated that when Brahmā **Sanaṅkumāra** appeared before the assembly of the gods of **Tāvatiṃsa** and materialized himself he assumed the form of Pañcasikha. Buddhaghosa says,[5] by way of explanation, that all the devas loved Pañcasikha and wished to resemble him. In the **Mahāgovinda Sutta**[6] Pañcasikha is represented as conveying to the Buddha a full report of the happenings in the assembly of the devas, when Sakka spoke the Buddha's praises.

No really satisfactory explanation is found in the Commentaries of Pañcasikha's name. Buddhaghosa says[7] *Pañcasikho ti pañcacūḷo, pañcakuṇḍaliko,* and goes on to say that Pañcasikha was born once as a human being, and, while yet a boy wearing his hair in five knots[8] (*pañcacūḷakadāraka-kāle*), he became chief of those who tended the calves. Together with other lads he engaged in works of public utility, such as repairing roads, digging wells, building rest-houses, etc., and he died while young. He was reborn in the **Cātummahārājika** world, destined to live for ninety thousand years, his body three gāvutas in height. He wore on his person one hundred cartloads of ornaments and rubbed nine pots of perfume on his body. He wore red robes, and on his head a chaplet of red gold, round which his hair was arranged in five locks

[3] On this occasion Sakka pronounced his 8-fold eulogy of the Buddha (contained in the **Mahāgovinda Sutta**), says Buddhaghosa (DA. ii. 704).

[4] D. ii. 211; also in the Mahāgovinda Sutta (D. ii. 230).

[5] DA. ii. 640.

[6] D. ii. 220; *cp.* Mtu. iii. 197 ff.

[7] DA. ii. 647.

[8] This is done even now in Ceylon, where young boys' hair is tied round their heads in several knots. But in one place (DA. i. 296) Buddhaghosa says that one way of insulting a man was to shave his head, leaving him five locks of hair (*garahāyā ti pañcasikhā muṇḍakaraṇam*). And, again (SA. i. 171), he mentions that Sanaṅkumāra retained his eternal youth because in a previous life he had developed *jhāna* while yet a lad (*pañcasikhakumārakāle*). See also J. vi. 496, where a traitor had his hair tied in five knots as a sign of disgrace.

(*kuntalikehi*), which fell back as in the case of a young boy (*pañcacūḷikakadārakaparihāreṇ'eva*).

It was Pañcasikha who first received from the king of the Cātummahārājika worlds and their ministers reports of good deeds done by human beings. These he would pass on to **Mātali**, who, in his turn, presented them to Sakka.[9] On the day of the **Devorohaṇa**, when the Buddha descended from Tāvatiṃsa, Pañcasikha was present to render honour to the Teacher in song and music.[10] According to the legends[11] he was present with the Buddha on other occasions as well.

Pañcasikha was evidently not only the name of a person, but also of an office (like Sakka), for in the **Bīḷārakosiya Jātaka** (*q.v.*) **Ānanda** is said to have been born as Pañcasikha and to have helped Sakka and others to make of Bīḷārakosiya a generous man.[12] Similarly, in the **Sudhābhojana Jātaka** (*q.v.*), **Anuruddha** is identified with Pañcasikha.[13]

[9] DA ii. 650.
[10] DhA. iii. 225; AA. i. 72; Vsm. i. 392.
[11] *E.g.*, Mhv. xxx. 75; xxxi. 82.
[12] J. iv. 69.
[13] J. v. 412.

Pañcasikha Sutta.—**Pañcasikha** visits the Buddha at **Gijjhakūṭa** and asks how it is that some beings are wholly set free in this very life, while others are not. The Buddha enlightens him.[1]

[1] S. iv. 103 f.

Pañcasikkhāpada Sutta.—On account of a common element those who commit the five evils—take life, steal, etc.—consort with those who do likewise.[1]

[1] S. ii. 167.

Pañcasīla Sutta.—The five things, being possessed of which makes women to be born in purgatory—the taking of life, theft, wrong sensuous indulgence, falsehood, the use of intoxicants. These are to be guarded against.[1]

[1] S. iv. 245.

Pañcasīlasamādāniya Thera.—An arahant. He belonged to a family of Māhāsāla brahmins in **Vesāli** and became an arahant at the age of five. It is said that he heard his parents take the five precepts, and remembered his own actions of a past life when, in the time of **Anomadassī** Buddha, he was a ferryman on the **Candavatī** and took the five precepts from the Buddha's disciple **Nisabha**, keeping them for one hundred thousand years. Thirty times he was king of the devas and five hundred times king of men.[1]

[1] Ap. i. 76 f.

1. **Pañcahatthiya Thera.**—An arahant. He once saw the Buddha **Sumedha,** to whom he offered five handfuls of lilies, which formed a canopy over the Buddha's head. Later, he was king five times under the name of **Hatthiya.**[1]

[1] Ap. i. 97 f.

2. **Pañcahatthiya Thera.**—An arahant. Ninety-two kappas ago he saw **Tissa** Buddha passing along the street with his followers and scattered five handfuls of lilies on his path. Thirteen kappas ago he was king five times under the name of **Sabhāsammata.**[1]

[1] Ap. i. 193.

1. **Pañcāla, Pañcālajanapada, Pañcālaraṭṭha, Pañcālā.**—One of the sixteen **Mahājanapadas.**[1] It consisted of two divisions: **Uttara-Pañcāla** and **Dakkhiṇa-Pañcāla.** The river **Bhagīrathi** (*q.v.*) formed the boundary between the divisions. According to the **Kumbhakāra Jātaka,**[2] the capital of Uttara-Pañcāla was **Kampillanagara,** where a king named **Dummukha** once reigned. Pañcāla was to the east of the **Kuru** country, and, in ancient times, there seems to have been a constant struggle between the Kurus and the Pañcālas for the possession of Uttara-Pañcāla. Thus, sometimes, Uttara-Pañcāla was included in the Kuru kingdom,[3] but at other times it formed a part of **Kampillaraṭṭha,**[4] Kampilla probably being the capital of Dakkhiṇa-Pañcāla. So it happened that sometimes the kings of Kampillaraṭṭha had their capital in Uttara-Pañcāla-nagara, while at others the kings of Uttara-Pañcāla-nagara had their capital in Kampilla-nagara. **Cūḷaṇī-Brahmadatta** (*q.v.*) is described in the **Mahā-Ummagga Jātaka**[5] as king of Pañcāla, with his capital in Kampilla. There seems to have been a chieftain (*rājā*) of Pañcāla even in the Buddha's day, for we are told[6] that **Visākha Pañcāliputta** (*q.v.*) was the son of the daughter of the "Pañcāla-rājā." Pañcāla is generally identified[7] with the country to the north and west of Delhi, from the foot of the Himālaya to the river Chambal.

[1] A. i. 213; iv. 252, etc.

[2] J. iii. 379; also Mtu. iii. 26, but the Dvy. (435) calls the capital Hastināpura. According to the Mahābhārata (i. 138, 73-4), the capital was Ahicchatra or Chatravatī, while the capital of Dakṣiṇa-Pañcāla was Kāmpilya.

[3] *E.g.*, J. v. 444; also Mahābhārata i. 138.

[4] *E.g.*, J. iii. 79; v. 21, 289.

[5] J. vi. 329, 396, etc.; also PvA. 161; see also Uttarādhiyayana Sūtra (SBE. xlv. 57-61) and the Rāmāyaṇa (i. 32). Similarly Sambhūta was king of Uttara-Pañcāla (J. iv. 392 ff.). Sometimes the king of Pañcāla is merely spoken of as Pañcāla—*e.g.*, J. iv. 430, v. 98. See also **Jayaddisa.**

[6] ThagA. i. 331.

[7] Law: *Geog. of Early Buddhism*, p. 19.

Pañcāla Vagga.—The fifth section of the Navaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. iv. 449-54.

Pañcāla Sutta.—A discussion between **Ānanda** and **Udāyi** (**Kāḷudāyi**) regarding a verse uttered by the devaputta **Pañcālacaṇḍa**[1] as to what constitutes obstacles (*sambādha*) in the world and what release therefrom (*okāsādhigama*). Udāyi says that the five sensuous pleasures are the *sambādha*, and that *okāsadhigama* consists in the attainment of the *jhānas*.[2]

[1] See S. i. 48. [2] A. iv. 449 f.; AA. ii. 815.

1. **Pañcālacaṇḍa.**—A devaputta who visited the Buddha at **Jetavana** and uttered a verse to the effect that the man who understands *jhāna* finds room even among crowding obstacles. The Buddha corrects him, saying that those who are mindful and self-possessed know the way to Nibbāna.[1] This discussion forms the basis for the **Pañcāla Sutta** (above.) It is probably this same deva who is mentioned as a Mahā-yakkha in the **Āṭānāṭiya Sutta**[2] who is to be invoked by the Buddha's followers in time of need.

[1] S. i. 48. [2] D. iii. 205.

2. **Pañcālacaṇḍa.**—A handsome brahmin youth with whom the queen of a Kosala king misconducted herself on various occasions. She first saw and fell in love with him when on the way to visit her son; thereafter she found various excuses for coming to the city where he lived. This is one of the stories related by **Kuṇāla.**[1]

[1] J. v. 425, 430 f.

3. **Pañcālacaṇḍa.**—A former birth of **Kuṇāla.** He was the chaplain of **Kaṇḍarī,** king of Benares, and helped the king in discovering the love intrigues of his queen, **Kinnarā,** with a misshapen cripple. When Kaṇḍari wished to have the queen beheaded, Pañcālacaṇḍa interceded on her behalf and convinced the king, by recalling to his mind several experiences they had lived through together, that the queen's sin was due to her nature as woman.[1]

[1] J. v. 437 ff.

4. **Pañcālacaṇḍa.**—Son of **Cūḷanī Brahmadatta.** He was sent by **Mahosadha** to be kept as hostage to King **Videha,** when Cūḷanī threatened to harm the latter; but Videha treated him like a younger brother. **Pañcālacaṇḍī** was sister to Pañcālacaṇḍa.[1]

[1] J. vi. 434, 435, 454, 462, 466.

Pañcālacaṇḍa Sutta.—Recounts the discussion between the Buddha and the devaputta **Pañcālacaṇḍa** (1).[1]

[1] S. i. 48.

Pañcālacaṇḍī.—Daughter of **Cūḷanī Brahmadatta.** Her marriage with King **Videha,** which was accomplished by the wisdom and diplomacy of **Mahosadha,** forms the main theme of the **Mahā Ummagga Jātaka.** She bore a son to Videha, who succeeded him ten years after the marriage. Pañcālacaṇḍī is identified with **Sundarī-(Nandā).**[1]

[1] J. vi 409, 410, 426, 427, 434, 438, 445, 453, 454, 466, 478.

Pañcālī.—Wife of **Esukārī,** king of Benares When Esukārī longed for wealth, she showed him the folly of covetousness and persuaded him to become an ascetic, later entering to ascetic life herself. The story is related in the **Haṭṭhipāla Jātaka** (*q v*) Pañcālī is identified with **Mahāmāyā.**[1] The scholiast says[2] that she was called Pañcālī because she was the daughter of the Pañcāla king

[1] J iv. 491. [2] *Ibid*, 486.

Pañcāliputta.—See **Visākha Pañcāliputta.** According to Buddhaghosa,[1] Visākha's mother was a brahmin called **Pañcālī;** but the Theragāthā Commentary says[2] that Visākha's mother was the daughter of the rājā of Pañcāla.

[1] AA ii 511 [2] ThigA. i. 331 f.

Pañcavudha Jātaka (No 55).—The story of **Pañcāvudha-kumāra,** given below The ogre is identified with **Aṅgulimāla.** The story was related in reference to a monk who had renounced all effort.[1]

[1] J. i. 272 ff.

Pañcāvudha-kumāra.— The Bodhisatta born as king of Benares. He was the son of Brahmadatta, and was so named because eight hundred brahmins prophesied that he would win glory through prowess in arms. He studied in **Takkasilā,** and, at the end of his course, his teacher gave him a set of five weapons. On the way home he had a conflict with an ogre named **Silesaloma,** against whom his weapons were of no avail, as they could not penetrate the ogre's hair. But he fought on, and the ogre, marvelling at his courage and his fearlessness, set him free. He thereupon preached to the ogre and converted him. Pañcāvudha later became king of Benares.[1]

[1] J. i. 272 ff.

Pañcikā.—See **Moggallāna-Pañcikā.**

Pañcuddharaṭṭha.—The name of the districts lying round the modern city of Kandy.[1]

[1] Cv. xciv. 4; xcv. 23, 24; xcvi. 17; see Geiger, Cv. *Trs.* ii. 233, n. 2.

Pañcuposatha Jātaka (No. 490).—Once four animals—a wood pigeon, a snake, a jackal, and a bear—lived on friendly terms with the Bodhisatta, who was an ascetic, and, with him as their teacher, they all kept the *uposatha* to rid themselves of their sins and desires. The pigeon had yearned too much after his mate, who was killed by a hawk; the snake had killed a bull, which trod on it; the jackal had lost his hair by clinging too long to an elephant's corpse; the bear had received many blows when he visited a village for food; while the ascetic himself had been proud until visited by a Pacceka Buddha, who pointed out to him the folly of pride.

Anuruddha was the pigeon, **Kassapa** the bear, **Moggallāna** the jackal, and **Sāriputta** the snake.

The Jātaka was related to five hundred *upāsakas* to encourage them to keep the fast days.[1]

[1] J. iv. 325 ff.

Pañjalipabbata.—A mountain in South Ceylon, at the source of the **Karindanadi.** Here **Theraputtābhaya** lived after he renounced the world and became an arahant.[1] *v.l.* **Pañcalipabbata, Pajjalitapabbata.**

[1] Mhv. xxxii. 14; Thūpavaṃsa 77.

Paññā Jātaka.—See **Pāniya Jātaka.**

Paññā Vagga.—The third section of the **Paṭisambhidāmagga.**

1. **Paññā Sutta.**—On the four powers: wisdom, energy, innocence (*anavajja*) and collectedness or kindness (*saṅgāha*).[1]

[1] A. ii. 142.

2. **Paññā Sutta.**—On eight reasons and causes which strengthen elementary wisdom (*ādibrahmacariyikā paññā*).[1]

[1] A. iv. 151 ff.

Paññatti Sutta.—On four types of beings and their chiefs: of those who have bodies, **Rāhu** is chief; of those who enjoy pleasures of sense,

Mandhātā is chief; of those who have lordship, **Māra** is chief; but the **Tathāgata** is chief of the whole world of devas, Māras, etc.[1]

[1] A. ii. 17.

Paññattivādā (*v.l.* **Pannatti**°).—A secondary division of the **Gokulikas.**[1] Their main doctrine was that suffering is no *skandha*, that there are no perfect *āyatanas*, that the *saṃskāras* are all bound together, that suffering is absolute, that what proceeds from the mind is not the way, that there is no untimely death, that there is no human agency, and that all suffering comes from *karma*.[2]

[1] Dpv. v. 41; Mhv. v. 4; Mbv. p. 96. [2] Rockhill: *op. cit.*, 189.

Paññavā Sutta.—A monk who cultivates the seven factors of wisdom can be called intelligent.[1]

[1] S. v. 467.

Paññā Sutta.—Few are they blessed with insight; more numerous they that are not.[1]

[1] S. v. 467.

Paññāvuddhi Sutta.—The four states which conduce to growth in wisdom: association with the good, hearing the Doctrine, right reflection, and right behaviour in accordance with the Dhamma.[1]

[1] A. ii. 245.

Paṇhamaṇḍapaṭṭhāna.—A place near the **Abhayavāpi** in **Anurādhapura.**[1]

[1] SA. iii. 151.

Paṇhambamālaka.—A place in **Anurādhapura,** where **Devānampiyatissa** offered **Mahinda** a mango, which he ate on the spot, and caused the seed to be planted. Immediately there sprouted from it a tall tree, bearing mangoes. This place later became the centre of distribution of various gifts to the monks.[1] After Mahinda's death, the bier containing his body was placed here for a week, and many honours were shown to it prior to its cremation.[2] This is probably the same as **Pañcambamālaka** (*q.v.*).

[1] Mhv. xv. 38. [2] *Ibid.*, xx. 39.

1. **Paṭācārā Therī.**—An arahant. She was the daughter of a banker of **Sāvatthi,** and, when grown up, formed an intimacy with a servant. When her parents wished to marry her to a youth of her own rank, she ran away with her lover and lived in a hamlet. As the time for her confinement drew near, she wished to return to her parents, but the husband, on

various pretexts, put off the visit. One day when he was out she left a message with the neighbours and started for Sāvatthi. Her husband followed her, but on the way she gave birth to a son, and they returned home. The same happened when her second child was born, but soon after its birth a great storm broke, and her husband went to cut some sticks and grass in the jungle with which to make a shelter. He was bitten by a snake and died. The wife spent the night in misery, lying on the ground hugging her children. In the morning she discovered her husband's body, and started off to go to her parents. On the way she had to cross a river, and, because it was in flood, she could not carry both her children across at the same time. She therefore left the younger on some leaves on the bank and started wading across with the other. In midstream she looked back and saw a hawk swoop down and carry away the babe. In her excitement she dropped the child she was carrying and it was swept away by the flood. Distracted, she went on towards Sāvatthi, but on the way she learnt that the house in which her parents and brother lived had fallen on them in the night and that they had been burnt on one pyre. Mad with grief, she wandered about in circles, and because, as she circled round, her skirt-cloth fell from her, she was called **Paṭācārā** ("cloak-walker"). People drove her from their doors, till one day she arrived in **Jetavana**, where the Buddha was preaching. The people round him tried to stop her from approaching, but the Buddha called her to him and talked to her. By the potency of his gentleness, she regained presence of mind and crouched on the earth. A man threw her his outer robe, and she, wearing it, drew close to the Buddha, and worshipping at his feet, told him her story and begged for his help. The Buddha spoke to her words of consolation, making her realize the inevitableness of death; he then taught her the Truth. When he finished speaking, she became a *sotāpanna* and asked for ordination. Her request was granted, and one day, while washing her feet, she noticed how the water trickled, sometimes only to a short distance, sometimes further, and she pondered "even so do mortals die, either in childhood, in middle age, or in old age." The Buddha sent her a ray of glory and appeared before her, speaking and confirming her thoughts. When he had finished speaking, Paṭācārā won arahantship. She later became a great teacher, and many women, stricken with grief, sought her guidance and her consolation.[1] She was declared by the Buddha to be the best among therī's who knew the Vinaya.[2]

In the time of **Padumuttara** Buddha, she was born in a clansman's family, and having heard the Buddha speak of a nun as first among those who knew the rules of the Order, she aspired to a similar rank for herself.

[1] See, *e.g.*, ThigA. 47, 117, 122. [2] A. i. 25.

In the time of **Kassapa** Buddha, she became a bhikkhunī, and was third of the seven daughters of **Kiki**, king of Benares. She built a cell for the Order and lived a celibate life for twenty thousand years.[3]

Paṭācārā is given as an example of one whose grief was assuaged by listening to the Dhamma.[4]

[3] Thig. 112-16; ThigA. 108 ff.: Ap ii. 557 f.; AA ii 194 ff.; DhA. ii. 260 ff.; iii. 434 f.; J. vi. 481.
[4] DA. iii. 746; MA. i. 188; UdA. 127.

2. **Paṭācārā.**—One of the five children of two Jain disputants, a man and a woman, of **Vesāli**; they married at the suggestion of the **Licchavis** in order that their children might inherit the skill of both. Paṭācārā and her three sisters and one brother were later converted by **Sāriputta** and became arahants. Patācārā is identified with one of the daughters of the Kaliṅga king in the **Cullakāliṅga Jātaka.**[1] Her brother was the Nigaṇṭha **Saccaka.**[2]

[1] J. iii. 1 ff [2] MA. i. 450.

Paṭikkūla Sutta.—The idea of the repulsiveness of food, if cultivated and encouraged, conduces to great profit.[1]

[1] S. v 132.

Paṭicchanna Sutta.—Three things which are practised in secret: the ways of women, the chants of brahmins, the views of perverse men; and three others which are there for all to see the sun, the moon, and the *dhammavinaya* of a Tathāgata.[1]

[1] A. i. 282.

Paṭijagga.—Sixty-seven kappas ago there were seven kings of this name, all previous incarnations of **Citakapūjaka Thera.**[1]

[1] Ap. i. 237.

Paṭidesanīya Vagga.—One of the sub-divisions of the Pācittiya.[1]

[1] Vin. iii. 175 ff.

Paṭipatti Vagga.—The fourth chapter of the **Magga Saṃyutta.**[1]

[1] S. v. 23 ff.

Paṭipatti Sutta.—Preached at **Sāvatthi**, on wrong conduct and right conduct.[1]

[1] S. v. 23.

1. **Paṭipadā Sutta.**—The Buddha teaches of both the wrong way and the right way.[1]

[1] S. ii. 4.

2. **Paṭipadā Sutta.**—The Buddha teaches both the way that leads to the arising of the condition of the body and also the way leading to the cessation of such a condition.[1]

[1] S. iii. 43.

3. **Paṭipadā Sutta.**—The Buddha teaches both wrong practice and right practice.[1]

[1] S. v. 18.

4. **Paṭipadā Sutta.**—The Buddha does not praise wrong practice, but he praises right practice.[1]

[1] S. v. 18 f.

1. **Paṭipanna Sutta.**—The Buddha teaches about those that are wrongly conducted and those that are rightly conducted.[1]

[1] S. v. 23.

2. **Paṭipanna Sutta.**—By the completion and the fulfilment of the five indriyas one becomes an arahant; their cultivation in a less degree brings lower attainments.[1]

[1] S. v. 202.

Paṭiyārāma.—The name of the **Thūpārāma** in the time of **Kakusandha** Buddha.[1]

[1] Sp. i. 86; Dpv. xvii. 11.

Paṭiyāloka.—A place near **Rājagaha.**[1]

[1] Vin. iv., 79, 131.

Paṭibhāna Sutta.—The four kinds of people in the world: he who replies to the point, not diffusely; he who replies diffusely; etc.[1]

[1] A. ii. 135.

Paṭimā-vihāra.—A monastery probably in **Kāpagāma,** where **Aggabodhi,** ruler of **Rohana,** set up a large stone image of the Buddha.[1]

[1] Cv. xlv. 43.

Paṭirūpa Sutta.—The Buddha was once staying in **Ekasālā** in **Kosala,** and there preached to a large congregation. **Māra** warned the Buddha

not to teach, lest he should suffer both from the zeal of his supporters and the anger of his opponents. The Tathāgatha is unmindful of both, answered the Buddha.[1]

[1] S. i. 111.

Paṭilābha Sutta.—A description of the five indriyas.[1]

[1] S. v. 199 f.

Paṭisaṅkhāra.—Thirty kappas ago there were thirteen kings of this name, all previous births of **Sudhāpiṇḍiya Thera.**[1]

[1] Ap. i. 133.

1. **Paṭisambhidā Sutta.**—Five qualities which make a monk become that which he should: the four paṭisambhidā and knowledge of all things, great and small, which must be done for his fellow-celibates.[1]

[1] A. iii. 113.

2. **Paṭisambhidā Sutta.**—Seven qualities which enable a monk to realize, unaided, the four *paṭisambhidā*.[1]

[1] A. iv. 32 f.

Paṭisambhidākathā.—The sixth section of the Yuganaddhavagga of the **Paṭisambhidāmagga.**[1]

[1] Ps. ii. 147-158.

Paṭisambhidāmagga.—The twelfth " book " of the **Khuddaka Nikāya.** It really belongs to the literature of the Abhidhamma type, and describes how analytical knowledge can be acquired by an arahant. It presents a systematic exposition of certain important topics of Buddhism. It is possible that, before the development of the extant Abhidhammapiṭaka, it passed as one of the Abhidhamma treatises. The book consists of three vaggas—Mahāvagga, Yuganaddhavagga and Paññāvagga—and each vagga contains ten topics (*kathā*). The treatment of the various topics is essentially scholastic in character, and whole passages are taken *verbatim* from the Vinaya and from various collections of the Sutta Piṭaka, while a general acquaintance with the early Buddhist legends is assumed.[1]

A commentary exists, written by **Mahānāma,** a thera of Ceylon, and called **Saddhammappakāsinī.**

[1] Published by the P.T.S. There is an index in *J.R.A.S.*, 1908.

Paṭisallāna Sutta.—The Buddha exhorts the monks to apply themselves to solitude, because the solitary man knows things as they really are.[1]

[1] S. iii. 15; iv. 80; v. 414.

Paṭisāraṇīya Sutta.—Eight kinds of disqualifications in a monk, which entitle the Order to censure him.[1]

[1] A. iv. 346 f.

Paṭṭi.—A Damiḷa chieftain, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 144.

Paṭṭhānagaṇānaya.—An Abhidhamma treatise ascribed to **Saddhammajotipāla.**[1]

[1] Gv. 64, 74.

Paṭṭhānappakaraṇa.—The last "book" of the Abhidhammapiṭaka. It might be described as the book of "causes," and deals with the twenty-four *paccayas* or modes of relations between things, mental and material.[1] Its Commentary was written by **Buddhaghosa** at the request of a monk called **Culla Buddhaghosa.**

[1] Published by the P.T.S.

Paṭṭhānasāradīpanī.—A work by a monk named **Saddhammālaṅkāra.**[1]

[1] Sās. 48; Bode, *op. cit.*, 47.

Paṭhama-Cetiya.—A cetiya built by **Devānampiyatissa,** on the spot where **Mahinda** alighted on his first visit to **Anurādhapura** and the king's palace.[1] One of the eight Bodhi saplings was planted there.[2]

[1] Mhv. xiv. 45; xx. 20; Sp. i. 79. [2] Mhv. xix. 61.

Paṭhamasambodhi.—The name of a book.[1]

[1] Gv. 65, 75.

Paṭhavicālaka-Dhammagutta.—See **Dhammagutta.**

Paṭhavidundubhi.—A king of ninety-one kappas ago, a previous birth of **Māṇava (Sammukhāthavika).**[1]

[1] ThagA. i. 163; Ap. i. 159.

1. **Paṭhavindhara.**—A Nāga-king, a previous birth of **Rāhula.**[1]

[1] AA. i. 142, etc.; but see *s.v.* **Rāhula.**

2. **Paṭhavindhara.**—Son of **Kiki,** king of Benares. He built one of the gateways of the Dhātugharа of **Kassapa** Buddha.[1]

[1] SNA. i. 194.

Paṭhamasuddhiya Sutta.—The four jhānas, which, when cultivated, flow to Nibbāna, just as the Ganges flows to the east.[1]

[1] S. v. 307.

Paḍāvi.—A locality in Ceylon where **Udaya I.** built a large hall for the sick.[1]

[1] Cv. xlix. 19.

Paṇanagara.—A village in Ceylon which was one of the centres of the campaigns of **Paṇḍukābhaya.**[1]

[1] Mhv. x. 27.

Paṇiva.—A locality in South India.[1]

[1] Cv. lxxvi. 184, 186.

Paṇihita-acchanna Vagga.—The fifth section of the Eka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 8-10

Paṇītatara Sutta.—The four kinds of birth among the Nāgas and the pre-eminent among them.[1]

[1] S. iii. 240.

1. **Paṇḍaka.**—A monk, friend of **Kapila,** who lived in a village near Kosambī. He was found guilty of having taken what did not belong to him and also of unchastity.[1]

[1] Vin. iii. 67.

2. **Paṇḍaka.**—A yakkha of the **Himālaya** region. He, his wife **Hāritā,** and his five hundred sons, became sotāpannas when **Majjhantika** preached to **Aravāḷa.**[1]

[1] Mhv. xii. 21.

1. **Paṇḍara, Paṇḍaraka.**—A Nāga-king. See **Paṇḍara Jātaka.**

2. **Paṇḍara.**—The name of the horse ridden by **Maṅgala** Buddha when he left household life.[1]

[1] BuA. 116.

3. **Paṇḍara.**—A clan of elephants, each having the strength of one thousand men.[1]

[1] UdA. 403; VibhA. 397; AA. ii. 822.

5. **Paṇḍara.**—The name of a *gotta*. An ascetic of this clan, hearing **Phussa Thera** preach, asked him a question which led to a long explanation by Phussa.[1] It is said that the *gotta* had, as ancestor, a sage named **Paṇḍara.** *v.l.* **Paṇḍarasa.**

[1] Thag. vs. 949; ThagA. ii. 82 ff.

Paṇḍara Jātaka (No. 518).—A ship was once wrecked in mid-ocean and only a man called **Karambiya** survived. He was cast upon an island, where he wandered about naked and destitute. The people thought he was an ascetic and built him a hermitage. Among his followers were a Garuḍa-king, and also a Nāga-king named **Paṇḍara** (or **Paṇḍaraka**). One day, at the instigation of the Garuḍa, the ascetic wheedled out of Paṇḍara the secret of how the Nāgas prevented themselves from being carried off by the Garuḍas. They swallowed large stones, thus making themselves very heavy. If the Garuḍas seized them by their tails, they would have to disgorge the stones and could easily be carried off. Karambiya betrayed this secret to the Garuḍa-king who, thereupon, seized Paṇḍara in the right way and carried him away. Paṇḍara begged for mercy, and the Garuḍa set him free, warning him never again to tell his secret. Thereafter the Garuḍa and Paṇḍara lived as friends. Paṇḍara cursed Karambiya and his head split in seven pieces.

The story was related in reference to the wickedness of **Devadatta,** who is identified with Karambiya. Paṇḍara was **Sāriputta** and the Garuḍa the Bodhisatta.[1]

[1] J. v. 75 ff.; vi. 177.

Paṇḍaraṅga.—A sect of brahmin ascetics; they are mentioned in the time of the Buddha[1] and also in that of **Asoka.**[2] Perhaps they covered their bodies with ashes.

[1] *E.g.*, DhA. iv. 8. [2] *E.g.*, Dpv. viii. 35; Sp. i. 44.

Paṇḍarakā.—The name of a river which is mentioned with **Mallaṅgiri** and **Tikūṭa** as a haunt of **Kiṃpari's.**[1]

[1] J. iv. 438, 439.

Paṇḍarasa.—See **Paṇḍara** (5).

1. **Paṇḍava.**—The horse of **Sāma,** king of Benares; his trainer was **Giridanta.**[1] See **Giridanta Jātaka.**

[1] J. ii. 98.

2. **Paṇḍava.**—A hill near **Rājagaha,** under the shadow of which the Buddha ate his meal when he begged alms in Rājagaha, soon after leaving home.[1] It is said[2] that ascetics lived on its eastern slope. It seems formerly to have borne another name.[3] Paṇḍava was one of the halting-places of **Sīvali Thera** when on his way to the **Himālaya.**[4]

[1] J. i. 66; SN. vs. 414; DhA. i. 70; Thag. vs. 41, 1167; Mtu. ii. 198, etc.
[2] SNA. ii. 383 f.
[3] See M. iii. 68.
[4] AA. i. 139.

3. **Paṇḍava.**—Adjective from **Paṇḍu.**[1]

[1] *E.g.*, Cv. lxxxvii. 29.

Paṇḍavavāpi.—A tank and a monastery in Ceylon, restored by **Vijayabāhu I.**[1] The tank was later enlarged by **Parakkamabāhu I.** and converted into the **Parakkamasamudda.**[2]

[1] Cv. lx. 48, 58. [2] *Ibid.*, lxviii. 39; for its identification see Cv. *Trs.* i. 219, n. 1.

Paṇḍavāvana. -A park laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 12.

1. **Paṇḍita.**—The Bodhisatta born as a merchant. See the **Kūṭavāṇija Jātaka.**

2. **Paṇḍita.**--One of the four novices invited by the brahmin whose house came later to be known as the **Pañcachiddageha** (*q.v.*).[1] In the time of **Kassapa** Buddha he was known as **Mahāduggata** (*q.v.*). In his last birth his mother was the daughter of a rich merchant of **Sāvatthi.** During her pregnancy, she had a longing to give to five hundred monks, headed by **Sāriputta,** the choicest portions of red fish, to don yellow robes, to sit in the outer circle of the monks' seats, and to partake of the food left over by the monks. This longing was satisfied, and seven times she held similar festivities. When the child was born he was called Paṇḍita because, from the day of his conception, various people of the household who had been stupid or deaf or dumb recovered their faculties. When seven years old, he was filled with the desire to become a monk, and was ordained by Sāriputta, a constant visitor to the house. For seven days his parents held a festival in honour of his ordination. On the eighth day he went, with Sāriputta, into the village for alms; on the way, certain things which he saw—a ditch, arrow-makers, carpenters—made him wish to strive for arahantship. Thereupon, with the leave of Sāriputta, he returned to the monastery requesting the Elder to

[1] DhA. iv. 176 ff.

bring him some red fish on his return from the alms-round. In the monastery, **Sakka** stilled all noises and held back the sun and the moon, lest Paṇḍita should be disturbed. The Buddha, seeing this, detained Sāriputta back on his way to the monsatery, and engaged him in conversation until Paṇḍita should have succeeded in his effort. After a while, Paṇḍita became an arahant and the whole world rejoiced.[1]

[1] *Ibid.*, ii. 139 ff.

3. **Paṇḍita.**—A Pacceka Buddha, mentioned in a nominal list.[1]

[1] M. iii. 70; ApA. i. 107.

Paṇḍita Vagga.—The sixth chapter of the Dhammapada.

Paṇḍita Sutta.—On three things enjoined by the wise and the good: charity, going into homelessness, and support of parents.[1]

[1] A. i. 151.

Paṇḍitakumāraka.—A **Licchavi** who, with **Abhaya,** visited **Ānanda** at the **Mahāvana** in **Vesāli** and held a discussion regarding ascetic practices.[1]

[1] A. i. 220 f.

Paṇḍitapañha.—See **Pañcapaṇḍitapañha.**

Paṇḍimaṇḍalanāḍāḷvara.—A Damiḷa chief.[1]

[1] Cv. lxxvi. 179.

Paṇḍiyarāyara.—A Damiḷa chief.[1]

[1] Cv. lxxvi. 174, 178.

1. **Paṇḍu.**—Ancestor of the **Pāṇḍavas.**[1] The name is also for those who claimed to belong to that dynasty—*e.g.*, in the case of the kings of **Madhurā.**[2] See also **Paṇḍurājā.**

[1] Cv. lxiv. 43. [2] *E.g.*, Mhv. vii. 50. See also **Paṇḍū.**

2. **Paṇḍu.**—A Sākyan, son of **Amitodana;** he was the father of **Bhaddakaccānā** and her six brothers. On learning from soothsayers of the impending destruction of the Sāykans by **Viḍūḍabha,** Paṇḍu left the Sākyan country and settled beyond the Ganges.[1] His wife was **Suṭṭhimā.**[2]

[1] Mhv. viii. 18 f.; Dpv. x. i. [2] MT. 275.

3. **Paṇḍu.**—See **Paṇḍuputta.**

1. **Paṇḍuka.**—One of the **Chabbaggiyā.** He and **Lohitaka** were leaders of a special group called the **Paṇḍukalohitakā,** who are mentioned as having been guilty of various offences against Vinaya rules.[1] Paṇḍuka and Lohitaka lived at **Jetavana** and encouraged heretics by upholding their views. The **Satapatta Jātaka** was preached in reference to these two.[2] They were the least evil of the Chabbaggiyā.[3]

[1] Vin. ii. 1, 5, 6. [2] MA. ii. 668; J. ii. 387. [3] Sp. iii. 614.

2. **Paṇḍuka.**—A Damiḷa usurper. He killed **Mittasena** and reigned for five years over Ceylon (433-8 A.C.), during which time he was unsuccessful in his attempts to kill **Dhātusena,** the rightful heir. Paṇḍuka's son was **Pariṇḍa.**[1]

[1] Cv xxxviii 11, 21, 29

Paṇḍukaṇṇa.—A juggler (*nāṭaka*) who was among those who tried, but without success, to make **Mahā-Panāda** laugh. He entered with his troupe into a blazing fire and there remained until it burnt out. The people sprinkled the ashes with water, and Paṇḍukaṇṇa and his troupe rose up, wearing flowers and dancing.[1]

[1] J. iv. 324.

Paṇḍukambalasilāsana.—The throne of **Sakka,** which stands under the **Pāricchattaka-Kovilāra** tree and is sixty leagues long, fifty broad and fifteen deep. Sakka, sitting on it, sinks as far as the middle of his body. It is the colour of the *jayasumana* flower.[1] The Buddha occupied the seat when he visited Tāvatiṃsa to preach to his mother. It is said that Sakka feared the seat might prove too high for the Buddha, but the Buddha, perceiving his thoughts, sat on it, covering the whole with a fold of his robe.[2] Mention is also made[3] of the Buddha occupying the seat on a subsequent visit to Tāvatiṃsa. Distinguished guests of Sakka, such as **Sādhina,**[4] were allowed to sit on the throne by Sakka's side. When Sakka's span of life draws near its end, or his merit is exhausted, or a righteous being is in danger and needs his help, the Paṇḍukambalasilāsana becomes heated, thus attracting his attention.[5] It is so called because it resembled a red blanket (*rattakambala*).[6]

[1] DA. ii. 482.
[2] DhA. iii. 217; iv. 80.
[3] J. ii. 93. [4] J. iv. 357.
[5] *E.g.*, J. iv. 8 f., 238, 323; iii. 53; v. 92, etc.
[6] MNidA. 313.

Paṇḍukābhaya.—King of Ceylon (377-307 B.C.). He was the son of **Dighagāmaṇi** and **Ummāda-Cittā** and was protected from death in infancy by **Citta** and **Kāḷavela,** who afterwards became yakkhas. He was brought

up by a man in **Dvāramaṇḍalaka**, but several times his uncles, discovering his whereabouts, tried to kill him, for it had been foretold that he would slay his uncles in order to obtain possession of the kingdom. At the age of sixteen he was apprenticed to the brahmin **Paṇḍula**, who taught him various arts and provided him later with the necessary money for an army. Paṇḍula's son, **Canda**, was given as friend and counsellor to Paṇḍukābhaya. Paṇḍukābhaya married, by force, a maiden named **Suvaṇṇapālī**, and declared war upon his uncles, all of whom, except the eldest, **Abhaya**, had determined to slay him. With the help of the yakkhiṇī **Cetiyā**, who dwelt in **Dhūmarakkhapabbata**, Paṇḍukābhaya made all preparations for a final campaign against his uncles. For four years he lived in Dhūmarakkha, and then for seven in **Ariṭṭhapabbata**. Following the counsel of Cetiyā, he enticed his uncles into a trap, and slew them and their followers at **Lābugāmaka**. He then proceeded to **Anurādhagāma**, where he set up his capital, which, thenceforward, came to be called **Anurādhapura**. His uncle, Abhaya, was made Nagaraguttika, and to him was given over the government of the city by night.

After establishing peace in the land, Paṇḍukābhaya proceeded to lay out his capital as a city, and among the buildings which he erected were hermitages for the Niganṭhas **Jotiya**, **Giri** and **Kumbhaṇḍa**, and dwellings for the **Ājīvakas**, the brahmins, etc. He also marked out the boundaries of the villages throughout the island. He ruled for seventy years, and died at the age of 107. He was succeeded by his son **Muṭasiva**.[1]

[1] Mhv. ix. 28; x. 1 ff.; xi. 1; Dpv. v. 69, 81; x. 9; xi. 1-12.

Paṇḍunāḍukoṭṭāna.—A locality in South India.[1]

[1] Cv. lxxvii. 105.

Paṇḍuputta.—An **Ājīvaka**. He came of a wagon-building stock of bygone days. In the **Anaṅgana Sutta**,[1] **Moggallāna** tells **Sāriputta** that, one day, when begging alms in **Rājagaha**, he came to the house of **Samiti**, the wagon builder who was shaping a felloe. Standing by was Paṇḍuputta, watching him and wishing that he should shape it without blemish. When Samiti did so, Paṇḍuputta expressed his joy, saying that Samiti had read his thoughts.

Buddhaghosa says[2] that Paṇḍuputta was so called because he was the son of **Paṇḍu**.

[1] M. i. 31 f. [2] MA. i. 124.

Paṇḍupura.—A village near **Sāvatthi**.[1]

[1] DhA. iii. 449.

1. **Paṇḍurājā.**—The ancestor of the **Paṇḍavas. Ajjuna, Nakula, Bhīmasena, Yudhiṭṭhila** and **Sahadeva** are called the sons of Paṇḍurājā and are said to belong to the Paṇḍurājāgotta.[1]

[1] J. v. 426.

2. **Paṇḍurājā.**—A king of **Madhurā.**[1] This is probably a descriptive name and means that he belonged to the Pāṇḍyan dynasty.

[1] Mhv. vii. 50, 69, 72.

3. **Paṇḍurājā.**—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 126.

Paṇḍula.—A brahmin of **Paṇḍulagāma,** rich and learned in the Vedas. He taught **Paṇḍukābhaya,** advised him in the choice of a wife, gave him one hundred thousand with which to raise an army, and allowed his son **Canda** to accompany him as his friend and counsellor.[1]

[1] Mhv. x. 20 ff.

Paṇḍulagāma.—The residence of **Paṇḍula** (*q.v.*), it was to the south of **Anurādhapura.**[1]

[1] Mhv. x. 20.

Paṇḍuvāsudeva.—King of Ceylon (444-414 B.C.). He was the youngest son of **Sumitta,** brother of **Vijaya.** He came to Ceylon at Vijaya's request, and having succeeded him to the throne, reigned in **Upatissagāma.** He married **Bhaddakaccānā,** who bore him ten sons and one daughter. He reigned for thirty years.[1]

[1] Mhv. viii. 10 ff.; ix. 1 ff., 28; x. 29; Dpv. iv. 41; x. 2, 7, 8; xi. 8 ff.

Paṇḍuvijaya.—A village founded by **Parakkamabāhu I.** in memory of his conquest of the **Paṇḍu** country.[1]

[1] Cv. lxxvii. 105.

Paṇḍū.—A nation in South India, the Pāṇḍiyas. Their country comprised the greater part of the Madura and Tinnevelly, with its capital first at Kolkai and later at Madhurā.[1] Ceylon was in constant communication with this country, both peaceful and otherwise. Marauding bands of Paṇḍūs often came to Ceylon and, having deposed the rightful sovereign, ruled over the country. Chief among these invasions were the following: (*a*) for fourteen years, when **Vaṭṭagāmaṇi** lay in hiding; (*b*) for twenty-seven years, after the death of **Mahānāma** and until **Dhātusena** established his authority; (*c*) in the time of **Sena I.**; (*d*) after the death of

Mahinda V. They also came with **Māgha** and **Candabhānu,** and, later, with **Āryacakkavattin,** who succeeded in carrying the **Tooth Relic** away to the Pāṇḍyan court; this was later rescued by **Parakkamabāhu III.** Sometimes the Sinhalese kings would make reprisals by invading the Pāṇḍyan territory—*e.g.*, in the reign of **Sena II.,** and, perhaps also, under **Nissaṅka Malla. Parakkamabāhu I.** sent an army under his general **Laṅkāpura** to help the Pāṇḍyan king **Parākrama Pāṇḍya** against the Coḷa king, **Kulasekhara.** This, according to the **Mahāvaṃsa** account, brought great joy to the Sinhalese.

Mention is made in the chronicles of several marriages between members of the Pāṇḍyan and the Sinhalese royal families. **Vijaya** himself took his consort from the Pāṇḍyan king at **Madhurā,** and later, **Mittā,** sister of **Vijayabāhu I.,** married a Pāṇḍyan prince who became the grandfather of Parakkamabāhu I. This led to the establishment of a " Pāṇḍyan party " in Ceylon which was not always loyal to the reigning monarch —*e.g.*, in the case of **Vikkamabāhu III. Parakkama Paṇḍu,** who deposed **Līlāvati,** evidently belonged to this party and probably also **Vijaya III.** The Pāṇḍyaṇ kings claimed descent from the Lunar race.[1]

[1] Codrington, *op. cit.*, 15. For other references, see under the names mentioned. Reference should also be made to the Index at the end of the Cūḷavaṃsa, *s.v.* Paṇḍū.

Paṇṇaka.—A Nāga king living in **Anotatta** lake. When **Cūḷa-Sumana** (*q.v.*) went to the lake to fetch water for his teacher, Paṇṇaka refused to let him take it. There ensued a great struggle of iddhi-power between them, in view of the many hosts of deities invoked by Sumana. In the end, Sumana trod with his heel on the head of the Nāga, water squirted forth from the folds of the Nāga's hood and he was overcome. Ashamed of his defeat, Paṇṇaka complained to Sumana's teacher that the novice had stolen the water. But, on the teacher's advice, Paṇṇaka begged forgiveness of Sumana and promised to fetch water from Anotatta whenever he should need it. Sumana visited him again at the Buddha's instigation, in order that his power might be manifest to others.[1]

[1] DhA. iv. 129 ff.

Paṇṇakata.—A city in **Esikāraṭṭha.**[1]

[1] Pv. iv. 7; PvA. 195 ff.

Paṇṇattivāda.—See **Paññattivāda.**

1. **Paṇṇadāyaka Thera.**—An arahant. In the time of **Siddhattha** Buddha he was an ascetic wearing bark robes and eating raw leaves.

One day the Buddha came to him as he ate and he gave the Buddha a handful of leaves. Twenty-seven kappas ago he was a king named **Yadatthiya.**[1]

[1] Ap. i. 228 f.

2. Paṇṇadāyaka Thera.—An arahant. Ninety-four kappas ago he gave a handful of the leaves he was eating to **Siddhattha** Buddha and spread for him a seat of leaves.[1]

[1] Ap. i. 239.

Paṇṇabhatta.—A village given by **Aggabodhi V.** for the maintenance of the **Tālavatthu** (or **Mahāsena**)-**vihāra.**[1]

[1] Cv. xlviii. 8.

Paṇṇavallakabhūta.—A monastery in Ceylon, built by **Dhātusena.**[1]

[1] Cv. xxxviii 47.

Paṇṇasālaka.—A village in Ceylon. **Kalyāṇavatī,** the first queen consort of **Kitti-Nissaṅka,** was fond of this village and built a vihāra there, endowing it with all manner of possessions.[1]

[1] Cv. lxxx. 35.

Paṇṇika Jātaka (No. 102).—A greengrocer of Benares had a pretty daughter who was always laughing Before agreeing to give her in marriage, her father wished to test her virtue, lest she should bring disgrace on his name. He took her into the forest and whispered to her words of love. When she expressed her horror, he was convinced of her innocence and agreed to the marriage. The Bodhisatta was a Tree-sprite and witnessed the incident. The story was related to a greengrocer in **Sāvatthi** who treated his daughter in a similar way. He later visited the Buddha and told him the story. The characters were identical in both cases.[1]

[1] J. i. 411 f.

Patāpa.—A mythical king, descendant of **Mahāsammata.** His father was **Mahāruci** (or **Suruci**) and his son was **Mahāpatāpa.**[1]

[1] Dpv. iii. 7; Mhv. ii. 44.

Patāpana.—A **Niraya,**[1] so called because its heat was excessive (*ativiya tāpeti ti Patāpano*).[2]

[1] J. v. 266, 453. [2] J. v. 271.

Patikolamba.—A cook. He refused to listen to **Sattigumba** who suggested killing the **Pañcāla** king.[1] See the **Sattigumba Jātaka.**

[1] J. iv. 431 f.

Patiṭṭhāna.—The capital of **Aḷaka,** the first place to be passed by **Bāvarī's** disciples on their way to **Sāvatthi.**[1] It is identified with the Baithana or Paitana of Ptolemy.

[1] SN. vs. 1011.

Patiṭṭhāraṭṭha.—Another name for **Rājaraṭṭha** (*q.v.*), a division of Ceylon.

Patiṭṭhita Sutta.—On how a monk may establish earnestness in the five *indriyas.*[1]

[1] S. v. 232.

Patipūjikā.—A woman of **Sāvatthi,** who once had belonged to the retinue of the god **Mālābhārī,** and passed out of her deva-existence while sitting on the branch of a tree picking flowers for him. She remembered her former existence, and yearned to rejoin Mālābhārī even after she was married, hence her name. With this object in view she did many good deeds, and is said to have developed simultaneously the fifty-six qualities of goodness. She gave birth to four sons, and dying one day of a sudden illness, was reborn into the retinue of Mālābhārī. He was greatly agitated on hearing her story and realizing how short is the span of human life.[1]

[1] DhA. i. 363 ff.

Patilīna Sutta.—A monk, who has shaken off various speculations, has given up searching for sense pleasures and going on other quests and has obtained calm by abandoning pleasure and pain, such a one is called *patilīna* (withdrawn).[1]

[1] A. ii. 41 f.

Patoda Sutta.—Four kinds of thoroughbred steeds in the world and the corresponding four kinds of thoroughbred men. The first kind of thoroughbred steed is stirred at the very sight of the shadow of the goad-stick, similarly thoroughbred men are agitated at the news of another's affliction.[1]

[1] A. ii. 114 f.

1. **Patta Vagga.**—The third chapter of the Nissaggiya of the Vinaya Piṭaka.

2. **Patta Vagga.**—The third section of the Parivāra of the Vinaya Piṭaka.

1. **Patta Sutta.**—Eight reasons for which the Order is entitled to turn their begging bowls upside down (as a mark of censure), or to hold them up (showing their good will) on entering a layman's house.[1]

[1] A. iv. 344 f.

2. **Patta Sutta.**—The Buddha was once preaching a sermon to the monks on the five *upādānakkhandhā*, and **Māra,** wishing to disturb their thoughts, appeared in the shape of a bullock and wandered about among the bowls which had been placed to dry. But he was recognized and had to retire discomfited.[1]

[1] S i. 112 f.

Paṭṭakamma Vagga.—The seventh chapter of the Catukka Nipāta of the Aṅguttara Nikāya [1]

[1] A. ii. 65-76.

Paṭṭakamma Sutta.—Preached to **Anāthapiṇḍika.** Four things are difficult to acquire in the world: wealth lawfully obtained, good report, long life, happy rebirth. Four things conduce to their attainment: perfection of faith, of virtue, of generosity and of wisdom.[1]

[1] A. ii. 65 ff.

Pattadāyaka Thera.—An arahant. Ninety-four kappas ago he gave a bowl to **Siddhattha** Buddha.[1]

[1] Ap. i. 224.

Pattapāsāṇa.—A district of Ceylon, given for the maintenance of the **Jeṭṭhārāma,** by **Jeṭṭhā,** chief queen of **Aggabodhi IV.**[1]

[1] Cv xlvi. 28.

Pattapāsāṇavāpi.—A tank in Ceylon, formed by **Moggallāna II.** by the damming up of the **Kadambanadi.**[1] It was restored by **Vijayabāhu I.**[2] and again by **Parakkamabāhu I.**[3]

[1] Cv. xli. 61. [2] *Ibid.*, lx. 50. [3] *Ibid.*, lxxix. 34.

Pattipupphiya Thera.—An arahant. He offered a *patti* flower to the body of **Padumuttara** Buddha as it was being taken in the procession for cremation.[1]

[1] Ap. i. 291.

Patthodanadāyaka Thera.—An arahant. Ninety-four kappas ago he was a forester, and one day, when wandering in the forest with his basket of rice, he saw the Buddha (Siddhattha ?) and offered him the food.[1]

[1] Ap. ii. 376 f.

1. **Pathavī Sutta.**—Seven small balls of clay, as big as jujube kernels, are infinitely smaller than the earth. So with the Ariyan disciple—when he has won understanding, the *dukkha* that remains is infinitely smaller than that which he has destroyed.[1]

[1] S. ii. 135 f.; repeated at S. v. 462 f.

2. **Pathavī Sutta.**—The same as the above.[1]

[1] S. ii. 136.

3. **Pathavī Sutta.**—Incalculable is *saṃsāra*. The number of parents a man has had would be greater than the number of balls, each the size of a *kola* (jujube) kernel, that could be made of the clay of the earth.[1]

[1] S. ii. 179.

1. **Pada Sutta.**—Just as all the foot-characteristics of roaming creatures are united in the foot of the elephant, and included in it, so, of all profitable conditions which are rooted in earnestness, earnestness is reckoned the chief.[1]

[1] S. v. 43.

2. **Pada Sutta.**—The simile is the same as the above; but it illustrates the fact that of all the elements which conduce to wisdom, the controlling faculty of insight is reckoned the chief.[1]

[1] S. v. 231.

Padakusalamāṇava Jātaka (No. 432).—Once the queen of a Benares king, having sworn a false oath, became a horse-faced yakkha. She served **Vessavaṇa** for three years and was given leave to eat people within a certain range. One day she caught a rich and handsome brahmin, and, falling in love with him, made him her husband. When she went out she shut him up, lest he should escape. The Bodhisatta was born as their son, and, on learning his father's story, discovered from the yakkha how far her power extended, and then escaped with his father. The yakkha followed, but they were outside her territory and would not be persuaded to return. She gave her son a charm enabling him to trace the footsteps of any person, even after the lapse of twelve years. On the strength of his charm, the lad entered the service of the king of

Benares. One day, the king and his chaplain, wishing to test him, stole some treasure, took it away by devious paths, and hid it in a tank. The youth recovered it quite easily, tracing their footsteps even in the air. The king wished the names of the thieves to be divulged, but this the boy would not do. But he related to the king various stories, showing that he knew the real culprits. The king, however, insisted on the thieves being denounced, and when the boy revealed their names, the assembled populace murdered the king and his chaplain and crowned the Bodhisatta as king.

The story was related in reference to a seven-year-old boy of **Sāvatthi** who could recognize footsteps. His father put him through a severe test, and then went to the Buddha, where the boy found him. When the Buddha heard the story he revealed that of the past. The father of the story of the past is identified with **Mahā Kassapa.**[1]

[1] J. iii. 501-14.

Padakkamana.—See **Padavikkamana.**

Padapūjaka.—See **Pādapūjaka.**

Padaratittha-vihāra.—A monastery in the Damiḷa country in South India. It was the residence of **Ācariya Dhammapāla.**[1] *v.l.* **Badaratittha.**

[1] Sās. 33; Svd. 1194.

Padarūpavibhāvana.—A commentary on **Nāmarūpapariccheda.**[1]

[1] Gv. 71.

Padarūpasiddhi.—See **Rūpasiddhi.**

Padalañchana.—A village in Ceylon where **Vajirā,** queen of **Kassapa V.,** built a monastery for the **Theravādins.**[1] Mention is made[2] of a temple of four cetiyas in Padalañchana, which was burnt down by the **Coḷas** and restored by **Mahinda IV.**

[1] Cv. lii. 63. [2] *Ibid.*, liv. 44.

Padavārasuññakaṇḍa.—A district in the **Dakkhiṇadesa** of Ceylon.[1]

[1] Cv. lxvi. 10.

Padavikkamana.—A king of eighty-two kappas ago, a previous birth of **Māṇava (Sammukhāthavika) Thera.**[1] *v.l.* **Padakkamana.**

[1] ThagA. i. 164; Ap. i. 159.

Padavibhāga.—A grammatical work by a monk named **Ñāṇa.**[1]

[1] Bode, *op. cit.*, 71.

Padasaññaka Thera.—An arahant. Ninety-two kappas ago he happened upon the footprint of **Tissa** Buddha and was overjoyed at the sight. Seven kappas ago he was a king named **Sumedha.**[1]

[1] Ap. i. 119.

Padasādhana.—A Pāli grammar belonging to the **Moggallāna** school, by **Piyadassī. Vanaratana Ānanda** wrote a Sinhalese paraphrase on it, and there also exists a Ṭīkā on it called the **Buddhippasādanī.** The book is also called **Moggallānasaddattharatnakāra.**[1]

[1] P.L.C. 201, 206.

Padīraṭṭha.—A district in Ceylon, where **Māgha** and **Jayabāhu** set up fortifications.[1]

[1] Cv. lxxxiii. 16; see also lxxxviii. 64; and Cv. *Trs.* ii. 149, n. 9.

Padīvāpi.—A tank restored by **Parakkamabāhu II.**[1]

[1] Cv. lxxix. 34. See also Cv. *Trs.* ii. 119, n. 2.

1. **Paduma.**—The eighth of the twenty-four Buddhas. He was born in **Campaka.** His father was the Khattiya **Asama**[1] and his mother **Asamā.** For ten thousand years he lived as a householder in three palaces: **Nandā, Suyasā** and **Uttarā.**[2] His wife was **Uttarā** and his son **Ramṇa.** He left home in a chariot and practised austerities for eight months. **Dhaññavatī** gave him milk-rice, and an Ājīvaka, named **Titthaka,** spread grass for his seat under his bodhi-tree, which was a *Mahāsona.* He preached his first sermon in **Dhanañjuyyāna.** His chief disciples were his younger brothers **Sāla** and **Upasāla** and his attendant was **Varuṇa. Rādhā** and **Surādhā** were his chief women disciples, and his chief patrons were **Bhiyya** and **Asama** among men and **Rucī** and **Nandarāmā** among women. His body was fifty-eight cubits high, and he lived for one hundred thousand years. He died in **Dhammārāma** and his relics were scattered. The Buddhavaṃsa Commentary states that his full name was **Mahāpaduma,** that he was so called because on the day of his birth a shower of lotuses fell over **Jambudīpa,** and that, at that time, the Bodhisatta was a lion.[3]

[1] But see J. i. 36, where he is called **Paduma.**

[2] BuA. calls them **Uttarā, Vasuttarā** and **Yasuttarā.**

[3] Bu. ix.; BuA. 146 ff.; J. i. 36; Mhv. i. 7; DhA. i. 84.

2. **Paduma.**—One of the chief lay disciples of **Revata** Buddha.[1]

[1] Bu. vi. 23.

3. **Paduma.**—One of the three palaces occupied by **Sobhita** Buddha in his last lay life.[1]

[1] Bu. vii. 17.

4. **Paduma.**—Step-brother of **Dhammadassi** Buddha. The Buddha preached to him at **Saraṇa**, and he later became the Buddha's chief disciple.[1]

[1] Bu. xvi. 18; BuA. 183; J. i. 89.

5. **Paduma.**—A palace occupied by **Siddhattha** Buddha.[1]

[1] BuA. 185; but see Bu. xvii. 14.

6. **Paduma.**—A Pacceka Buddha to whom **Anūpama** (or **Aṅkolapupphiya**) **Thera** offered some *ākulī* flowers.[1]

[1] ThagA. i. 335; Ap. i. 287, see also M. iii. 70 and PvA. 75.

7. **Paduma.**—A cakkavatti of eight kappas ago; a previous birth of **Piṇḍola-Bhāradvāja.**[1]

[1] Ap. i. 50.

8. **Paduma.**—A cetiya built by **Mahā Kaccāna,** in a previous birth, for **Padumuttara** Buddha.[1] The Apadāna Commentary explains that the building was, in fact, a gandhakuṭi, which was called a cetiya as a mark of respect (*pūjanīyabhāvena*), and that it was called Paduma because it was shaped like a lotus and was covered with lotuses.

[1] Ap. i. 84.

9. **Paduma Thera.**—An arahant. He once threw a lotus to **Padumuttara** Buddha as he was travelling through the air, and the Buddha accepted it. For thirty kappas Paduma was king of the devas, and for seven hundred king of men.[1]

[1] Ap. i. 109 f.

10. **Paduma.**—A Niraya. The Sutta Nipāta explains that it was not a separate Niraya but only a period of suffering. The monk **Kokālika** was born there.[1]

[1] SN. p. 126; J. iv. 245; AA. ii. 853; DhA. iv. 91.

11. **Paduma.**—A rock near **Himavā.**[1]

[1] Ap. ii. 362.

12. **Paduma.**—One of the Theras who assisted at the foundation-laying ceremony of the **Mahā Thūpa.**[1]

[1] Dpv. xix. 8; MṬ. (524) calls him **Mahāpaduma.**

13. **Paduma.**—The Bodhisatta born as king of Benares. See the **Culla Paduma Jātaka.**

14. **Paduma.**—The Bodhisatta born as son of the king of Benares. See the **Mahā-Paduma Jātaka.**

15. **Paduma.**—See **Mahāpaduma.**

Paduma Jātaka (No. 261).—The Bodhisatta was once the son of a rich merchant in Benares. In the town was a tank tended by a leper who had lost his nose. One feast-day the Bodhisatta with his two brothers went to the tank to fetch some lotuses. The brothers tried to flatter the leper, thereby making him angry, but the Bodhisatta, being honest, was given a whole bunch of lotuses.

The story was related in reference to **Ānanda.** Some monks once wandered all over the Lotus-street to find some lotuses to offer at the **Ānanda-bodhi** (*q.v.*). But they found none, and Ānanda, hearing of it, went himself to the Lotus-street and returned with many handfuls of blue lotus. The incident was reported to the Buddha who related the story of the Jātaka.[1]

[1] J. ii. 321 ff.

Padumakūṭāgāriya Thera.—An Arahant. In the time of **Piyadassī** Buddha he was a hunter and, having seen the Buddha, built for him a gabled hut covered with lotuses, which the Buddha occupied for seven days. Then, at the Buddha's wish, his attendant monk **Sudassana** came with thousands of monks, and the Buddha declared the future in store for the hunter.[1]

[1] Ap. i. 326 f.

Padumakesariya Thera.—An arahant. Ninety-one kappas ago he was an elephant and, seeing the Buddha **Vipassī,** scattered lotus-pollen over him.[1]

[1] Ap. i. 248.

Padumaghara.—A building in **Anurādhapura,** where gifts were presented to the monks.[1] It was in the palace grounds and was near the **Padumapokkharaṇī.**[2]

[1] Mhv. xxxiv. 65. [2] MṬ. 633.

Padumacchadaniya Thera. An arahant. He offered a lotus at the pyre of **Vipassī** Buddha. Forty-seven kappas ago he was a king named **Padumissara.** Wherever he went a canopy of lotuses spread itself over him.[1]

[1] Ap. i. 98.

Padumaccharā.—A name given to the nymphs who danced in the lotus blossoms which grew in the ponds between the tusks of **Erāvaṇa.**[1]

[1] SNA. i. 369.

Padumadhāriya Thera.—An arahant. Thirty-one kappas ago he offered a lotus to a Pacceka Buddha named **Sambhava.**[1]

[1] Ap. ii. 453 f.; in Ap. i. 279 the same verses are attributed to **Padumapūjaka**; see also ThagA. i. 399.

Padumanahānakoṭṭha.—A bathing-pool in the form of a lotus, built in Pulatthipura by **Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 45.

Padumapuppha (or **Puṇḍarīka**) **Sutta.**—Once a monk, living in a forest tract in **Kosala,** returned from his alms-round and, plunging into a lotus pool, deeply inhaled the perfume of the lotus. A deva of the forest, wishing to agitate him, called him a thief, and engaged him in conversation.[1]

[1] S. i. 204 f.

Paduṃapupphiya Thera.—An arahant. Ninety-two kappas ago, while picking lotuses, he saw **Phussa** Buddha and offered him a flower. He later joined the Order. Forty-eight kappas ago he was king eighteen times under the name of **Padumabhāsa.**[1]

[1] Ap. i. 132.

1. **Padumapūjaka Thera.**—An arahant. Ninety-one kappas ago he lived in **Romasa,** near **Himavā,** and offered a lotus to the Pacceka Buddha **Sambhava.**[1] In the Theragāthā Commentary[2] his verses are attributed to **Sappaka Thera,** and it is said there that in the time of Sambhava he was a Nāga-king.

[1] Ap. i. 279 f.; see also **Padumadhāriya.** [2] i. 399.

2. **Padumapūjaka Thera.**—An arahant. Ninety-one kappas ago he was an ascetic in **Gotama,** near **Himavā,** and, together with his pupils,

he called to mind the Buddha's virtues and offered lotuses in his name. Fifty-one kappas ago he was a king named **Jaluttama.**[1] He is probably identical with **Meṇḍasira.**[2]

[1] Ap. i. 162 f. [2] ThagA. i. 172.

Padumapokkharaṇī.—A pond in **Anurādhapura** in the palace grounds. Near by was the **Padumaghara.**[1]

[1] MṬ. 633.

1. **Padumavatī.**—Mother of five hundred Pacceka Buddhas. She was once a householder's daughter in a village near Benares; one day, while guarding her father's field, she saw a Pacceka Buddha, and gave him a lotus with five hundred grains of fried rice (*lājā*), making a wish to have five hundred sons. At that moment, five hundred hunters who stood by gave honey and flesh to the Pacceka Buddha and expressed their wish to be her sons. Later, she was born in a lotus-pond, within a lotus. An ascetic, seeing her, brought her up. Wherever she went, lotuses sprang up at her every footstep. The King of Benares, hearing of her, made her his chief consort. She gave birth to five hundred sons, the eldest being **Mahāpaduma.** All of them became Pacceka Buddhas.[1]

The Aṅguttara Nikāya Commentary[2] mentions that Padumavatī was a previous birth of the therī **Uppalavaṇṇā,** and gives her story with much greater detail.

[1] MA. ii. 889. [2] i. 188 ff.; see *s.v.* **Uppalavaṇṇā,** also Thig A. 185 ff.

2. **Padumavatī.**—A courtesan of **Ujjenī,** who later became the therī **Abhayamātā** (*q.v.*).

Padumassara.—A park in Anurādhapura laid out by King **Kuṭakaṇṇa-Tissa.**[1]

[1] Mhv. xxxiv. 35.

Padumissara.—A king of forty-seven kappas ago; a former birth of **Padumacchadaniya Thera.**[1]

[1] Ap. i. 98.

1. **Padumā.**—Chief of the women patrons of **Anomadassī** Buddha.[1]

[1] Bu. viii. 24.

2. **Padumā.**—Chief of the lay women supporters of **Sujāta** Buddha.[1]

[1] Bu. xiii. 30.

3. **Padumā.**—Mother of **Tissa** Buddha.[1]

[1] Bu. xviii. 16.

4. **Padumā.**—Chief of women patrons of **Phussa** Buddha.[1]

[1] Bu. xix. 21; J. i. 40.

5. **Padumā.**—One of the chief women disciples of **Sikhī** Buddha.[1]

[1] Bu. xxi. 21; J. i. 41.

6. **Padumā.**—Wife of **Dīpaṅkara** Buddha, in his last lay life.[1]

[1] Bu. ii. 209; Mbv. p. 4.

7. **Padumā.**—One of the most distinguished lay-women, followers of the Buddha.[1] She was the wife of **Meṇḍaka** and her full name was **Candapadumā** (*q.v.*).

[1] A. iv. 347.

8. **Padumā.**- A distinguished therī of Ceylon.[1]

[1] Dpv. xvii. 24.

9. **Padumā.**—One of the chief women disciples of **Metteyya** Buddha.[1]

[1] Anāgat., vs 98.

1. **Padumuttara.**—The tenth of the twenty-four Buddhas. He was born in **Haṃsavatī,** of the khattiya **Ānanda** and his wife **Sujātā.** At the moments of his birth and his Enlightenment, a shower of lotuses fell in the ten thousand worlds, hence his name. He lived as a householder for ten thousand years in three palaces: **Naravāhana, Yasa** (or **Yasavatī**) and **Vasavattī.** His wife was **Vasudattā,** by whom he had a son, **Uttara.**[1] He left home in his palace (Vasavatti), and practised austerities only for seven days. A maiden of **Ujjeni,** called **Rucinandā,** gave him milk-rice, and the Ājīvaka **Sumitta** gave him grass for his seat. His bodhi-tree was a *salala*, under which he spent a week, and when he touched the ground with his foot, huge lotus flowers sprang out of the earth, covering his body completely with their pollen. (The Saṃyuttabhāṇakas give this as the reason for his name.) His first sermon was preached to his cousins **Devala** and **Sujāta,** who later became his chief disciples. The spot where the sermon was preached was **Mithiluyyāna.** Sumana was Padumuttara's personal attendant, **Amitā** and **Asamā** his chief women disciples, **Vitiṇṇa** and **Tissa** his chief patrons among men, and **Hatthā** and **Vicittā** among women. His body was fifty-eight cubits high, and his

[1] According to SNA. i 341, his son was Uparevata.

aura spread for twelve yojanas. He died in **Nandārāma** at the age of one hundred thousand, and a thūpa twelve leagues in height was erected over his relics. In his time, the Bodhisatta was governor of a province (*raṭṭhika*) called **Jaṭila** (**Jaṭila**).[2] It is said[3] that in the time of Padumuttara there did not exist a single heretic.

Many of the eminent disciples of **Gotama** Buddha are said to have first conceived their desire for their respective positions in the time of Padumuttara Buddha, after seeing similar rank conferred on Padumuttara's various disciples in acknowledgment of their special attainments—*e.g.*, **Aññākoṇḍañña, Mahā Kassapa, Anuruddha, Bhaddiya, Piṇḍola-Bhāradvāja, Puṇṇa Mantānīputta, Mahā Kaccāna, Culla Panthaka, Subhūti, Khadiravaniya-Revata, Kaṅkhā-Revata, Soṇa-Koḷivisa, Soṇa-Kuṭikaṇṇa, Sīvali, Vakkali, Rāhula, Raṭṭhapāla, Kuṇḍadhāna, Vaṅgīsa, Upasena Vaṅgantaputta, Dabba Mallaputta, Pilinda Vaccha, Bāhiya Dārucīriya, Kumāra-Kassapa, Mahā Koṭṭhita, Ānanda, Uruvela-Kassapa, Kāḷudāyī, Sobhita, Upāli, Nanda, Mahā Kappina, Sāgata, Rādha, Mogharājā, Vappa, Upavāna, Mahāpajāpatī Gotamī, Khemā, Uppalavaṇṇā, Paṭācārā, Dhammadinnā, Sundarī-Nandā, Soṇā, Sakulā, Bhaddā Kuṇḍalakesā, Bhaddā-Kapilānī, Bhaddā-Kaccānā, Kisāgotamī** and **Sigālakamātā.**[4]

[2] Bu. xi. 1 ff.; BuA. 157 ff.; J. i. 37, 44; DhA. i. 99, 417; iii. 146, etc.; also Ap. i. 57, 63, 101, 107; Mtu. ii. 58.

[3] *E.g.*, MṬ. 59.

[4] For details see *s.v.*

2. **Padumuttara.**—A Paccēka Buddha.[1]

[1] M. iii. 70.

1. **Padesa Sutta.**—A conversation between **Sāriputta, Anuruddha** and **Moggallāna** in the **Ketakivana** in **Sāketa,** regarding the meaning of the word "*sekha.*" A *sekha* is one who has only partially cultivated the four *satipaṭṭhānas.*[1]

[1] S. v. 174 f.

2. **Padesa Sutta.**—Whoever cultivates psychic power, partially, can only do so by cultivating and developing the four bases of psychic power (*iddhipādā*).[1]

[1] S. v. 255.

Padesavihāra Sutta.—The Atthasālinī[1] refers to a sutta of this name and quotes from it. The reference is, evidently, to the **Vihārā Sutta** (1) of the Saṃyutta.[2]

[1] p. 30.

[2] S. v. 12.

Padyapadoruvaṃsa.—The name given to the **Mahāvaṃsa** by the author of the **Mahāvaṃsa-Ṭīkā** (*q.v.*). *v.l.* **Padyapadānuvaṃsa.**

1. **Padhāna Sutta.**—The four kinds of effort: to restrain, to abandon, to develop, and to preserve.[1]

[1] A. ii. 74.

2. **Padhāna Sutta.**—Four qualities which show that their possessor has entered on the path to surety, and that he is definitely bent on the destruction of the āsavas: virtue, learning, ardent energy, wisdom.[1]

[1] A. ii. 76.

3. **Padhāna Sutta.**—The Buddha describes how, when he gave himself up to meditation in order to win Enlightenment, **Māra (Namuci)** came to tempt him with his eightfold army of lust, discontent, hunger and thirst, craving, cowardice, doubt, hypocrisy and stupour. But the Buddha was firm, and Māra retired discomfited.[1]

[1] SN. vs. 425-49.

4. **Padhāna Sutta.**—The four right efforts: for the non-arising of evil, for the abandoning of evil, for the arising of profitable states, and for the increase and fulfilment of such states.[1]

[1] A. ii. 15; cp. D. ii. 120; M. ii. 11, etc.

Padhānakammika-Tissa Thera.—Five hundred monks of **Sāvatthi** retire into the forest to meditate; one (**Tissa**) falls away, the rest attain arahantship. They return to the Buddha, who has a word of praise for all but Tissa. The latter renews his determination to become an arahant and walks up and down the cloister all night long, thereby earning his nickname. Becoming drowsy, he stumbles over a stone and breaks his thigh. As his colleagues are on the way to receive their alms at the house of a certain layman they hear his groans, and stopping to minister to him, are prevented from receiving their gifts. The Buddha tells them that this is not the first time that Tissa has so stood in their way and relates the **Varaṇa Jātaka** (*q.v.*), a discourse on the evils of procrastination.[1]

[1] DhA. iii. 407 ff.; in the Varaṇa is given as **Kuṭumbiya-Tissa** (*q.v.*); Jātaka, however, the name of the monk ; perhaps the two are identical.

Padhānaghara.—See **Mahāpadhānaghara.**

Padhānarakkha.—A monastery in Ceylon where **Mānavamma** erected the **Sepaṇṇipāsāda.**[1]

[1] Cv. xlvii. 64.

Padhānika-Tissa Thera.—He went with five hundred others to meditate in the forest, and, having instructed his fellows to apply themselves diligently to meditation, he himself spent the night in sleep. When the others discovered his deceit, they complained to the teacher, who related the **Akālarāvi-Kukkuṭa Jātaka** (*q.v.*), identifying Tissa with the cock of that story.[1]

[1] DhA. iii. 142 ff.

Panayamāra or **Panayamāraka.**—A Damiḷa ursurper who slew **Bāhiya,** another ursurper, and reigned in **Anurādhapura** for seven years (between 439 and 454) till he, in turn, was slain by his commander-in-chief **Piḷayamāra.**[1]

[1] Mhv. xxxiii. 57 ff.; Dpv. xix. 15; xx. 16.

Panasaphaladāyaka Thera.—An arahant. Ninety-one kappas ago he saw the Pacceka Buddha **Ajjuna** in **Himavā** and offered him a ripe jak-fruit as large as a pot on a platter of leaves.[1]

[1] Ap. i. 297; *cf. ibid.*, ii. 446.

Panasabukka.—A village in the **Guttahāla** district of Ceylon.[1]

[1] Cv. lxi. 12.

Panasiyarāja.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 99.

1. **Panāda.**—A mythical king, who succeeded **Mahāpatāpa** and was himself succeeded by **Mahāpanāda.**[1]

[1] Mhv. ii. 4; Dpv. iii. 7.

2. **Panāda.**—One of the chief Yakkhas to be invoked by the Buddha's followers in time of need.[1] He is also mentioned in the **Mahāsamaya Sutta.**[2] Buddhaghosa says[3] that Panāda was a **Gandhabba.**

[1] D. iii. 204. [2] *Ibid.*, ii. 258. [3] DA. ii. 688.

3. **Panāda.**—See **Mahāpanāda.**

1. **Panthaka.**—See **Cūla-Panthaka** and **Mahā-Panthaka.**

2. **Panthaka.**—Mentioned as the name of a man.[1]

[1] J. i. 403.

Pandriya.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 184.

Pannaṭṭhalika Thera.—An arahant. Ninety-two kappas ago he lay grievously ill at the foot of a tree in the forest. The Buddha **Tissa,** in his compassion, came to him, and **Pannaṭṭhalika,** unable to rise, clasped his hands above his head and worshipped the Buddha. Five kappas ago he was king five times, under the name of **Mahāsikha.**[1]

[1] Ap. i. 128.

Pannaṭṭaṅkoṭṭa.—A locality in South India, mentioned in the account of **Laṅkāpura's** campaigns.[1]

[1] Cv. lxxvi. 313.

Papañcasūdanī.—**Buddhaghosa's** Commentary on the Majjhima Nikāya. The colophon states that it was written at the request of the monk **Buddhamitta** of **Mayūrapaṭṭana.** The work is quoted in the **Samantapāsādikā.**[1]

[1] Sp. iv. 870.

Papatita Sutta.—He who does not possess the virtue, the concentration, the wisdom and the release of the Ariyans, is said to have fallen away from the *Dhamma-vinaya.*[1]

[1] A. ii. 2.

Papāta Vagga.—The fifth chapter of the Sacca Saṃyutta.[1]

[1] S. v. 446 ff.

Papāta Sutta.—The Buddha once went with some monks to **Paṭibhānakūṭa** for the siesta, and a certain monk, seeing the precipice below them, asked if any precipice were deeper than that. Yes, answered the Buddha, the precipice of ignorance of the nature of *dukkha.*[1]

[1] S. v. 448 f.

Papātapabbata.—A mountain in **Avanti,** near **Kuraraghara.** It was a favourite spot of **Mahā Kaccāna,** and we are told of several discussions having taken place there.[1] Mahā Kaccāna's attendant was, at that time, **Soṇa Kuṭikaṇṇa** (*q.v.*), yet a layman. He later became a monk, and the ten monks necessary for his ordination were found with great difficulty.[2]

[1] *E.g.,* S. iii. 9 ff.; iv. 115 f.; A. v. 46 f. [2] Vin. i. 194 f.; Ud. v. 6; DhA. iv. 101 f.

Pappaṭa.—A grove near the modern Colombo. **Parakkamabāhu VI.** erected there the **Sunetta-pariveṇa** in memory of his mother.[1]

[1] Cv. xci. 24; see also Cv. *Trs.* ii. 216, n. 3 and 4.

Papphālama.—A landing place in **Rāmaññā** where the forces of **Damiḷādhikārin** landed.[1]

[1] Cv. lxxvi. 63.

Pabbajjā Sutta.—When **Gotama,** after leaving home, entered **Giribbaja (Rājagaha)** for alms, **Bimbisāra** saw him go and sent messengers to discover his whereabouts. They reported that Gotama was taking his meal under the shadow of the **Paṇḍavapabbata.** There Bimbisāra visited him and requested him to share his kingdom. Gotama told Bimbisāra of his antecedents, that he was a Sākyan of Kosala and had renounced all pleasures, seeing ill in them.[1]

Buddhaghosa explains[2] that the Sutta was preached by **Ānanda** at Jetavana, because he desired to give an account of the renunciation of the Buddha, similar to that of **Sāriputta** and others. The Commentary adds[3] that at the end of the talk with the Buddha, Bimbisāra asked him to visit Rājagaha as soon as he had attained Enlightenment.

[1] SN. vs. 405-24. [2] SNA. ii. 381. [3] p. 386.

Pabbajita Sutta.—On how a monk should develop and cultivate his mind, filling it with thoughts of how to get rid of evil, of thoughts of transiency, selflessness, etc.[1]

[1] A. v. 107 f.

1. **Pabbata.**—A Pacceka Buddha, mentioned in a nominal list.[1]

[1] M. iii. 70.

2. **Pabbata.**—The name of the Bodhisatta in the time of **Koṇāgamana** Buddha. He was king of **Mithilā** and entertained the Buddha and his monks.[1]

[1] J. i. 43; BuA. 9; Bu. xxiv. 215.

3. **Pabbata.**—A sage, the chief disciple of **Sarabhaṅga.** For details see the **Indriya Jātaka.**[1] Pabbata is identified with **Anuruddha.**

[1] J. iii. 463 ff.; see also J. v. 133, 151.

4. **Pabbata.**—A minister of **Vaṭṭagāmaṇi,** who built a monastery called **Pabbatārāma,** which he presented to **Kupikkala Mahā Tissa.**[1]

[1] Mhv. xxxiii. 91.

5. **Pabbata.**—A **Laṅkāpura** who fought against **Parakkamabāhu I.** and was captured alive.[1]

[1] Cv. lxxv. 180, 184.

6. **Pabbata.**—A class of gods (**Pabbatā**) mentioned with the Nāradas.[1] The Commentary says[2] that they were wise (*paññavanto*).

[1] SN. vs. 543. [2] SNA. ii. 435.

Pabbata Vagga.—The first chapter of the Bojjhaṅga Saṃyutta.[1]

[1] S. v. 63 ff.

1. **Pabbata Sutta.**—The sāla trees on the Himālaya grow in branch, leaf and flower, in bark and shoots, in softwood and pith; similarly the folk in a devout man's house grow in faith, virtue and wisdom.[1]

[1] A. i. 152.

2. **Pabbata Sutta.**—An æon is longer than the time taken by a man to waste away a mountain one league high, one long, and one wide, by stroking it once in every hundred years with a Kāsī-cloth.[1]

[1] S. ii. 181.

Pabbatakumāra.—The son of **Dhananda.** He was kidnapped by **Cāṇakka,** who brought him up with his protégé, **Candagutta.** On discovering that Pabbata was the weaker, he contrived to have him murdered as he slept.[1]

[1] For details see MṬ. 183 ff.

Pabbatachinnā.—An eminent nun of Ceylon.[1]

[1] Dpv. xv. 78; in xviii. she is called Pabbatā.

Pabbatanta.—A canal built by **Mahāsena** from the **Mahāvāluka-gaṅgā.**[1]

[1] Mhv. xxxvii. 50.

Pabbatabbhantara.—The Pāli name for the Burmese Taung-dwin-gyī.[1]

[1] Bode, *op. cit.*, 43.

Pabbataraṭṭha.—A district in the centre of **Videharaṭṭha.** In it was the city of **Dhammakoṇḍa,** the residence of **Dhaniya.**[1]

[1] SNA. i. 26.

Pabbata-vihāra.—A monastery built by **Moggallāna I.** and given over to the Thera **Mahānāma** of the **Dighāsana** (? **Dighasaṇḍa**)**-vihāra.**[1]

[1] Cv. xxxix. 42.

Pabbatārāma.—A monastery built by **Pabbata,** minister of **Vaṭṭa-gāmaṇī.** It is probably the same that is mentioned in the Mahāvaṃsa Ṭīkā[2] as lying to the south of **Vessagiri-vihāra** and near the village of **Silāsobbhakaṇḍaka.**

Mhv. xxxiii. 90. [2] p. 616.

Pabbatūpatthara Jātaka (No. 195).—Once, Brahmadatta, king of Benares, discovered one of his courtiers intriguing in his harem. But being fond both of the man and the woman concerned, he asked advice of his counsellor, the Bodhisatta, in a riddle—that a pretty lake at the foot of a hill was being used by a jackal, while the lion lay quiet through it all. The counsellor's answer was that all creatures drink at will of a mighty river, yet the river is a river for all that. The king understood the answer and advised both those concerned.

The story was related to the king of **Kosala** who had detected a similar happening in his court.[1]

[1] J. ii. 125 ff.

1. **Pabbatūpama Sutta.**—**Pasenadi** comes to the Buddha and tells him that he has been much occupied with kingly matters. The Buddha reminds him by means of a parable that old age and death are ceaselessly rolling on upon him, like mighty mountains crushing everything in their way. Against such an advance his counsellors and his armies would be useless, and the king admits that leading the righteous life is the only way.[1]

The Commentary adds[2] that on the occasion of this visit the king had been attacked by bandits lying in wait for him in the **Andhavana.** He had, however, been warned, and, having surrounded the wood, destroyed the bandits.

[1] S. i. 100 f. [2] SA. i. 131 f.

2. **Pabbatūpama Sutta.**—The *dukkha* which one Ariyan disciple who has won understanding has destroyed, placed beside the *dukkha* which remains to be destroyed, would be like the whole **Himālaya** beside seven grains of gravel the size of mustard seeds.[1]

[1] S. v. 464.

3. **Pabbatūpama Sutta.**—Same as (2) above, except that the simile used is that of the **Himālaya** as it is, compared with what it would be if it

were wasted away to the size of seven grains of gravel the size of mustard seeds.[1]

[1] S. v. 465.

Pabbhāradāyaka Thera.—An arahant. He once cleaned the shed (*pabbhāra*) in which **Piyadassī** Buddha kept his drinking water and provided him with a pot. Twenty-two kappas ago he was a king named **Susuddha.**[1]

[1] Ap. i. 252.

Pabbhāravāsi-Tissa Thera.—Having received a topic of meditation from the Buddha, he went into the forest. Seeing a cave, he dwelt there, a woman from the neighbouring village supplying him with food. The deity in the cave found the Elder's presence inconvenient, but could think of no excuse for asking him to go away, his life having been spotless. But after much thinking, she hit upon a plan; she took possession of the body of the youngest son of the woman who supplied the Elder, and wrung his neck, telling the mother that he would be cured if she could get certain things from the Elder as medicine. This the woman refused to do, but, in the end, she consented to throw on the head of her son, with the Elder's permission, the water used for washing the latter's feet. When the Elder returned to his cave the deity addressed him as "physician." He could not understand this until she had told him the story. Then realizing how blameless his life had been, he was filled with joy and attained arahantship. But because the deity had tried to bring calumny on him, he asked her to leave the forest.[1]

[1] DhA. iii. 169 ff.

Pabhaṅkara Thera.—An arahant. He once saw the cetiya of **Padumuttara** Buddha covered with trees and creepers and quite inaccessible. He cleared it and made it ready for worship.[1]

[1] Ap. i. 269-70.

Pabhaṅgu Sutta.—The Buddha teaches that which has the nature of crumbling away and that which has not. Body crumbles, but the sinking of the body to rest does not.[1]

[1] S. iii. 32.

Pabhassara.—A king of long ago, a previous birth of **Mahā Kaccāna.**[1]

[1] Ap. i. 84.

Pabhassara Sutta.—The mind is luminous, but is defiled by taints from without. It can, however, be cleansed of these taints.[1]

[1] A. i. 10.

1. **Pabhāvatī.**—Mother of **Sujāta** Buddha.[1]

[1] Bu. xiii. 20; J. i. 38.

2. **Pabhāvatī.**—Mother of **Sikhī** Buddha.[1]

[1] Bu. xxi. 15; J. i. 41; D. ii. 6; AA. i. 436.

3. **Pabhāvatī.**—Daughter of King **Madda** of **Sāgala** and wife of **Kusa.** For her story see the **Kusa Jātaka.**[1]

[1] J. v. 283 ff.; Mtu. ii. 441 f. calls her Sudarśanā and her father Mahendraka.

4. **Pabhāvatī.**—Daughter of **Māṇābharaṇa** (1) and sister of **Parakkamabāhu I.**[1] She married **Mānābharaṇa** (2), son of **Sirivallabha.**[2]

[1] Cv. lxii. 3. [2] *Ibid.*, lxiv. 24.

Pabhedavatthu, Pabhejavatthu.—See **Mahejjāvatthu.**

Pamatta.—Fifteen kappas ago there were eight kings of this name all previous births of **Saparivāriya Thera.**[1] *v.l.* **Samatta, Somagga.**

[1] Ap. i. 172.

Pamāda Vagga.—The ninth chapter of the Eka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 15 f.

Pamāda Sutta.—Two Pacceka Brahmās, **Subrahmā** and **Suddhāvāsa,** came to see the Buddha, but finding him engaged in meditation, decided to visit a certain infatuated (*pamatta*) Brahmā in a certain Brahma-world. On their suggesting to him that he should visit the Buddha, he reproduced himself one thousand times and said he had greater iddhi-power than the Buddha. But Subrahmā reproduced himself two thousand times, and pointed out that the Buddha's iddhi-power exceeded theirs. It is said that the infatuated Brahmā visited the Buddha later.[1]

[1] S. i. 146 f.

Pamādavihārī Sutta.—The difference between him who dwells in heedlessness and him who dwells in earnest.[1]

[1] S. iv. 78.

Pamitā.—One of the seven children of the Sākyan **Sīhahanu,** and therefore a sister of Suddhodana.[1] *v.l.* **Pālitā.**

[1] Mhv. ii. 20; MT. 135; she is not mentioned in Dpv. (see iii. 46).

Pamokkharaṇa.—A king of seventy-seven kappas ago, a previous birth of **Nāgakesariya Thera.**[1]

[1] Ap. i. 222.

Payāga, Payāgatittha, Payāgapatiṭṭhāna.—A ford on the Ganges, on the direct route from **Verañjā** to **Benares,** the road passing through **Soreyya, Saṅkassa** and **Kaṇṇakujja,** and crossing the Ganges at **Payāga.**[1] It was one of the river-ghats where people did ceremonial bathing to wash away their sins.[2] It was here that the palace occupied by **Mahāpanāda** (*q.v.*) was submerged. The Buddha passed it when visiting the brahmin **Nanduttara,** and **Bhaddaji,** who was with him, raised the palace once more above the water. Bhaddaji had once been Mahāpanāda.[3] Buddhaghosa says[4] the bathing-place was on the spot where the palace stairs had stood. Reference is made to Payāga even in the time of **Padumuttara** Buddha.[5] It is identified with the modern Allahabad, at the confluence of the Gaṅgā and the Yamunā.

[1] Vin. iii. 11.
[2] M. i. 39; J. vi. 198
[3] Mhv. xxxi. 6 ff.
[4] MA. i. 145; DA. iii. 856.
[5] AA. i. 126.

Payogasiddhi.—A Pāli grammatical work, belonging to the **Moggallāna** school, by **Vanaratana Medhaṅkara.**[1]

[1] P.L.C. 230 f.

Parakusināṭā.—One of the cities of **Uttarakuru,** described as having been built on an airy base.[1]

[1] D. iii. 200.

Parakkantabāhu, Parakkantabhuja.—See **Parakkamabāhu.**

1. **Parakkama (Parakkanta).**—A Paṇḍyan king, probably the son of **Vikkamapaṇḍu,** who ruled over Ceylon for two years (1051-52). He was slain by the **Coḷas.**[1]

[1] Cv. lvi. 16.

2. **Parakkama.**—A Paṇḍu king of **Madhurā.** When attacked by **Kulasekhara,** he appealed for assistance to **Parakkmabāhu I.** of Ceylon. Parakkamabāhu sent an army under **Laṅkāpura** to help him, but by the time the Sinhalese forces arrived, Kulasekhara had slain the king and his family and seized Madhurā. Parakkama's youngest son, who escaped death, was **Vīrapaṇḍu.**[1] Parakkama was killed in the village of **Tirimalakka.**[2]

[1] Cv. lxxvi. 76 ff., 142, 193, 200.
[2] *Ibid.*, lxxvii. 52.

3. **Parakkama.**—The general and minister of Queen **Līlāvatī.** He belonged to the family of the **Kālanāgaras** and was responsible for the queen's accession. He seems to have been slain by the Paṇḍu king **Parakkama**[1] (4)—see below. This Parakkama was a patron of learning, and the **Dāṭhāvaṃsa** (*q.v.*) was written at his request.

[1] Cv. lxxx. 49, 52.

4. **Parakkama.**—A Paṇḍu king who deposed Queen **Līlāvatī** and captured the throne of Ceylon. He ruled in **Pulatthinagara,** but was captured by **Māgha** and tortured to death.[1]

[1] Cv. lxxx. 52 ff., 71.

Parakkamataḷāka.—A tank built by **Parakkamabāhu I.**[1] See **Parakkamabāhu.**

[1] Cv. lxxix. 27.

Parakkamapaṇḍu.—One of the three **Vīrapperayaras** whom **Laṅkāpura** won over with gifts to alliance with **Vīrapaṇḍu.**[1]

[1] Cv. lxxvii. 6.

1. **Parakkamapura.**—A town built by **Parakkamabāhu I.** It was evidently another name for **Pulatthinagara,** which Parakkambāhu laid out and embellished in various ways.[1]

[1] Cv. lxxiv. 15; see also lxxii. 151; for the identification see Cv. *Trs.* ii. 22, n. 1.

2. **Parakkamapura.**—A stronghold in South India, built at **Kundukāla** by the general **Laṅkāpura.** The Chronicle contains a vivid account of a battle which took place just outside the gates of the stronghold between the forces of **Laṅkāpura** and of **Kulasekhara.** But no more is heard of the stronghold; it may have been abandoned in favour of another.[1]

[1] Cv. lxxvi. 121, 133, 147, 150.

1. **Parakkamabāhu I.**—King of Ceylon (1153-86). He was the son of the eldest of the three brothers, **Mānābharaṇa, Kittisirimegha** and **Sirivallabha,** who ruled over **Dakkhiṇadesa** and **Rohaṇa.** He was born at **Puṅkhagāma** in the **Dakkhiṇadesa,** where **Mānābharaṇa** was ruler. His birth was accompanied by various miracles. **Vikkamabāhu II.,** the then reigning king at **Pulatthipura,** hearing of this, wished to bring the boy up at his own court and make him his heir in place of his own son. But Mānābharaṇa refused to consent to this, and soon after died. Thereupon his brother Kittisirimegha took over Dakkhiṇadesa and left

Rohaṇa to Sirivallabha, who brought Mānābharaṇa's widow **Ratnāvalī** with her two daughters **Mittā** and **Pabhāvatī** and her son **Parakkama,** to his capital of **Mahānāgakula.** Meanwhile Vikkamabāhu dies and is succeeded by his son **Gajabāhu,** who maintains his position in spite of the attacks of Kittisirimegha and Sirivallabha. Parakkama, finding no scope for his talents in Rohaṇa, seeks his uncle Kittisirimegha, who receives him joyfully and takes him to live in his capital at **Saṅkhatthalī.** There Parakkama finishes his education, and his coming of age is celebrated under the direction of the Senāpati **Saṅkha** of **Badalatthalī.** Sirivallabha dies in Rohaṇa and is succeeded by his son, the younger Mānābharaṇa. Parakkama's ambitious spirit makes him restless, and he is discontented at the prospect of serving a petty principality. He wishes to seek royal dignity in **Rājaraṭṭha,** and refuses to listen to his uncle's dissuasion, who assures him that he is only influenced by his love for him and fears for his safety. But Parakkama leaves Saṅkhatthalī secretly and goes to Badalatthalī, where the general Saṅkha is slain because he informed the king of Parakkama's flight. Parakkama then goes to **Buddhagāma** near the frontiers of the Rājaraṭṭha. The inhabitants make repeated attempts to check his advance, but he repels these by his valour.

Meanwhile Kittisirimegha, after consultation with his ministers, sends a stronger force to try and overcome him, but the force is ambushed by the prince and completely routed after a night assault in **Khīravāpi.** Parakkama then goes to **Rājaraṭṭha,** where messengers with gifts from Gajabāhu meet him, the latter following to greet him in person and bring him to the capital Parakkama lives at the court in Pulatthipura, but spends his time in spying out the country and intriguing with his host's subjects In order to lull the suspicions of Gajabāhu, he gives him his sister **Bhaddavatī** in marriage, keeping her dowry in his own hands. Later, feeling his position insecure, he returns to Dakkhiṇadesa, meeting on the way with all kinds of adventures which put his courage to the test. Kittisirimegha, delighted to hear of his return, sends messengers to **Saraggāma** to meet him. But Parakkama hesitates to enter the capital until persuaded by his mother to do so. Shortly after, Kittisiremegha dies and Parakkama succeeds to the throne. He consolidates his position by various captures, including that of Gajabāhu, which follows on the storming of Pulatthipura. But Mānābharaṇa comes to the rescue, defeats Parakkama's army, and sets Gajabāhu free; but the latter, finding him unbearable, appeals to Parakkama for help. War ensues, and Gajabāhu, again at liberty, flees, while his officers fight with Parakkama. Ultimately he abdicates in favour of the latter, and dies at **Gaṅgātaṭa.** His ministers, however, send for Mānābharaṇa, while

Parakkama hastens to Pulatthipura, where he is crowned. A campaign of varying fortunes ensues ending in the defeat of Mānābharaṇa, who flees to his own country, where he dies. Parakkama is then crowned a second time. Parakkama is now sole monarch, but his rule is not universally acceptable. In the fourth year of his reign, **Sugalā,** mother of Mānābharaṇa, raises the standard of revolt in Rohaṇa. The campaign against her is a protracted one and is conducted by the general **Rakkha.** In the early part of the campaign the Tooth and Bowl Relics are recovered and brought with great ceremony to Pulatthipura. The rebels are gradually cornered and defeated. Sugalā is captured, and the revolt collapses. Rohaṇa is quiet for a time, but rises again after some years.

In the twelfth year of his reign, Parakkama goes to war with the king of **Rāmañña,** disputes having arisen about the elephant trade and the treatment of the Sinhalese ambassadors, the crowning offence being the seizing of a princess who was being sent from Ceylon to **Kamboja.** A fleet is collected at **Pallavavaṅka,** and the soldiers are landed at the port of **Kusumī,** with the **Nagaragiri Kitti** at their head, a further attack being made by the **Damiḷādhikārin Ādicca** at **Papphālama.** After five months the Rāmañña king is slain and peace again restored.

Soon after, the Paṇḍu king Parakkama being besieged by the Coḷa king **Kulasekhara,** appeals for help from Ceylon. Parakkamabāhu sends an army under his general **Laṅkāpura,** but, in the meantime, the Paṇḍu king has been slain and his capital **Madhurā** taken. The Sinhalese army, however, landed on the opposite coast and carried on a war against the Coḷas, and built a fortress called **Parakkamapura.** As a result of this campaign, Kulasekhara was defeated and the Paṇḍu king's son, **Vīrapaṇḍu,** was crowned in the ancient capital. The Coḷa prisoners were sent to Ceylon and employed in repairing the **Ratanavāluka-cetiya.** The village of **Paṇḍuvijaya** was founded by Parakkama to commemmorate the victory. The ultimate outcome of this expedition is not certain. The Coḷa records claim that Laṅkāpura was defeated, and that his head was nailed to the gates of Madhurā together with those of his generals. The war of the Paṇḍyan succession did not end there.

Parakkamabāhu now engaged in more peaceful pursuits and, after some trouble, he succeeded in reconciling the three sects of monks—the **Mahāvihāra,** the **Abhayagiri** and the **Jetavana**—and held a convocation under a thera called **Mahā Kassapa.** The **Vaitulya** heresy now finally disappeared from Ceylon. The king built for the use of the monks the **Jetavanārāma,** including a round Temple of the Tooth, in the vicinity of the royal palace, and, further to the north, he constructed the **Āḷāhana-Pariveṇa,** the **Laṅkātilaka-vihāra** and the **Baddhasīmāpāsāda.** He also built the **Pacchimārāma,** the **Uttārārāma** and the **Mahā Thūpa** (or **Damiḷa Thūpa**).

In the three suburbs he built the **Isipatana,** the **Kusinārārāma** and the **Veḷuvana-vihāras,** and, in addition, the **Kapila-vihāra,** while he restored the shrines at **Anurādhapura.**

Parakkamabāhu also enlarged and fortified Pulatthipura and adorned the city with numerous palaces and pleasure-gardens. He paid great attention to irrigation, opening the **Ākāsagaṅgā** and forming or improving a system of irrigation, its centre being in the **Parakkama-samudda,** and building numerous tanks throughout the country.

The internal peace of the latter half of his reign was disturbed only by a rebellion near **Mahātittha,** this being easily quelled.

Parakkamabāhu I. was succeeded by his sister's son, **Vijayabahu II.** According to the Nikāyasaṅgraha, Parakkama was born after death as the god Naradeva in the Himālaya.[1]

[1] Chaps. 62-79 of the Cv. are devoted to a description of Parakkamabāhu and his reign. The above is a very concise account of the contents of these chapters.

2. **Parakkamabāhu.**—Son of **Vijayabāhu III.** and brother of **Bhuvanekabāhu.** He was born at **Sirivaḍḍhana,** and, in his youth, was entrusted to the care of the monks under **Saṅgharakkhita.** On the death of his father he ascended the throne, and reigned for thirty-three years (1236-68), at **Jambuddoṇi,** as **Parakkamabāhu II.** On account of his profound erudition, he received the sobriquet of *Kalikāla-Sāhicca-sabbaññupaṇḍita* ("the scholar entirely familiar with literature in the Dark Age"). The first act of his reign was the bringing of the Tooth Relic from the **Bilia** mountain to the capital, amidst the exhibition of various miracles. He then set about regaining Pulatthipura from the Tamils, with **Māghinda** and **Jayabāhu** at their head, and this was accomplished by 1244. In the eleventh year of his reign Ceylon was invaded by a Jāvaka (Javanese) named **Candabhānu,** probably a sea-robber with a large force. The attack was repulsed by **Vīrabāhu,** the king's nephew, but Candabhānu appeared again later. The rest of Parakkama's life was devoted to pious works. He invited Coḷa monks over to Ceylon and held a convocation, with the object of reforming the priesthood, and showed special honour to **Dhammakitti,** a monk of **Tambaraṭṭha.** Among buildings erected by him were the **Bhuvenakabāhu-pariveṇa** at **Billasela** and the **Mahāmahindabāhu-pariveṇa** at **Hatthiselapura.** He also restored the vihāras at **Kalyāṇi** and at **Hatthavaṅgalla.** He added to the **Sirivijayasundaravihāra** built by his father and inaugurated a yearly festival in **Devanagara.** He made a pilgrimage to **Samantakūṭa** and erected a bridge, so that pilgrims might reach it more easily. In all these works he was assisted by his minister **Devappatirāja.** Parakkama had five sons: **Vijayabāhu, Bhuvanekabāhu, Tibhuvanamalla, Parakkamabāhu** and **Jaya-**

bāhu. In his old age he abdicated in favour of his son Vijayabāhu, who, because of his piety, was called Bodhisatta.[1]

[1] Cv., chaps. 81-9.

3. **Parakkamabāhu.**—One of the five sons of **Parakkamabāhu II.** Nothing further is known of him.[1]

[1] Cv. lxxxvii. 16.

4. **Parakkamabāhu.**—Son of **Vijayabāhu IV.** and grandson of **Parakkamabāhu II.** He became king about 1302 A.C., but the length of his reign is not known. He paid a visit to the Pāṇḍyan king and recovered the Tooth and Bowl Relics which had been carried away by **Ariyacakkavatti.** They were restored to **Pulatthipura.**[1] It may be conjectured that Parakkama secured the Relics at the price of vassalage to the Pāṇḍyan court.

[1] Cv. xc. 48 ff.

5. **Parakkamabāhu.**—Son of **Bhuvanekabāhu II.** He became king in **Hatthiselapura** as Parakkamabāhu IV. in about 1325 A.C. The length of his reign is unknown. He paid great honour to the Tooth Relic and is said to have written, in Sinhalese, a work called the Ceremonial of the Tooth Relic (*Dāṭhādhātucāritta*).[1]

[1] Cv. xc. 64 ff.

6. **Parakkamabāhu V.**—King of Ceylon.[1] He was, perhaps, the brother of **Bhuvanekabāhu IV.**, and, probably, had his capital at **Gaṅgāsiripura.** The period of his reign is not definitely known, but it was somewhere between 1348 and 1360 A.C.

[1] Cv. xc. 1; see Codrington, *op. cit.*, 83, 89, and Cv. *Trs.* ii. 212, n. 1.

7. **Parakkamabāhu VI.**—King of Ceylon.[1] He ruled at **Jayavaḍḍhaṇapura.** The Cūḷavaṃsa tells us nothing of importance except that his mother was **Sunettā.** We gather from other sources that his father was **Vijayabāhu,** but the authenticity of this information is doubtful. The date of his accession is also uncertain. Some place it at 1412 A.C., others at 1415 A.C. At the beginning of his reign he lived for three years at **Rājagāma,** moving later to Jayavaḍḍhaṇapura. Among his religious works were the restoration of the monasteries at **Gaṇḍāladoṇi** and **Laṅkātilaka,** and the building of a temple of the Tooth in his capital, also the founding of the **Sunettā-pariveṇa** in honour of his mother. He

[1] Cv. xci. 16 ff.; see also Cv. *Trs.*, ii. 215, n. 1; and Codrington, *op. cit.*, 90 f.

abdicated in favour of his sister's son, **Vīra Parakkamabāhu,** and died after a reign of fifty-five years. His reign is noted for a great output of Sinhalese literature, particularly of poetry.

8. **Parakkamabāhu VII.**—Also called **Paṇḍita Parakkamabāhu,** son of **Bhuvanekabāhu VI.**[1] He reigned for four years (*circa* 1480-84 A.C.), and was slain by his uncle who became king as **Vīra-Parakkamabāhu.**[2]

[1] Cv. xcii. 3. [2] Codrington, *op. cit.*, 94.

9. **Parakkamabāhu VIII.**—Also called **Vīra-Parakkamabāhu,** uncle of **Parakkamabāhu VII.**[1] He seems to have ruled from about 1484-1509 A.C. He had constant trouble with his relations. His successor's name is uncertain.[2]

[1] Cv. xcii. 3. [2] Codrington, *op. cit.*, 94 f.

10. **Parakkamabāhu IX.**—Also called **Dhamma-Parakkamabāhu.** He is not mentioned in the Cūḷavaṃsa, but probably ruled somewhere about 1509-28 A.C.[1]

[1] Codrington, *op. cit.*, 95 f.

Parakkamabāhupāsāda.—A monastic building attached to the **Valligāma-vihāra** and erected by **Parakkamabāhu IV.**[1]

[1] Cv. xc. 96.

1. **Parakkasamudda.**—A tank built by **Parakkamabāhu I.,** by the enlargement of the **Paṇḍavāpī.**[1]

[1] Cv. lxviii. 40.

2. **Parakkamasamudda.**—A tank built by **Parakkamabāhu I.** and attached to the river system of the **Kāragaṅgā.** It was, probably, in the neighbourhood of **Pulatthipura** and had many canals branching off: the **Gambhīra, Hemavatī, Nīlavāhinī, Salaḷavatī, Vettavatī, Maṅgalagaṅgā** and **Campā**; and contained many sluices: **Makara, Mālatīpuppha, Vettavatī, Dakkhiṇā, Maṅgala** and **Caṇḍī.** The canal connecting it with the Kāragaṅgā was called the **Ākāsagaṅgā.**[1]

[1] Cv. lxxix. 26 f., 40 ff.; see also Cv. *Trs.* ii. 117, n. 5.

Parakkamasāgara.—A tank built by **Parakkamabāhu I.** It was connected with the **Kāragaṅgā** by the **Godāvarī** Canal.[1]

[1] Cv. lxxix. 28, 57.

Parangī.—The Pāli name for the Portuguese, who invaded Ceylon.[1]

[1] *E.g.*, Cv. xcv. 5, 96; xcviii. 80.

Paragāma-vihāra.—A monastery in Ceylon, restored by **Vijayabāhu I.**[1]

[1] Cv. lx. 61.

Paraddārika Sutta.—About a man of **Rājagaha,** an adulterer, born as a peta in a dung-pit and seen by **Mahā Moggallāna.**[1]

[1] S. ii. 258.

Paranimmita-Vasavattī.—A class of devas, inhabitants of the highest stage of the sensuous universe (*kāmaloka*). They are described[1] as "beings who desire the creation of others, in order to get them into their power." The Commentary[2] explains that the objects of their desires are created by other devas who know their weakness, just as a cook, knowing the king's favourite dishes, will prepare them for him. It adds that, according to some authorities, their desires are fulfilled by a mere look, a smile, an embrace, but this statement is rejected by the ancient Commentary.

[1] *E.g.*, A. i. 210, etc.; S. v. 410, 423; D. ii. 91; iii. 218.

[2] DA. iii. 1001; ItvA. 243 f.; see also MNidA. 109; PSA. 441; VibhA. 519.

1. **Parantapa.**—King of **Kosambī** and father of **Udena.**[1]

[1] DhA. i. 164.

2. **Parantapa.**—An attendant of the king of Benares. For his story see the **Parantapa Jātaka.**

Parantapa Jātaka (No. 416).—The Bodhisatta was once born as the son of the king of Benares. He came to understand the speech of animals, and thus learned from a she-jackal whom he had offended that a hostile king with whom he would have to fight would march on to the city. His father bore him no love, and sent him to fight this king when he arrived. But all the citizens followed the prince, and his father, very alarmed, retired into the forest with his queen, his chaplain, and a servant, named **Parantapa,** and lived in a hut. When the king and the chaplain went for fruit, the queen, though with child by the king, sinned with Parantapa and instigated him to kill the king while on his way to bathe in the river. The chaplain watched this deed but said nothing, and on his return feigned to have been suddenly blinded by a snake's breath. The queen bore a son, and when he was sixteen, the chaplain told him of what had happened and taught him the use of a sword. Soon after, the boy killed

Parantapa and returned with his mother and the chaplain to Benares, where the Bodhisatta made him his viceroy.

The story was told in reference to **Devadatta's** attempts to kill the Buddha. Devadatta is identified with the old king.[1]

[1] J. iii. 415-21.

Parantapabbata.—One of the ambassadors sent by **Devānampiyatissa** to **Asoka.**[1]

[1] Dpv. xi. 29, 31.

Parappasādaka Thera.—An arahant. Ninety-four kappas ago he was a brahmin named Sena, who, seeing Siddhattha Buddha, praised him in four stanzas. Fourteen kappas ago he was king four times under the name of Uggata.[1] He is probably identical with Bhūta Thera.[2]

[1] Ap. i. 113 f. [2] ThagA. i. 494.

Paramatta.—A Brahmā who was present at the **Mahāsamaya.**[1]

[1] D. ii. 260.

Paramaṭṭhaka Sutta.—The fifth sutta of the Aṭṭhaka Vagga of the Sutta Nipāta. It was preached in reference to the divergence of views held by various teachers in **Sāvatthi.** The king, on hearing of their constant disputes, gave orders that a company of blind men be collected and an elephant placed before them. They were then asked to touch the elephant, and each one described what it appeared like to him. Each described that part which he had touched. The king told the heretics that their divergent views were as unreliable as the blind men's descriptions of the elephant. The Buddha, hearing of this, preached the sutta in order to confirm the king's judgment.

One should not give oneself up to philosophical speculations which lead nowhere and promote wrangles.[1] The sutta is commented upon in the Mahā Niddesa.[2]

[1] SN. vs. 796-803; SNA. ii. 529 ff. [2] MNid. 102 ff.

Paramatthajotikā.—**Buddhaghosa's** Commentary on the **Khuddakapāṭha, Dhammapada, Sutta Nipāta** and **Jātaka.**

Paramatthadīpa.—Another name for the **Khemappakaraṇa** (*q.v.*).

Paramatthadīpanī.—**Dhammapāla's** Commentary on the **Udāna, Itivuttaka, Vimānavatthu, Petavatthu, Theragāthā** and **Therigāthā.**[1] It seems also to have been called **Vimalavilāsinī.**[2]

[1] Gv. 60. [2] P.L.C. 114, n. 4.

Paramatthabindu.—A grammatical work on Pāli, by King Kyocvā of Pagan. There is a Ṭīkā on it by **Mahā Kassapa.**[1]

[1] Bode, *op. cit.*, 25.

1. **Paramatthamañjūsā.**—**Dhammapāla's** Commentary (Ṭīkā) on the **Visuddhimagga.**[1]

[1] P.L.C. 113.

2. **Paramatthamañjūsā.**—An Abhidhamma treatise by **Vepullabuddhi.**[1]

[1] Bode, *op. cit.*, 28.

Paramatthavinicchaya.—A treatise on the Abhidhamma written by **Anuruddha** of **Kāñcipura.** There exists a Ṭīkā on it by **Mahābodhi Thera.**[1]

[1] P.L.C. 173 f.; Gv. 61, 71; Svd. 1226, 1230; Sās. 69.

Paramannadāyaka Thera.—An arahant. Ninety-one kappas ago he invited **Vipassī** Buddha to his house, where he served him with excellent food.[1]

[1] Ap. i. 249.

Paramarāja.—A king of **Ayodhya** (in India ?) who built a monastery, called the **Laṅkārāma,** for the Elder **Dhammakitti.**[1]

[1] P.L.C. 245.

Paramassāsa Sutta.—A conversation between **Sāriputta** and **Jambukhādaka** on what constitutes supreme comfort.[1]

[1] S. ii. 254; *cp.* iv. 261.

Parammaraṇa Sutta.—**Mahā Kassapa** explains to **Sāriputta** that the Buddha has omitted to say anything of his existence or otherwise after death, because such a discussion would be fruitless; but he has taught of *dukkha* and its cessation, because that is fruitful.[1]

[1] S. ii. 222 f.

1. **Parābhava Sutta.**—The sixth sutta of the **Sutta Nipāta,** preached on the day after that of the preaching of the **Maṅgala Sutta.** In the latter the Buddha had spoken of the ways of progress; the devas then wished to hear how beings deteriorated, and, at their request, **Sakka** sent a deva to ask the Buddha who, thereupon, preached this discourse. It is said that at the conclusion of the sutta countless beings realized the Truth.[1]

[1] SNA. i. 169-74.

The sutta deals with various causes which lead to the decay and corruption of beings. Having well considered all the various ways of destruction, the wise man avoids them and, being endowed with insight, attains to happiness.[2]

[2] SN. vs. 91-115.

2. **Parābhava Sutta.**—Seven conditions that bring about loss.[1]

[1] A. iv. 26 f.

Parikuppa Sutta.—Five kinds of persons who lie festering (*parikuppa*) in hell: those who kill mother, father, or arahant, maliciously draw blood from the Buddha, or create dissension in the Order.[1]

[1] A. iii. 146.

Parikkhāra Sutta.—The seven requisites for the attainment of *samādhi*—the first seven stages of the Noble Eightfold Path.[1]

[1] A. iv. 40.

Parijāna (or **Abhijāna**) **Sutta.**—By not thoroughly knowing or understanding the five *khandhas* one is unfit for the destruction of suffering.[1]

[1] S. iii. 26 f.

Parijānana Sutta.—Without comprehending and detaching himself from the all--eye, nose, etc.—a man is incapable of extinguishing suffering.[1]

[1] S. iv. 17.

1. **Pariññā Sutta.**—The five *khandhas* are things to be understood (*pariññeyyā dhammā*).[1]

[1] S. iii. 26.

2. **Pariññā Sutta.**—The teaching for the comprehension of all attachment: from eye and object arises eye-consciousness, the union of these is contact; from contact comes feeling; similarly with regard to the other senses.[1]

[1] S. iv. 32 f.

3. **Pariññā** (or **Addhāna**) **Sutta.**—The five *indriyas*, if developed, conduce to comprehension of the way out.[1]

[1] S. v. 236.

Pariññāya Sutta.—By fully understanding body, feeling, etc., deathlessness is realized.[1]

[1] S. v. 182.

Pariññeyya Sutta.—The All should be fully known.[1]

[1] S. iv. 29.

1. **Pariññeyyā Sutta.**—The five *khandhas* should be understood, and their understanding consists in the destruction of lust, hatred and illusion.[1]

[1] S. iii. 159.

2. **Pariññeyyā Sutta.**—Preached to **Rādha**; the same as the above, with the addition that the person who has so understood should be called "*arahā*."[1]

[1] S. iii. 191.

Paritta, Parittā.—A collection of texts taken from the Khuddakapāṭha, the Aṅguttara Nikāya, the Majjhima Nikāya and the Sutta Nipāta, and recited on special occasions to ward off illness and danger. The word "*paritta*" means protection. The Milindapañha[1] gives a list of the chief Parittas: **Ratana Sutta, Khandha-paritta, Mora-paritta, Dhajagga-paritta, Āṭānāṭiya-paritta** and **Aṅgulimāla.**[2] To these are generally added, in the extant collection of Parittas, the **Maṅgala Sutta** and the **Metta Sutta.** The word *paritta* first occurs in the Culla Vagga[3] in connection with the Khandha-paritta, which was allowed by the Buddha as a watch, a guard, a protection for oneself, for the use of the Order. The occasion of the delivery of this general injunction was the death of a monk from snake-bite. The Milindapañha states (see above) that the recital of the Paritta had the Buddha's express sanction.

The collection of Parittas is, to this day, more widely known by the laity of Burma and Ceylon than any other Pāli book, and is generally used in times of danger or of sickness, both individual and national. Thus, **Sena II.,** king of Ceylon, made the community of monks recite the Paritta, and by sprinkling the water charmed with Paritta he made the people free from illness, and so removed the danger of plague from the country. He also decreed that this practice should continue every year.[4] **Kassapa V.** is said to have had a Paritta-ceremony performed by the three fraternities of monks to protect his people from danger and plague and bad harvest.[5] Bode says[6] that in the days of King **Anorata** of Burma

[1] 150 f.

[2] For particulars of these see *s.v.*; also Dial. iii. 185.

[3] Vin. ii. 110.

[4] Cv li. 80.

[5] *Ibid.*, lii. 80; in the recent (1935) epidemic of malaria in Ceylon, monks were taken in carts through the badly affected areas reciting the Paritta and sprinkling water. The ceremony is held on most diverse occasions such as the inauguration of a new house, the starting of a journey, of a new business, etc. For a discussion on the Paritta see Dial. iii. 180 ff.; also P.L.C. 75 f.

[6] *Op. cit.*, 4.

corrupt and cynical monks used the recital of the Paritta as an easy means of clearing man's guilty conscience from all wrong-doing, even from matricide.

Buddhaghosa is mentioned[7] as having once attempted to compile a **Parittaṭṭhakathā.** Geiger[8] calls this a commentary on the Paritta, but it is more probable that paritta is here used as an adjective, meaning short, concise, and that what is meant is a short or concise commentary on the Piṭakas.

[7] Cv. xxxvii. 226. [8] Cv. *Trs.* i. 24, 3.

Parittasubhā.—A class of devas belonging to the **Subhas.**[1] Beings are born among them after attaining the third *jhāna.*[2] Their life-span is sixteen kappas.[3]

[1] M. iii. 102. [2] VibhA. 507. [3] AbhS. 23.

Parittābhā.—A class of devas included among the **Ābhā** gods.[1] They belong to the plane of the second *jhāna.*[2] Beings are born there by virtue of absorbing the idea of lesser brilliancy.[3] Their life-span is two kappas.[4]

[1] M. iii. 102.
[2] VibhA. 520.
[3] M. iii. 147.
[4] AbhS. 22.

Parittikuṇḍiyāra.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 137, 221.

Parittikkuṇḍiraṭṭha.—A district in South India. It was given over to **Coḷagaṅgara** in return for his allegiance to **Parakkamabāhu I.**[1]

[1] Cv. lxxvii. 9.

1. **Parinibbāna Sutta.**—An account of the death of the Buddha at **Kusinārā.** It contains the last words of the Buddha and stanzas of **Sahampati, Sakka** and **Anuruddha,** uttered immediately after his death.[1]

[1] S. i. 157; *cp.* D. ii. 156 f.; on their difference, see KS. i. 196, n. 1.

2. **Parinibbāna Sutta.**—On the complete passing away.[1]

[1] A. iv. 254.

Pariṇda.—A Damiḷa usurper, son of King **Paṇḍu.** He ruled in **Anurādhapura** for three years between 433 and 460, and was succeeded by his youngest brother, **Khudda-Pariṇda.**[1]

[1] Cv. xxxviii. 29.

Paripuṇṇaka Thera.—He belonged to a **Sākyan** family of **Kapilavatthu,** and was so called because of the completeness of his gifts and fortune. His means allowed him to enjoy, at all times, food of one hundred essences. On hearing that the Buddha lived on very simple diet, he renounced the world, and, entering the Order, became an arahant.

He had been a householder in the time of **Dhammadassī** Buddha and had offered various gifts at his shrine. Ninety-four kappas ago he was king sixteen times under the name of **Thūpasikhara.**[1] He is probably identical with **Ṭhambhāropaka** of the Apadāna.[2]

[1] Thag. vs. 91; ThagA. i. 190 f. [2] Ap. i. 171.

Paribbājaka Vagga.—The eighth chapter of the Majjhima Nikāya, containing suttas 71-80.[1]

[1] M. i. 481 ff.

1. **Paribbājaka Sutta.**—A brahmin paribbājaka asks the Buddha how far the Dhamma is *sandiṭṭhiko, akāliko, ehipassiko, opanayiko,* and *paccattaṃ veditabbo viññūhi.* The Buddha explains.[1]

[1] A. i. 157 f.

2 **Paribbājaka Sutta.**—The Buddha visits the Paribbājakārāma on the banks of the **Sappinikā** and converses with a number of distinguished Paribbājakas—**Annabhāra, Varadhara, Sakuludāyī** and others. The Buddha tells them that there are four factors of Dhamma which no discerning recluse or brahmin can despise—not-coveting, not-malice, right mindfulness, and right concentration.[1]

[1] A. ii. 31 f.

Paribbājakā.—The name given to the ascetics and recluses (not otherwise classified) of the Buddha's time. They were not exclusively brahmin. Their presence seems to have been recognized and respected from earlier times. Generally speaking, their creed is formulated as a belief in perfect bliss after death for the self purged from evil, and as a conviction that this bliss can be won by *brahmacariyā,* by freedom from all evil in acts, words, aims, and mode of livelihood.[1] All these four standards of conduct were bodily incorporated in the Buddha's Noble Eightfold Path, and the last of the four gave to the **Ājīvakas** (*q.v.*) their specific name as a separate sect. The Paribbājakas claimed to be identical with the followers of the Buddha in their tenets and teaching,[2] but the Buddha maintained that the two teachings were quite distinct. This is clearly indicated[3] in connection with the conversion of **Sāriputta**

[1] See, *e.g.,* M. ii. 24. [2] *E.g.,* M. i. 64 f., 84 f. [3] *E.g.,* Vin. i. 39.

and Moggallāna, who were Paribbājakas under **Sañjaya.** The goal of the Paribbājakas was deathlessness (*amata*) which, to them, probably meant birth in the world of Brahmā. Their conversion to the Buddha's Doctrine followed the recognition that Gotama dealt, not with effects but with causes, and that he went to the root of the matter by teaching how casual states of consciousness arose and how they could be banished for ever.[4]

The Paribbājakas were not ascetics except in so far as they were celibates; some of them were women. They were teachers or sophists who spent eight or nine months of every year wandering from place to place for the purpose of engaging in friendly, conversational discussions on matters of ethics and philosophy, nature-lore and mysticism. They differed very much in intelligence, earnestness, and even in honesty. Some of the views discussed in the **Brahmajāla Sutta,** for instance, and described as those of "Eel-wrigglers" and "Hair-splitters," were undoubtedly truly thus described. The books mention halls erected for the accommodation of the Paribbājakas, such as those in **Mallikā's** park at Sāvatthi,[5] and the **Kūtāgārasālā** (*q.v.*) at **Vesāli.** Sometimes special places were set apart for them in the groves near the settlements, as at **Campā** on the bank of the **Gaggarā** lake,[6] at the **Moranivāpa** in **Rājagaha,**[7] and on the banks of the **Sappinikā.**[8] It was in such places that the Paribbājakas met each other, and in the course of their journeys they would visit each other in order to exchange greetings of courtesy and to engage in profitable discussion. The utmost cordiality seems to have prevailed on these occasions, intercourse and discussions were free, there were no restrictions of creed, caste or pride. Thus **Dighanakha** calls on the Buddha,[9] the Buddha on **Sakuladāyī**[10] and **Sarabha.**[11] **Vekhanassa** calls on the Buddha,[12] as do **Timbaruka,**[13] **Vacchagotta,**[14] and **Sivaka Moḷiya.**[15] **Poṭaliputta** calls on **Samiddhi,**[16] **Susīma** on **Ānanda,**[17] and **Jambukhādaka** on **Sāriputta.**[18] The inhabitants of the towns and villages, near which the Paribbājakas stopped, visited them, both to show their respect and to benefit by their teachings. The names of a considerable number of Paribbājakas, besides those already mentioned, who were well known in the time of the Buddha, are given in the texts

[4] Chalmers: Further Dialogues i. Introd. xxi. For discussions on the views of the Paribbājakas as compared with those of the Buddha, see also A. iv. 35 ff., 378; i. 215.

[5] D. i. 178.

[6] *Ibid.*, 111.

[7] A. v. 326.

[8] *Ibid.*, i. 185; ii. 175.

[9] M. i. 497.

[10] *Ibid.*, ii. 29; also A. ii. 175 ff.

[11] *Ibid.*, i. 185.

[12] M. ii. 40.

[13] S. ii. 22.

[14] *Ibid.*, iii. 257.

[15] *Ibid.*, iv. 230.

[16] M. iii. 207.

[17] S. ii. 119.

[18] *Ibid.*, iv. 251.

(*e.g.*, **Annabhāra, Varadhara,** etc.),[19] also **Sāmaṇḍaka**[20] and the Paribbājikā **Sucimukhī.**[21] In most cases they are represented as having large followings, so that they were evidently regarded as distinguished teachers.

[19] A. ii. 175. [20] S. iv. 26. [21] S. iii. 238 f.

Paribhutta.—A city in the time of **Sikhī** Buddha, where the Bodhisatta was born as King **Arindama.**[1]

[1] BuA. 203.

Parimaṇḍala Vagga.—The first section of the Sekhiyā.[1]

[1] Vin. iv. 185-7.

Parimucchita Sutta.—One who does not regard the body, etc., as "I" and "mine" and as "self" will not have a hereafter.[1]

[1] S. iii. 165.

Pariyādinna Suttā.—Two suttas on how attachments arise and on how they can be completely exhausted.[1]

[1] S. iv. 33 f.

Pariyāya Sutta.—Followers of other teachers might say that their teaching was the same as that of the Buddha regarding the five hindrances and the seven limbs of wisdom. But there is a method in the teaching of the Buddha whereby five become ten and seven fourteen. Other teachers cannot satisfactorily explain this method.[1]

[1] S. v. 108 f.

Pariyesanā Sutta.—On four quests that are un-Ariyan and four that are Ariyan.[1]

[1] A. ii. 247.

Pariḷāha.—A niraya where all objects of the senses, even when really attractive, appear quite repulsive to those experiencing them.[1]

[1] S. v. 450.

Pariḷāha Sutta.—Not to understand *dukkha* and its cessation is far more fearsome than to be born in the **Pariḷāha-niraya.**[1]

[1] S. v. 450.

Parivārapāṭha (or **Parivāra**).—The concluding part of the Vinaya Piṭaka. It is a digest of the other parts of the Vinaya and consists

of nineteen chapters. The colophon states that the book was the work of a monk named **Dīpa,** probably of Ceylon. The Commentaries,[1] however, speak of the Soḷasa-Parivāra as having formed part of the Vinaya when it was rehearsed at the First Council. Perhaps the Parivāras correspond to the *mātikā* of the Abhidhamma and were enlarged later on.

[1] *E.g.*, DA. i. 17; Sp. i. 18.

Parivimaṃsana Sutta.—A monk, when pondering on *dukkha*, realizes that it is the result of birth, and he practises according to the Dhamma to bring about its cessation. He ponders further and gets at the root cause of all things; he then realizes a state free from birth, decay, old age and death, and he becomes aware of its realization [1]

[1] S. ii. 80 ff.

Pariveṇa-vihāra.—A vihāra in **Rohaṇa,** built by **Aggabodhi,** ruler of **Rohaṇa** (Aggabodhi 6).[1]

[1] Cv. xlv. 45.

Parisā Vagga.—The fifth chapter of the Duka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 70.

1. **Parisā Sutta.**—The four corrupters of a company: a monk, a nun, a male disciple and a female disciple, if they are immoral.[1]

[1] A. ii. 225.

2. **Parisā Sutta.**—On the three companies: the company trained in bombast, the company trained in enquiry, and the company trained according to its bent.[1]

[1] A. i. 285.

3. **Parisā Sutta.**—On the eight assemblies: khattiya, brāhmaṇa, householder, samaṇa, Cātummahārājika, Tāvatiṃsa, Māra and Brahma. The Buddha visits them all and preaches to them.[1]

[1] A. iv. 307 f.

Parisuddha.—A king of sixty-seven kappas ago, a previous birth of **Dussadāyaka Thera.**[1]

[1] Ap. i. 185.

Parisuddha Vagga.—The thirteenth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. v. 237-40.

Parisuddha Sutta.—Eight conditions—the factors of the Noble Eightfold Path—which are absolutely pure and which come into being only on the appearance of a Tathāgata.[1]

[1] S. v. 15.

Parisuddhābhā.—A class of devas included among the **Ābhā** gods. Beings are born among them as a result of absorbing the idea of untarnished brilliancy.[1] They belong to the plane of the third *jhāna*,[2] and their life-span is sixteen kappas.[3]

[1] M. iii. 102, 147. [2] VbhA. 520. [3] AbhS. 23.

1. **Parihāna Sutta.**—**Sāriputta** tells the monks of the qualities which lead to their deterioration—not listening to the Dhamma, not having clear ideas about it, not practising it, and not obtaining fresh knowledge thereof. He who wishes to progress should train himself to know both his own mind and the minds of others; he should practise introspection.[1]

[1] A. v. 102 ff.

2. **Parihāna Sutta.**—On eight conditions which lead to the degeneration of a learner, and their opposites.[1]

[1] A. iv. 331 f.

3. **Parihāna Sutta.**—On the six stations of mastery (*cha abhibhāyatanāni*) which prevent a monk from falling away. Seeing an object with the eye, he does not allow evil and unprofitable states to arise in his mind, memories and hopes akin to fetters that bind. Likewise with the other senses.[1]

[1] S. iv. 76 f.

4. **Parihāna Sutta.**—A conversation between **Ānanda** and **Bhadda** at the **Kukkuṭārāma** in **Pāṭaliputta**, regarding decay and non-decay.[1]

[1] S. v. 173.

Parihāni Sutta.—**Sāriputta** tells the monks of four qualities that bring about "falling off": abundance of lust, hatred, and delusion, and want of wisdom in profound matters.[1]

[1] A. ii. 143 f.

Parosata Jātaka (No. 101).—This story is analogous in all respects to the **Parosahassa Jātaka** (*q.v.*).

Parosata Vagga.—The eleventh chapter of the Eka Nipāta of the Jātakaṭṭhakathā.[1]

[1] J. i. 410-24.

Paresa Sutta.—On three qualities essential for one who teaches others the Dhamma.[1]

[1] A. i. 151.

Parosahassa Jātaka (No. 99).—Once the Bodhisatta was an ascetic in the **Himālaya,** leader of five hundred ascetics. His chief disciple was away at the time of his (the Bodhisatta's) death, and when his other disciples asked him, just before his death, what excellence he had won, he answered "Nothing," meaning, "insight into the nothingness of things." But they did not understand, and therefore neglected to pay him the customary honours at his cremation. When the chief disciple returned and heard of this, he tried to explain matters to them, but they would not hearken until the Bodhisatta himself appeared from the Brahma-world and convinced them of their folly. "Far better than a thousand fools," he said, "is one who, hearing, understands." The story was told in reference to **Sāriputta's** great wisdom. He is identified with the chief disciple.[1] See also **Sarabhaṅga Jātaka.**

[1] J. i. 406 ff.

Parosahassa Sutta.—Relates how once, when the Buddha was at **Jetavana** with twelve hundred and fifty monks, instructing them and inciting them by means of a sermon on Nibbāna, **Vaṅgīsa,** who was in the assembly, after obtaining the Buddha's permission, extolled him in a number of verses.[1]

[1] S. i. 192.

Palaṅkoṭṭa.—A locality in South India, mentioned in the account of **Laṅkāpura's** campaign against **Kulasekhara.**[1]

[1] Cv. lxxvii. 58, 64, 66.

Palandīpa.—A country in South India. **Vīradeva** was once its king.[1]

[1] Cv. lxi. 36.

Palannagara.—A village and a monastery in Ceylon. **Aggabodhi II.** built a *padhānaghara* attached to the monastery in honour of the Thera **Jotipāla.**[1]

[1] Cv. xlii. 50.

Palāyi Jātaka (No. 229).—Once the Bodhisatta was king of **Takkasilā.** Brahmadatta, king of Benares, marched on his city with a large army, hoping to capture it; but on seeing the towers on the city gates, he took fright and fled.

The story was told in reference to a mendicant who loved arguing.

He could find no one to contradict him until he came to **Sāvatthi,** where was the Buddha. Forthwith he set off for Jetavana; but on seeing the gate-towers, he fled.[1] See also **Dutiya-Palāyi Jātaka.**

[1] J. ii. 216 ff.

1. **Palāsa Jātaka** (No. 307).—Once a poor brahmin paid great honour to a judas tree (*palāsa*), hoping thereby to get some benefit. One day, the tree sprite appeared before him in disguise and asked why he honoured the tree. Pleased with his answer, the sprite revealed his identity and helped the brahmin to obtain the treasure which lay buried beneath the tree. The story was related to **Ānanda** as he stood weeping, leaning against the lintel, when the Buddha lay dying. The Buddha sent for him and told him not to grieve as his services to the Buddha would not be fruitless. Ānanda is identified with the poor brahmin.[1]

[1] J. iii. 23 ff.

2. **Palāsa Jātaka** (No. 370).—Once the Bodhisatta was a golden goose living in **Cittakūṭa.** On his way to and fro from the **Himālaya,** he rested on a *palāsa*-tree and a friendship sprang up between him and the tree-sprite. One day a bird dropped a banyan-seed in the fork of the *palāsa*-tree from which a sapling sprang. The goose advised the sprite to destroy it, but he paid no heed, and by and by the banyan grew up and destroyed the *palāsa*.

The story was related by the Buddha to the monks in order to illustrate that sins should be uprooted however small they may be.[1]

[1] J. iii. 208 ff.

Palāsavana.—A wood near **Naḷakapāna** in **Kosala.** The Buddha stayed there,[1] and it was there that the **Naḷakapāna Sutta** was preached.[2]

[1] A. v. 122. [2] M. i. 462.

Palāsinā Sutta.—One should put away what is not his—eye, ear, etc.[1]

[1] S. iv. 128 f.

Paluṭṭhagiri.—A locality in **Rohaṇa,** the scene of two fierce battles against the **Coḷas,** in both of which they were defeated, once in the reign of **Mahinda V.,**[1] and again in the twelfth year of the reign of **Vijayabāhu I.**[2]

[1] Cv. lv. 28. [2] *Ibid.*, lviii. 18.

Paloka Sutta.—The Buddha tells **Ānanda** that the world (*loka*) is so called from its transitory nature (*palokadhamma*). In the teachings of the Ariyans the world consists of eye, objects, etc.[1]

[1] S. iv. 53.

Palobhana Sutta.—Mention is made of a sutta of this name in the **Pañcagaruka Jātaka,**[1] but no sutta has been traced by that name. The reference is probably to the **Dhītaro Sutta** (*q.v.*).

[1] J. i. 469.

Pallaṅkadāyaka Thera.—An arahant. He once gave a couch (*pallaṅka*), with cushions, etc., to the Buddha **Sumedha.** Twenty thousand kappas ago he was king three times under the name of **Suvaṇṇābha.**[1] He is probably identical with **Uttiya Thera.**[2]

[1] Ap. i. 175. [2] ThagA. i. 202 f.

Pallaṅka-vimāna-vatthu.—The story of a woman of **Sāvatthi** who was married to a youth of equal rank, with whom she lived a virtuous life. After death she was born in **Tāvatiṃsa,** where **Moggallāna** met her and learned her story.[1]

[1] Vv. iii. 3; VvA. 128 ff.

Pallava.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 55, 73.

Pallavakā.—The name of a tribe, occurring in a nominal list.[1]

[1] Ap. ii. 359.

Pallavabhogga.—A country from which came **Mahādeva,** together with four hundred and sixty thousand monks, for the foundation ceremony of the **Mahā Thūpa.**[1] Geiger thinks the reference is to Persia.[2]

[1] Mhv. xxix. 38. [2] Mhv. *Trs.* 194, n. 2.

Pallavavaṅka.—A harbour in Ceylon, the starting-place of the expeditionary force sent by **Parakkamabāhu I.** against the king of **Kamboja.**[1]

[1] Cv. lxxvi. 46.

Pallavavāla.—A locality in Ceylon occupied by **Mānābharaṇa** in his campaign against **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 178, 220.

Pallikavāpi.—A locality where **Gokaṇṇa,** general of **Gajabāhu,** was once defeated.[1]

[1] Cv. lxx. 73.

Pavattani Sutta.—Religious talk is profitable when they who teach the Dhamma are separately and together able to penetrate the spirit and the letter of the Dhamma.[1]

[1] A. i. 151.

Pavattā.—A Pacceka Buddha.[1]

[1] M. iii. 70; MA. ii. 890.

Pavarā.—One of the five daughters of **Vessavaṇa,** appointed, with her sisters, to dance before **Sakka.**[1]

[1] Vv. iii. 4; VvA. 131.

Pavāraṇa Sutta.—The Buddha was once staying at the **Migāramātupāsāda,** and on the day of the *pavāraṇa* he summoned the five hundred arahants who were with him and asked if they had any fault to find with him. **Sāriputta,** speaking for them, uttered the Buddha's praises, and the Buddha, in his turn, spoke of Sāriputta's greatness and of the blamelessness of the arahants. Thereupon **Vaṅgīsa,** also present, extolled the Buddha in verse.[1]

[1] S. i. 190 f.; also Thag. vs. 1234 ff.

Pavāraṇakkhandha.—The fourth section of the Mahāvagga of the Vinaya Piṭaka.

Paviṭṭha Thera.—A brahmin of **Magadha** who, following his own inclination, became a **Paribbājaka.** His training ended, he wandered forth and heard of **Upatissa** and **Kolita** joining the Buddha's Order. Impressed by their example, he became a monk and, soon after, an arahant. In the time of **Atthadassī** Buddha, he was an ascetic named **Narādakesava** and paid homage to the Buddha. Seventeen kappas ago he was a king named **Amittatāpana.**[1] He is evidently identical with **Ekadaṃsaniya** of the Apadāna.[2]

[1] Thag. vs. 87; ThagA. i. 185 f. [2] Ap. i. 168 f.

Paviveka Sutta.—Teachers of other schools teach three forms of aloofness: from robes, from food, from lodging. The Buddha's teachings give three other forms of aloofness: from immorality, from wrong views, from the *āsavas.*[1]

[1] A. i. 240 f.

Pavesana Sutta.—Ten evil results of a monk visiting the king's harem.[1]

[1] A. v. 81 ff.; *cp.* Vin. iv. 159.

Pasayha Sutta.—Five powers—beauty, wealth, kin, sons, virtue—the possession of which enables a woman to live at home, overpowering (*pasayha*) her husband.[1]

[1] S. iv. 246.

1. **Pasāda Sutta.**—Eight qualities of a monk which promote devotion towards him in the minds of his lay disciples.[1]

[1] A. iv. 345 f.

2. **Pasāda Sutta.**—The four best faiths: in the Buddha, the Noble Eightfold Path, the Dhamma, which is passionless, and the Order of monks.[1]

[1] A. ii. 34 f.; *cf. ibid.*, iii. 36 f.; quoted in Vsm. i. 293; it is found in Itv. 87.

Pasādapāsāda.—A monastic building erected in the **Selantarasamūha-vihāra** by **Yasodharā,** daughter of **Vijayabāhu I.**[1]

[1] Cv. lx. 84.

Pasūra.—A **Paribbājaka.** He was a great debater who wandered from place to place, carrying a *jambu*-branch, which he set up where he stopped, challenging anyone, who wished to engage him in disputation, to dislodge it. When he came to **Sāvatthi, Sāriputta,** seeing the branch, ordered its removal. Pasūra, followed by a large crowd, went to Sāriputta's lodgings and had a discussion with him, in which he suffered defeat.[1] Later, he joined the Order under **Lāludāyī,** whom he defeated in discussion, and having returned in his monk's robes to the dwelling of the heretics, he started off in these same robes to visit the Buddha and hold a discussion with him. But as he entered **Jetavana,** the deity presiding over the gate made him dumb, and he had to sit before the Buddha, unable to utter a single word in answer to his questions. The Buddha thereupon preached the **Pasūra Sutta** before the assembled people.[2]

[1] *Cf.* **Paṭācārā.** [2] SNA. ii. 538 ff.

Pasūra Sutta.—The eighth sutta of the Aṭṭhaka Vagga of the Sutta Nipāta. Preached to **Pasūra** at **Jetavana.** Disputants quarrel with each other and call each other fools; they wish for praise and, failing to get it, become discontented. No one is purified by dispute.[1] This sutta is commented on in the Mahā Niddesa.[2]

[1] SN. vs. 824, 834. [2] pp. 161 ff.

Pasenadi.—King of **Kosala** and contemporary of the Buddha. He was the son of **Mahā Kosala,** and was educated at **Takkasilā** where, among his companions, were the **Licchavi Mahāli** and the **Malla** prince **Bandhula.** On his return home his father was so pleased with his proficiency in the various arts that he forthwith made him king.[1] As ruler, Pasenadi

[1] DhA. i. 338; for his genealogy see Beal: Records ii. 2, n. 3.

gave himself wholeheartedly to his administrative duties[2] and valued the companionship of wise and good men.[3] Quite early in the Buddha's ministry,[4] Pasenadi became his follower and close friend, and his devotion to the Buddha lasted till his death.

But Pasenadi's conversion did not prevent him from extending his favour, with true Indian toleration, to the members of other religious orders. Mention is even made of a great animal sacrifice which he once prepared, but which he abandoned on the advice of the Buddha, whom he sought at **Mallika's** suggestion.[5] He frequently visited the Buddha and discussed various matters with him.[6] The whole of the Third Saṃyutta (**Kosala Saṃyutta**), consisting of twenty-five anecdotes, each with a moral bias, is devoted to him. The topics discussed are many and varied. The Buddha and Pasenadi were equals in age, and their talks were, therefore, intimate and frank.[7] On one occasion we find the Buddha telling him to eat less and teaching his nephew

[2] *E.g.*, S. i. 74, 100; the Commentary (SA i. 109 f.) adds that the king tried to put down bribery and corruption in his court, but his attempt does not appear to have been very successful.

[3] Thus he showed his favour to **Pokkharasādi** and **Caṅkī**, by giving them, respectively, the villages of **Ukkaṭṭhā** and **Opasāda** free of all taxes. It is said that his alms-halls were always open to everyone desiring food or drink (Ud. ii. 6). Even after becoming the Buddha's follower, he did not omit to salute holy men of other persuasions (Ud. vi. 2).

[4] According to Tibetan sources, Pasenadi's conversion was in the second year of the Buddha's ministry (Rockhill, p. 49). We find the king referring to the Buddha, at their first meeting, as being young in years (S. i. 69). Their first meeting and conversation, which ended in Pasenadi's declaring himself an adherent of the Buddha, are recorded in the **Dahara Sutta** (*q.v.*).

[5] S. i. 75; for details see the **Mahāsupina** and **Lohakumbhī Jātakas**. It is said (SA. i. 111) that the king fell in love with a woman while riding round the city; on discovering that she was married, he ordered her husband to go, before sunset, and fetch clay and lilies from a pond one hundred leagues away. When the man had gone, the king ordered the gatekeepers to shut the gates early and not on any account to open them. The husband returned in the evening, and finding the gates shut, went to Jetavana, to seek protection from the king's wrath. The king spent a sleepless night owing to his passion and had bad dreams. When the brahmins were consulted they advised a great animal sacrifice. The story is also found at DhA. ii. 1 ff., with several variations in detail.

[6] It is said that he went three times a day to wait on the Buddha, sometimes with only a small bodyguard. Some robbers, knowing this, arranged an ambush in the **Andhavana**. But the king discovered the plot, of which he made short work.

[7] Pasenadi was extremely attached to the Buddha, and the books describe how, when he saw the Buddha, he bowed his head at the Buddha's feet, covering them with kisses and stroking them (M. ii. 120). The Chinese records say (Beal, xliv.) that when the Buddha went to Tāvatiṃsa, Pasenadi made an image of the Buddha in sandalwood, to which he paid honour. He was very jealous of the Buddha's reputation, and put down with a firm hand any attempt on the part of heretics to bring discredit on him—*e.g.*, in the case of **Sundarī-Nandā** (*q.v.*). In the **Aggañña Sutta** (D. iii. 83 f.),

Sudassana (or **Uttara**) a verse on the advantages of moderation, to be repeated to the king whenever he sat down to a meal. This advice was followed and the king became slim.[8] Pasenadi's chief consort was **Mallikā**, daughter of a garland-maker.[9] He loved her dearly and trusted her judgment in all things. When in difficulty he consulted her, realizing that her wisdom was greater than his own.[10] There is an account given[11] of Pasenadi seeking a confession from her that she loved him more than her own soul (*attā*) as a confirmation of their mutual trust. But the queen was pious and saw into the reality of things, and declared that nothing was dearer to her than her own soul. Piqued by this answer, Pasenadi sought the Buddha, who comforted him by explaining the true import of Mallikā's words. On another occasion, Pasenadi expressed to the Buddha his disappointment that Mallikā should have borne him a daughter instead of a son; but the Buddha pointed out to him that there was much, after all, to be said for daughters.[12]

Mallikā predeceased Pasenadi[13]; he had also other wives, one of them being the sister of **Bimbisāra**,[14] and another **Ubbirī** (*q.v.*). The Kaṇṇakatthala Sutta[15] mentions two others who were sisters: **Somā** and **Sakulā**.[16]

the Buddha explains why Pasenadi honours him. For Pasenadi's own explanation as to why people honoured the Buddha even more than the king, see M. ii. 123; see also A. v. 65 ff. Pasenadi was also jealous of the reputation of the Order, and if anything arose which seemed likely to bring discredit on it, he took prompt steps to have the matter remedied —*e.g.*, in the case of **Kuṇḍadhāna** (*q.v.*) and **Kumāra Kassapa's** mother (*q.v.*). Pasenadi's palace overlooked the **Aciravatī**, and when he once saw some monks sporting in the river in an unseemingly way, he made sure that the Buddha knew of it (Vin. iv. 112). The story of the blind man and the elephant shows that he was anxious to justify the Buddha's teaching as against that of other sects (SNA. ii. 529).

[8] S. i. 81; DhA. iii. 264 f.; iv. 6 f.; the Saṃyutta Commentary (SA. i. 136) states that the bowl out of which he ate (**paribhogapāti**) was the size of a cart-wheel. Pasenadi was always conscious of his own dignity—*e.g.*, the incident with Chattapāṇi (*q.v.*); but see Vin. iv. 157 f., which probably refers to the same story.

[9] See *s.v.* **Mallikā** for details of her marriage with the king.

[10] *E.g.*, in the Asadisadāna.

[11] S. i. 74. [12] S. i. 83.

[13] A. iii. 57.

[14] DhA. i. 385; Pasenadi's relations with Bimbisāra were very cordial. Bimbisāra had five millionaires in his kingdom—**Jotiya, Jaṭila, Meṇḍaka, Puṇṇaka** and **Kākavaliya**—while Pasenadi had none. Pasenadi therefore visited Bimbisāra and asked for one to be transferred to him. Bimbisāra gave him **Dhanañjaya**, Meṇḍaka's son, and Pasenadi settled him in **Sāketa** (DhA. i. 385 ff.).

[15] M. ii. 125.

[16] In the Saṃyutta Nikāya (v. 351), the king's chamberlains, **Isidatta** and **Purāṇa**, speak of his harem. When he went riding in the park he took with him his favourite and lovely wives on elephants, one before and one behind. They were sweetly scented—"like caskets of scent"—and their hands were soft to the touch.

It is stated that Pasenadi wished to associate himself with the Buddha's family so that their relationship might be even closer. For seven days he had given alms to the Buddha and one thousand monks, and on the seventh day he asked the Buddha to take his meals regularly at the palace with five hundred monks; but the Buddha refused the request and appointed **Ānanda** to take his place. Ānanda came daily with five hundred others, but the king was too busy to look after them, and the monks, feeling neglected, failed to come any more, only Ānanda keeping to his undertaking. When the king became aware of this he was greatly upset, and determined to win the confidence of the monks by marrying a kinswoman of the Buddha. He therefore sent messages to the Sākyan chiefs, who were his vassals, asking for the hand of one of their daughters. The Sākyans discussed the proposition in their Mote-Hall, and held it beneath the dignity of their clan to accede to it. But, unwilling to incur the wrath of their overlord, they sent him **Vāsabhakhattiyā,** daughter of **Mahānāma** and of a slave-woman, **Nāgamuṇḍā.** By her, Pasenadi had a son **Viḍūḍabha.** When the latter visited **Kapilavatthu,** he heard by chance of the fraud that had been practised on his father and vowed vengeance. When he came to the throne, he invaded the Sākyan territory and killed a large number of the clan without distinction of age or sex.[17] It is said that when Pasenadi heard of the antecedents of Vāsabhakhattiyā, he withdrew the royal honours which had been bestowed on her and her son and reduced them to the condition of slaves. But the Buddha, hearing of this, related to Pasenadi the **Kaṭṭhahārika Jātaka,** and made him restore the royal honours to the mother and her son. Mention is made of another son of Pasenadi, named **Brahmadatta,** who entered the Order and became an arahant.[18]

Pasenadi's sister, **Kosaladevī,** was married to Bimbisāra. **Mahākosala** gave her a village in Kāsi as part of her dowry, for her bath-money. When **Ajātasattu** killed Bimbisāra, Kosaladevī died of grief, and Pasenadi confiscated the Kāsi village, saying that no patricide should own a village which was his by right of inheritance. Angered at this, Ajātasattu declared war upon his aged uncle. At first, victory lay with Ajātasattu, but Pasenadi had spies who reported to him a plan of attack suggested by the Thera **Dhanuggaha-Tissa,** in the course of a conversation with his colleague **Mantidatta,** and in the fourth campaign Pasenadi took Ajātasattu prisoner, and refused to release him until he renounced his claim to the throne. Upon his renunciation, Pasenadi

[17] DhA. i. 339 ff.; J. i. 133 f.; iv. 144 ff.

[18] ThagA. i. 460; the Dulva says that Jeta, owner of Jetavana, was also Pasenadi's son (Rockhill, p. 48).

not only gave him his daughter **Vajirā** in marriage, but conferred on her, as a wedding gift, the very village in dispute.[19]

Three years later, Viḍūḍabha revolted against his father. In this he was helped by the commander-in-chief, **Dīghakārāyaṇa,** nephew of **Bandhula** (*q.v.*). Bandhula, chief of the Mallas, disgusted with the treachery of his own people, had sought refuge with his former classmate, Pasenadi, in Sāvatthi. Bandhula's wife, **Mallikā,** bore him thirty-two sons, brave and learned. Pasenadi, having listened to the tales of his corrupt ministers, contrived to have Bandhula and all his sons killed while they were away quelling a frontier rebellion. Bandhula's wife was a devout follower of the Buddha's faith, and showed no resentment against the king for this act of treachery. This moved the king's heart, and he made all possible amends. But Dīghkārāyaṇa never forgave him, and once when Pasenadi was on a visit to the Buddha at **Medatalumpa (Uḷumpa),** leaving the royal insignia with his commander-in-chief, Dīghakārāyaṇa took advantage of this opportunity, withdrew the king's bodyguard, leaving behind only one single horse and one woman-servant, hurried back to the capital and crowned Viḍūḍabha king. When Pasenadi heard of this, he hurried on to Rājagaha to enlist Ajātasattu's support; but as it was late, the city gates were closed. Exhausted by his journey, he lay down in a hall outside the city, where he died during the night.

When Ajātasattu heard the news, he performed the funeral rites over the king's body with great pomp. He wished to march at once against Viḍūḍabha, but desisted on the advice of his ministers.[20]

Pasenadi had a sister, **Sumanā,** who was present at his first interview with the Buddha and decided to enter the Order, but she delayed doing so as she then had to nurse their aged grandmother. Pasenadi was very fond of his grandmother, and was filled with grief when she died in her one hundred and twentieth year. After her death, Sumanā became a nun and attained arahantship.[21] The old lady's possessions were given over to the monks, the Buddha giving special permission for them to be accepted.[22]

Among the king's most valued possessions was the elephant **Seta**[23]; he had two other elephants, **Bhaddaraka** (or **Pāveyyaka**)[24] and **Puṇḍarīka.**[25] Mention is also made[26] of a pet heron which lived in the palace and conveyed messages. Tradition says[27] that Pasenadi had in his possession

[19] J. ii. 237, 403; iv. 342 f.
[20] M. ii. 118; MA. ii. 753 ff.; DhA. i. 353 ff.; J. iv. 150 ff.
[21] ThigA. 22; S. i. 97; A. iii. 32.
[22] Vin. ii. 169.
[23] A. iii. 345.
[24] DhA. iv. 25.
[25] *Ibid.*, ii. 1.
[26] J. iii. 134 f.
[27] SA. i. 115; J. i. 382 ff.

the octagonal gem which **Sakka** had given to **Kusa.** He valued it greatly, using it as his turban jewel, and was greatly upset when it was reported lost; it was, however, recovered with the help and advice of Ānanda. The Jātaka Commentary[28] records that Pasenadi built a monastery in front of Jetavana. It was called the **Rājakārāma,** and the Buddha sometimes stayed there. Pasenadi's chaplain, **Aggidatta** (*q.v.*) had originally been Mahākosala's chaplain. Pasenadi therefore paid him great respect. This inconvenienced Aggidatta, and he gave his wealth to the poor and renounced the world.[29] Pasenadi's minister, **Santati** (*q.v.*), who was once allowed to reign for a week in the king's place as reward for having quelled a frontier dispute, did likewise.[30] The king was always ready to pay honour to those who had won the praise of the Buddha, as in the case of **Kāṇā,**[31] **Culla-Eka-Sāṭaka,**[32] or **Aṅgulimālā**[33]; on the other hand, he did not hesitate to show his disapproval of those who disregarded the Buddha's teaching—*e.g.*, **Upananda.**[34]

Pasenadi liked to be the foremost in gifts to the Buddha and his Order. This was why he held the **Asadisadāna** (*q.v.*) under the guidance and inspiration of Mallikā; but he was hurt when the Buddha's sermon of thanksgiving did not seem to him commensurate with the vast amount (fourteen crores) which he had spent. The Buddha then explained to him that this lack of enthusiasm was out of consideration for the king's minister **Kāḷa.** When the king learned that Kāḷa disapproved of the lavish way in which money had been spent at the almsgiving, he banished him from the court, while he allowed the minister **Juṇha,** who had furthered the almsgiving, to rule over the kingdom for seven days.[35]

Pasenadi seems to have enjoyed discussions on topics connected with the Dhamma. Reference has already been made to the Kosala Saṃyutta, which records several conversations which he held with the Buddha when visiting him in Sāvatthi; even when Pasenadi was engaged in affairs of state in other parts of the kingdom, he would visit the Buddha and engage him in conversation if he was anywhere in the neighbourhood. Two such conversations are recorded in the **Dhammacetiya Sutta** (*q.v.*) and the **Kaṇṇakatthala Sutta** (*q.v.*). If the Buddha was not

[28] J. ii. 15. According to Hiouen Thsang, Pasenadi also built a monastery for **Pajāpatī Gotamī** (Beal, Records ii. 2).

[29] DhA. iii. 241 ff.; SNA. (580) says that **Bāvarī** was Mahākosala's chaplain and Pasenadi studied under him. When Pasenadi came to the throne, Bāvarī declared his wish to leave the world. The king tried to prevent him but failed; he did, however, persuade Bāvarī to live in the royal park. Bāvarī, after staying there for some time, found life in a city uncongenial. The king thereupon detailed two of his ministers to establish a suitable hermitage for Bāvarī.

[30] DhA. iii. 28 ff.

[31] *Ibid.*, ii. 150 ff.

[32] *Ibid.*, iii. 2 ff.

[33] M. ii. 100.

[34] S. i. 153 f.

[35] DhA. iii. 188 ff.

available, he would seek a disciple. Thus the **Bāhitika Sutta** (*q.v.*) records a discussion between Pasenadi and Ānanda on the banks of the **Aciravatī**. Once when Pasenadi was in **Toraṇavatthu**, midway between **Sāketa** and **Sāvatthi**, he heard that **Khemā Therī** was there, and went at once to visit and talk to her.[36] Rhys Davids thinks[37] that Pasenadi was evidently an official title[38] and that the king's personal name was Agnidattā. He bases this surmise on the fact that in the Divyāvadāna (p. 620) the king who gave **Ukkaṭṭhā** to **Pokkarasādi** is called Agnidatta, while in the Dīgha Nikāya (i. 87) he is called Pasenadi, and that Pasenadi is used as a designation for several kings.[39] The evidence is, however, insufficient for any definite conclusion to be drawn.

According to the Anāgatavaṃsa,[40] Pasenadi is a Bodhisatta. He will be the fourth future Buddha.

[36] S. iv. 374 ff.

[37] *Buddhist India*, p. 10.

[38] The UdA. (104) explains Pasenadi as "*paccatthaṃ parasenaṃ jinātī ti = Pasenadi.*" According to Tibetan sources he was so called because the whole country was illuminated at the time of his birth (Rockhill, p. 16).

[39] *E.g.*, in Dvy. 369, for a king of Magadha and again in the *Kathāsaritsāgara* i. 268, 298.

[40] *J.P.T.S.* 1886, p. 37.

Passaddhi Sutta.—On tranquillity—a conversation between **Ānanda** and **Udāyī**.[1]

[1] A. iv. 455.

Passika Thera.—A brahmin of **Kosala** who, after seeing the Twin Miracle, entered the Order. He fell ill, but was attended and cured by his own people. Putting forth great energy, he became an arahant, and, travelling through the air to his kinsmen, he converted them.

In the time of **Atthadassī** Buddha he was a householder and gave the Buddha some *pilakkha*-fruits.[1] He is probably identical with **Pilakkhaphaladāyaka Thera** of the Apadāna.[2]

[1] Thag. vs. 240-42; ThagA. i. 355.

[2] Ap. i. 296; *cp.* ii. 410.

Passī.—A Pacceka Buddha mentioned in a nominal list.[1]

[1] M. iii. 70; ApA. i. 107; MA. ii. 890.

Pahasambahula.—Thirty-one kappas ago there were three kings of this name, all previous births of **Nisseṇidāyaka Thera**.[1] *v.l.* **Sambahula.**

[1] Ap. i. 187.

1. **Pahātabba Sutta.**—Everything must be cast away.[1]

[1] S. iv. 29.

2. **Pahātabba Sutta.**—The six *nivāraṇas* must be given up by those who wish to achieve right views.[1]

[1] A. iii. 438.

Pahāna Sutta.—The higher life (*brahmacariyā*) is for the purpose of getting rid of the seven fetters (*sanyojanāni*).[1]

[1] A. iv. 7.

Pahārāda.—An **Asura** chief.[1] Buddhaghosa says[2] he was one of the three leaders of the Asuras, the others being **Vepacitti** and **Rāhu.** He first conceived a wish to see the Buddha on the day of the Enlightenment; but this wish was not fulfilled until eleven years later, when he visited the Buddha at Verañjā. The conversation which then took place is recorded in the **Pahārāda Sutta** (*q.v.*).

[1] D. ii. 259. [2] AA. ii. 758.

Pahārāda Sutta.—Preached at the **Naḷerupucimandamūla** in **Verañjā** where **Pahārāda** (*q.v.*) visited the Buddha. In answer to a question, Pahārāda tells the Buddha that there are eight wonderful characteristics of the ocean, on account of which Asuras delight in it. The Buddha tells him of eight similar qualities in his own teaching and discipline, wherefore monks find joy in them.[1]

[1] A. iv. 197 ff.

Pahāsa.—A niraya in which stage-players are born after death. **Tālapuṭa** maintained that after death they were born among the **Pahāsadevā.** The Buddha contradicts this and says that their rebirth is in a Niraya and not in any deva-world.[1] Buddhaghosa explains[2] that Pahāsa is not a special Niraya but rather a section of **Avīci,** where beings suffer while wearing the form of singers or dancers.

[1] S. iv. 305 f.; ThagA. ii. 156. [2] SA. iii. 100.

Pahīna Sutta.—The six *nivāraṇas* are given up by those who have achieved right views.[1]

[1] A. iii. 438.

Pahecivatthu.—See **Mahejjāvatthu.**

Pākatindriya (or **Sambahulā Sutta**).—Once, a company of monks, staying in a forest-track in **Kosala,** were muddled in mind, noisy and uncontrolled in their senses. The deva, who haunted the forest, admonished them, which agitated them.[1]

[1] S. i. 203 f.

Pākasāsana.—A name for **Indra.**[1]

[1] Cv. lxxii. 186; Abhidhānappadīpikā 20.

Pācittiya.—One of the two main divisions of the Sutta Vibhaṅga of the Vinaya Piṭaka. It contains Vinaya rules connected with the Pāṭimokkha, the violation of which can be expiated in some way.

Pācīna Suttā.—A group of three suttas, in all of which it is stated that just as certain rivers (*e.g.* **Gaṅgā, Yamunā, Aciravatī,** etc.) tend to flow eastward, so the monk who cultivates the Noble Eightfold Path tends to Nibbāna.[1]

[1] S. v. 38 f.

Pācīnakambavitthi.—A monastery in Ceylon, built by **Dhātusena.**[1]

[1] Cv. xxxviii. 48.

Pācīnakā.—By this name are described the **Vajjiputtaka** monks who raised the Ten Points which occasioned the Second Council.[1] They were so called because they belonged to the East.[2]

[1] Mhv. iv. 47, 48. [2] MṬ. 165, 166.

Pācīnakhaṇḍarāji.—A district in Ceylon near **Cittapabbata**[1] in which was the **Vettavāsa-vihāra,** given by **Aggabodhi II.** to the **Kaliṅga** minister who was ordained by **Jotipāla Thera.**[2] The road to the district lay to the south of **Anurādhapura,** past the Potters' Village. The Visuddhimagga[3] speaks of it as a prosperous place. The Aṅguttara Commentary[4] has a story of a monk of the vihāra who was a paṃsukulika and became an arahant.

[1] Mhv. xxiii. 4; see Mhv. *Trs.* 155, n. 3 and Cv. *Trs.* i. 71, n. 2. [2] Cv. xlii. 48. [3] p. 90 f. [4] AA. ii. 489; also DA. iii. 1010.

Pācīnatissapabbata-vihāra.—A monastery in Ceylon, built by **Jeṭṭhatissa** and given to the monks of the "five settlements." The stone image set up by **Devānampiyatissa** in the **Thūpārāma** was transferred to this vihāra by Jeṭṭhatissa.[1] **Mahāsena** had it brought from there to the **Abhayagiri-vihāra.**[2] Near the monastery was the mountain, **Pācīnatissapabbata,** where an engagement took place between **Kassapa,** son of **Upatissa III.,** and **Silākāla.**[3] Later, at the same spot, took place the decisive battle between **Saṅghatissa** and **Moggallāna III.**[4]

[1] Mhv. xxxvi. 127, 129. [2] *Ibid.*, xxxvii. 14. [3] Cv. xli. 14. [4] *Ibid.*, xliv. 14 ff.

Pācīnadīpa.—An island off the coast of Ceylon. While on a journey there in order to eat *jambu*-fruit, **Saṅghatissa** was killed by the enraged islanders.[1] The Mahāvaṃsa Ṭīkā explains[2] that it was situated in the sea off **Mahātittha,** in which case it is one of the islands between the north point of Ceylon and the Indian continent.[3]

[1] Mhv. xxxvi. 70 f. [2] p. 666. [3] Mhv. *Trs.* 261, n. 4.

Pācīnadesa.—The Eastern Province of Ceylon. It was less important than the **Dakkhiṇadesa.**[1] It is also called the **Pubbadesa**[2] and the **Puratthimadesa.**[3]

[1] See, *e.g.*, Cv. xlviii. 33, 41. [2] *E.g.*, *ibid.*, xlv. 21. [3] *Ibid.*, xli. 33.

Pācīnapabbata.—A monastery in Ceylon, on the **Vaṅguttarapabbata,** and built by **Sūratissa.**[1]

[1] Mhv. xxi. 5.

Pācīnavaṃsa.—The name of Mount **Vepulla** in the time of **Kakusandha** Buddha. The inhabitants were called **Tivarā,** and it took them four days to climb the mountain and four days to descend.[1]

[1] S. ii. 190.

Pācīnavaṃsa(miga)dāya.—A park in the **Cetiya**-kingdom.[1] The Buddha visited it during his tours, and once, while staying there with **Meghiya,** the latter stopped in a mango-grove in the village of **Jantugāma,** refusing to go any farther.[2] The park lay between **Bālakaloṇakāragāma** and the **Pārileyyakavana.**[3] **Anuruddha, Nandiya** and **Kimbila** were living there during the time of the quarrel of the monks at **Kosambī,** and the Buddha visited them on his way to Pārileyyaka.[4] It was there that Anuruddha became an arahant.[5] Buddhaghosa explains[6] that the park was so called because it was to the east of where the Buddha lived (?) and it was covered with green bamboos.

[1] A. iv. 228 f.
[2] *Ibid.*, 163.
[3] DhA. i. 47.
[4] Vin. i. 350 f.; *cp.* M. i. 205 ff.
[5] A. iv. 228 f.; AA. i. 108.
[6] *Ibid.*, ii. 765.

Pācīnārāma.—A monastery to the east of **Anurādhapura,** built by **Devānampiyatissa** in the first year of his reign.[1] Its site was one of the resting-places of the Bodhi-tree on the way from **Jambukola** to **Anurādhapura.** There **Mahinda** and the monks were given a morning meal, and Mahinda preached on the subduing of the Nāgas by the Buddha.[2]

[1] Mhv. xx. 25. [2] *Ibid.*, xix. 34 f.

1. **Pāṭala.**—A dancer. He lived in a village near Benares. One day, having earned some money in a fête in the city, he sat down on the bank of the river, eating and drinking with his wife. He became drunk, and fastening his lute round his neck, he went with his wife down to the river. The water filled his lute and he began to sink. His wife thereupon let go of his hand and came out of the river. Seeing him about to drown, the wife begged of him one song wherewith to earn her living. He sang her a stanza to the effect that the water of the Ganges, which was the salvation of many, proved to be his bane.

This story was among those related by the Bodhisatta in the **Padakusalamāṇava Jātaka.**[1]

[1] J. iii. 507 f. The Pārupaṇas made use of this story in poking fun at the Ekaṃsikas, because the texts chosen by the Ekaṃsikas to prove their case proved just the contrary (see Bode, *op cit.*, 76, n. 3.).

2. **Pāṭala.**—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 44.

Pāṭali.—A headsman of **Uttara** who visited the Buddha and questioned him regarding his power of magic. Several conversations he had with the Buddha, on various topics, are given in the Saṃyutta Nikāya.[1]

[1] S. iv. 340 ff.

Pāṭali or **Mānapa Sutta.**—A series of discussions between **Pāṭali** and the Buddha, on various topics.[1]

[1] S. iv. 340 ff.

Pāṭaligāma, Pāṭaliputta.—The capital of **Magadha** and situated near the modern Patna. The Buddha visited it shortly before his death. It was then a mere village and was known as Pāṭaligāma. At that time **Ajātasattu's** ministers, **Sunīdha** and **Vassakāra,** were engaged in building fortifications there in order to repel the **Vajjis.** The Buddha prophesied the future greatness of Pāṭaligāma, and also mentioned the danger of its destruction by fire, water, or internal discord. The gate by which the Buddha left the town was called **Gotamadvāra,** and the ferry at which he crossed the river, **Gotamatittha.**[1]

The date at which Pāṭaliputta became the capital is uncertain. Hiouen Thsang seems to record[2] that it was **Kālāsoka** who moved the seat of government there. The Jains maintain that it was **Udāyi,** son of Ajātasattu.[3] The latter tradition is probably correct as, according to the Aṅguttara Nikāya,[4] even **Muṇḍa** is mentioned as residing at **Pāṭa-**

[1] Vin. i. 226-30; D. ii. 86 ff.
[2] Beal: Records ii. 85, n. 11.
[3] Vin. Texts ii. 102, n. 1.
[4] iii. 57.

liputta. It was, however, in the time of **Asoka** that the city enjoyed its greatest glory. In the ninth year of his reign Asoka's income from the four gates of the city is said to have been four hundred thousand kahāpanas daily, with another one hundred thousand for his sabhā or Council.[5]

The city was known to the Greeks as Pālibothra, and **Megasthenes**, who spent some time there, has left a vivid description of it.[6] It continued to be the capital during the greater part of the **Gupta** dynasty, from the fourth to the sixth century A.C. Near Pāṭaliputta was the Kukkuṭārāma, where monks (*e.g.* **Ānanda, Bhadda** and **Nārada**) stayed when they came to Pāṭaliputta.[7] At the suggestion of **Udena Thera,** the brahmin **Ghoṭamukha** built an assembly-hall for the monks in the city.[8]

Pāṭaligāma was so called because on the day of its foundation several *pāṭali*-shoots sprouted forth from the ground. The officers of Ajātasattu and of the **Licchavi** princes would come from time to time to Pāṭaligāma, drive the people from their houses, and occupy them themselves. A large hall was therefore built in the middle of the village, divided into various apartments for the housing of the officers and their retainers when necessary. The Buddha arrived in the village on the day of the completion of the building, and the villagers invited him to occupy it for a night, that it might be blessed by his presence. On the next day they entertained the Buddha and his monks to a meal.[9]

Pāṭaliputta was also called Pupphapura[10] and Kusamapura.[11] The journey from **Jambukola,** in Ceylon, to Pāṭaliputta took fourteen days, seven of which were spent on the sea voyage to **Tāmalitti.**[12] The **Asokārāma** built by Asoka was near Pāṭaliputta.[13] The Buddha's water-pot and belt were deposited in Pāṭaliputta after his death.[14] The Petavatthu Commentary[15] mentions that trade was carried on between Pāṭaliputta and **Suvaṇṇabhūmi.**

[5] Sp. i. 52.
[6] Buddhist India 262 f.
[7] M. i. 349; A. v. 341; A. iii. 57; S. v. 15 f., 171 f.
[8] M. ii. 163.
[9] Ud. viii. 6; UdA. 407 ff.
[10] Mhv. iv. 31, etc.; Dpv. xi. 28.
[11] Mbv. p. 153.
[12] *E.g.*, Mhv. xi. 24.
[13] *Ibid.*, xxix. 36.
[14] Bu. xxviii. 9.
[15] p. 271.

Pāṭaliputta.—A paribbājaka; see **Potaliputta,** for which it is a wrong reading.

Pāṭaliputtaka-brahmin.—A brahmin of **Pāṭaliputta.** He and a friend, both of that city, having heard of the virtues of **Mahānāga Thera** of **Kāḷavallimaṇḍapa** in Ceylon, came by ship to **Mahātittha.** One died on

the way, the other went to **Anurādhapura,** and from there to **Rohaṇa,** where he took up his abode in **Cullanagaragāma** and visited the Elder in his monastery. Under him he entered the Order and became an arahant.[1]

[1] AA. i. 384.

Pāṭaliputta-peta.—A man of **Pāṭaliputta,** having gone to **Suvaṇṇabhūmi** for trade, fell in love with a woman there, and was born after death as a vimāna-peta on an island. After some time, the woman passed the island in a ship, and he managed to stop the vessel and to get her marooned. He lived with her for a year, and then, at her request, took her back to Pāṭaliputta.[1]

[1] Pv. iv. 11; PvA. 271 f.

Pāṭalipupphiya Thera.—An arahant. Ninety-two kappas ago he was a seṭṭhi-putta who, seeing Tissa Buddha, offered him a lapful of *pāṭali*-flowers. Sixty-three kappas ago he was a king named **Abhisammata.**[1]

[1] Ap. i. 122 f.

1. **Pāṭalipūjaka Thera.**—An arahant. Thirty-one kappas ago he carried some *pāṭali*-flowers on his head and offered them to **Vessabhū** Buddha.[1]

[1] Ap. i. 224 f.

2. **Pāṭalipūjaka Thera.**—An arahant. In the past, while going from **Bandhumatī** to bathe in the river, with three *pāṭali*-flowers in his waist, he saw **Vipassī** Buddha entering the city and offered him the flowers.[1]

[1] Ap. i. 290.

Pāṭaligāmiya Vagga.—The eighth section of the Udāna.[1]

[1] Ud., pp. 80 ff.

1. **Pāṭika.**—Father of **Pāṭikaputta** (*q.v.*).

2. **Pāṭika.**—Chief of the Vinayadharas in the time of **Padumuttara** Buddha.[1]

[1] Thag. i. 362, 365; but see Ap. i. 38.

Pāṭika Vagga (or **Pāṭiya Vagga**).—The third and last section of the Dīgha Nikāya, the first sutta of the section being the **Pāṭika Sutta.**

Pāṭika Sutta.—The twenty-fourth sutta of the Dīgha Nikāya. The Buddha visits the hermitage of the paribbājaka **Bhaggava** at **Anupiya** and the conversation turns on the **Licchavi Sunakkhatta's** reason for leaving the Order. Sunakkhatta was dissatisfied because the Buddha would not work mystic wonders for him nor reveal to him the beginnings of things. Mention is also made of **Korakkhattiya, Kandaramasuka** and **Pāṭikaputta,** whom Sunakkhatta held in great esteem for their austerities, but whose spiritual development was insignificant. The Buddha is shown as holding the practice of miracles not entirely worthy.

The second part of the sutta, which is a kind of appendix, deals with the beginnings of things.[1]

[1] D. iii. 1 ff.; for a discussion on the sutta, see Dial. iii. 1 ff.

Pāṭikaputta.—A naked ascetic of **Vesāli** who went about claiming to have greater mystic powers than the Buddha, and thereby much impressed **Sunakkhatta.** Pāṭikaputta had prophesied that, after death, the Licchavi general **Ajita** would be born in **Mahā Niraya,** but Ajita was born in **Tāvatiṃsa** and accused Pāṭikaputta of being a liar. Later, the Buddha visited the hermitage of Pāṭikaputta, with a large following, in order to refute his claims, but Pāṭikaputta avoided him and went to the **Tindukhānuparibbājakārāma.** A message was sent to him asking him to come as the Buddha was at his hermitage, but Pāṭikaputta was unable to arise from his seat. Thereupon, a Licchavi minister, and, after him, **Jāliya Dārupattikantevāsi,** went to fetch him, but on discovering that he could not rise, they reviled him for his boastfulness.[1]

[1] D. iii. 13 ff.

Pāṭikārāma.—A park near **Vesāli,** where the Buddha was staying, when **Sunakkhatta,** having failed to impress him as to the greatness of **Korakkhattiya,** left the Order and went about abusing the Buddha.[1]

[1] J. i. 389; *cp. ibid.*, 77.

Pāṭibhoga Sutta.—Four things against which there can be no surety: decay, disease, death and rebirth.[1]

[1] A. ii. 172; *cp.* iii. 54; Kvu. 457.

Pāṭimokkha, Pātimokkha.—The name given to a set of two hundred and twenty-seven rules to be observed by members of the Buddhist Order. The rules are not ethical but mainly economic, regulating the behaviour of the members of the Order towards one another in respect of clothes, dwellings, furniture, etc., held in common. In four cases out of the two hundred and twenty-seven the punishment for infringement of a rule is exclusion from the Order; in all the remaining cases, it is merely suspension for a time.

The rules are arranged in seven sections,[1] corresponding very roughly to the degree of weight attached to their observance. The Pāṭimokkha is not included in the extant Buddhist Canon. The rules are included, in the Sutta Vibhaṅga (" sutta " here meaning " rule "), which contains besides the rules themselves, an old Commentary explaining them and a new Commentary containing further supplementary information concerning them. The rules are divided into two parts: one for the monks (Bhikkhu-pāṭimokkha) and the other for the nuns (Bhikkhuṇī-pāṭimokkha). It is a moot point whether the rules originally appeared with the explanatory notes (as in the Vibhaṅga), the Pāṭimokkha being subsequently extracted, or whether the Pāṭimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.[2] It is sometimes suggested[3] that the original number of Pāṭimokkha rules numbered only about one hundred and fifty. A passage in the Aṅguttara Nikāya[4] is quoted in support of this suggestion (sādhikaṃ *diyaḍḍhasikkhāpadasataṃ*). According to this theory the seventy-five Sekhiyā rules were added later.[5] The rules were recited at the gatherings of members of the Order[6] in their respective districts on *uposatha*-days (the fourteenth and fifteenth days of the month). Each section of the rules is recited and, at the end of such recital, the reciter asks the members of the Order who are present if any one of them has infringed any of the rules. Silence implies absence of guilt.[7]

The word pāṭimokkha is variously explained, the oldest explanation being that the observance of the rules is the face (*mukhaṃ*), the chief (*pamukhaṃ*) of good qualities. The Sanskritised form of the word being *prātimokṣa*, this led to a change in its significance, the completion of the recital being evidence that all those who have taken part are pure in respect of the specified offences—*pātimokkha* thus meaning acquittal, deliverance or discharge. But in most contexts the word simply means code—*i.e.*, code of verses for the members of the Order.[8]

[1] *Pārājika*° *Dhammā* - *pāṭimokkha, Saṅghādisesā-pāṭimokkha, Aniyatā-pātimokkha, Nissaggiyāpācittiyā-pātimokkha, Pācittiyā-pāṭimokkha, Paṭidesanīyā-pāṭimokkha,* and *Sekhiyā-pāṭimokkha.*

[2] For a discussion of this, see Vin. i. Introd. xvi; Law: Pāli. Lit. 2 ff.; Hastings: Encyclopædia under Pātimokkha.

[3] Law: *op. cit.*, p. 2.

[4] i. 231, 232.

[5] See Law: *op. cit.*, 19 f.; Law's argument, however, that the Pāṭimokkha rules were among the texts *not* recited at the First Council, is due to a wrong understanding of the Sumaṅgala Vilāsinī passage (i. 17).

[6] The **Uposatha-khandha** of the **Mahā-vagga** (Vin. i. 101-36) gives details of the procedure at these gatherings.

[7] This practice of interrupting the recital seems to have been changed later (see Vin. ii. 240 ff.) even though the old formula, asking the members to speak, continued as a part of the recital.

[8] For a detailed account of the Pāṭimokkha rules see Law: Pāli Literature, 49 ff.

Pāṭimokkha Sutta.—A monk asks the Buddha for a brief teaching. The Buddha tells him that he should dwell in the self-control of the **Pāṭimokkha,** well equipped in his range of practice (*ācāragocarasampanno*), seeing danger in the minutest faults and undertaking the precepts. Thus will he be able to develop the four *satipaṭṭhānas*.[1]

[1] S. v. 187.

Pāṭimokkhaṭhapana-Khandaka.—The ninth chapter of the Culla Vagga of the Vinaya Piṭaka.

Pāṭimokkhalekhana.—A book for Vinaya students, by **Ñāṇavara.**[1]

[1] Bode, *op cit.*, 67.

Pāṭimokkhavisodhanī.—A commentary by **Saddhammajotipāla.**[1]

[1] Gv. p. 64.

Pāṭihāriyakathā.—The sixth chapter of the Paññāvagga of the Paṭisambhidāmagga.

Pāṭihīrasaññaka Thera.—An arahant. In the past he had seen the miracles attending the entry of **Padumuttara** Buddha into his city and marvelled thereat.[1]

[1] Ap. ii. 392.

Pāṭhika (Pāṭhiya).—An **Ājīvaka** of **Sāvatthi.** He was looked after by a woman of Sāvatthi who, hearing one day her neighbours praise the Buddha, wished to invite him to her home. Pāṭhika dissuaded her from so doing; but one day, unbeknown to him, she sent her son to invite the Buddha. The boy called at Pāṭhika's hermitage on the way, and the ascetic tried to dissuade him from going. Failing to do so, he told him not to tell the Buddha where to find the house, hoping that thus they would be able to eat themselves all the food prepared for the Buddha. The boy did as he was told, and the next day he and Pāṭhika hid in a room at the back of the house. The Buddha came, and, after the meal, thanked the woman. But when Pāṭhika heard her applaud the Buddha's sermon, he could no longer forbear and rushed forth to abuse her.[1]

[1] DhA. i. 376 ff.

Pāṭhina.—A monastery in Ceylon, restored by **Vijayabāhu I.**[1]

[1] Cv. lx. 58.

Pāṭheyyakā.—See **Pāveyyakā.**

Pāṇa Sutta.—Few are they who abstain from taking life, more numerous they who do not.[1]

[1] S. v. 468.

1. **Pāṇā Sutta.**—Just as whatsoever creatures adopt the four postures do so in dependence on the earth, so does a monk develop the seven bojjhaṅgas, dependent on virtue.[1]

[1] S. v. 78.

2. **Pāṇā Sutta.**—Supposing a man were to collect all the grass, sticks, etc., in **Jambudīpa,** and after making sticks of various sizes were to impale on them all the creatures of the ocean, creatures of all sizes, even so a majority of the minute animals would remain free, being too small to be impaled. Even thus widespread is the ruin of things, yet from such widespread ruin will be saved those who have the gift of realizing the Four Noble Truths.[1]

[1] S. v. 441.

Pātapata.—A locality in South India, mentioned in the account of the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvi. 224, 234.

Pātāla Sutta.—The worldlings speak of a bottomless pit (*pātāla*) in the mighty ocean. But the real *pātāla* is painful bodily feeling, which brings about weeping and wailing and lamentation.[1]

[1] S. iv. 206 f.

Pāti Sutta.—Dire are gains, favours and flattery. They tempt even a man, otherwise incorruptible, to lie for the sake of a silver bowl filled with gold dust, or a golden bowl filled with silver dust.[1]

[1] S. ii. 233.

Pātimokkha.—See **Pāṭimokkha.**

Pātubhava Sutta.—Six things, the manifestation of which in this world is rare.[1]

[1] A. iii. 441.

Pāttanallūra.—A fortress in South India, once occupied by **Jagadvijaya.**[1]

[1] Cv. lxxvi. 304, 306; lxxvii. 71.

Pādañjali Jātaka (No. 247).—Brahmadatta, king of Benares, had a son **Pādañjali,** who was an idle loafer. When the king died, the courtiers, headed by the Bodhisatta who was the chaplain, went to test him. At everything the boy sneered with a superior air, whether it were right or wrong; and the Bodhisatta was made king in his stead.

The story was related in reference to **Lāḷudāyī,** who once curled his lip in scorn when the two chief disciples were praised. Lāḷudāyī is identified with Pādañjali.[1]

[1] J. ii. 263 f.

Pādapāvara.—Seven kappas ago there were four kings of this name, previous births of **Sattapaduminiya Thera.**[1]

[1] Ap. i. 254.

Pādapīṭhiya Thera.—An arahant. In the past he made a footstool for the seat of **Sumedha** Buddha.[1]

[1] Ap. ii. 400.

1. **Pādapūjaka Thera.**—An arahant. In the past he scattered seven jasmine-flowers on the feet of **Siddhattha** Buddha. Five kappas ago he was king thirteen times under the name of **Samantagandha (Samantabhadda).**[1] He is probably identical with **Uttiya Thera.**[2]

[1] Ap. i. 141 f. [2] ThagA. i. 125.

2. **Pādapūjaka Thera.**—An arahant. Ninety-one kappas ago he was a kinnara who, seeing **Vipassī** Buddha, gave him sandalwood, *tagara* and other perfumes.[1]

[1] Ap. i. 246.

Pādalola-Brahmadatta.—King of Benares. He loved dancing, and had three houses in which young, middle-aged, and old women danced respectively. One day he passed from one house to the other, and though the dancers put forth all their skill, the king failed to find satisfaction. Realizing that this discontent was the result of his craving, he left the world, developed insight, and became a Pacceka Buddha. His verse is included in the **Khaggavisāna Sutta.**[1]

[1] SN. vs. 61; SNA. i. 113 f.; ApA. i. 158.

Pādiyattha.—A district, the birthplace of **Jotidāsa Thera.**[1] *v.l.* **Pāniyattha.**

[1] ThagA. i. 264.

Pāḍulaka.—A tank built by **Dhātusena.**[1]

[1] Cv. xxxviii. 50.

Pānadhidāyaka Thera.—An arahant. Ninety-one kappas ago he gave a couch (*pānadhi* ?) to a forest-dwelling sage. Seventy-seven kappas ago he was eight times king under the name of **Suyāna.**[1]

[1] Ap. i. 208 f.

Pāniya Jātaka (No. 459).—The story of how six persons became Pacceka Buddhas by feeling remorse for sins committed and by developing supernatural insight. The Jātaka derives its name from the first of these, who was a villager of Kāsi. He went with his friend into the fields, each carrying a flask of water. From time to time they drank, but the first drank out of the other's flask, wishing to save the water in his own. In the evening remorse seized him, and as he stood reflecting on his wickedness he became a Pacceka Buddha.

The Pacceka Buddhas met at **Nandamūlapabbhāra** and together visited the king of Benares who was the Bodhisatta. On hearing their stories he renounced the world, and, in spite of the efforts of his consort to stop him, became an ascetic.

The story was related in reference to five hundred householders of **Sāvatthi** who became monks. They lived in the monastery but indulged in thoughts of sin. The Buddha sent **Ānanda** to summon them, and admonished them saying that no matter how small a sin it was, it must be checked.[1] The queen consort of the story was **Rāhulamātā.**

[1] J. iv. 113 ff.

Pāniyadvāra.—One of the gates of **Pulatthipura** erected by **Parakkamabāhu I.**[1]

[1] Cv. lxxiii. 162.

Pāpa Vagga.—The ninth section of the Dhammapada.

Pāpa Sutta.—The wicked man is he who takes life, steals, etc., and is of malicious heart; more than wicked is he who encourages others in these things. Just so with the good and the more than good.[1]

[1] A. ii. 222 f.

Pāpaka.—A monk who, believing that his name was of ill omen, wished to change it. The Buddha preached to him the **Nāmasiddhi Jātaka** (*q.v.*) to show that a name has no importance.[1]

[1] J. i. 401 f.

1. **Pāpaṇika Sutta.**—The shopkeeper who neglects his duties at early dawn, at midday, and at eventide, does not prosper; nor does the monk who similarly neglects his duties.[1]

[1] A. i. 115.

2. **Pāpaṇika Sutta.**—The shopkeeper who is shrewd, supremely capable, and who inspires confidence, soon attains to greatness and increase of wealth; a monk will in like manner attain to spiritual development.[1]

[1] A. i. 115 f.

Pāpadhamma Sutta.—On the man who is wicked by nature and the one who is more than wicked; also on him who is of goodly nature and the one who is more than goodly.[1]

[1] A. ii. 223.

Pāpanivāriya Thera.—An arahant. In the time of **Piyadassī** Buddha he had cleaned the cloistered walk of the Buddha and shown great exertion in the fulfilment of religious practices. Eleven kappas ago he was a king, named **Aggideva.**[1]

[1] Ap. i. 212 f.

Pāyāgā.—A class of Nāgas.[1] The Commentary explains[2] that they lived in **Pāyāgapaṭiṭṭhāna.**

[1] D. ii. 258. [2] DA. ii. 688.

Pāyāsadāyaka Thera.—An arahant. Ninety-one kappas ago he offered a bronze bowl filled with milk-rice to **Vipassī** Buddha. Forty-one kappas ago he was a king named **Buddha.**[1] He is probably identical with **Vacchapāla Thera.**[2]

[1] Ap. i. 157. [2] ThagA. i. 159 f.

Pāyāsi.—A chieftain (*rājañña*) of **Setavyā,** who lived on a royal domain gifted by **Pasenadi.** He held the view that there was no world other than this, no fruit of actions and no rebirth. But after a discussion with **Kumāra-Kassapa,** who was staying in the **Siṃsapāvana** near by, he was convinced of the error of his views. Thereupon he instituted an almsgiving to all who sought his generosity. The gifts were, however, coarse and unpalatable. A young brahmin named **Uttara,** who came to the almsgiving and was passed over, spoke scornfully of the gifts. Hearing of this, Pāyāsi appointed him to supervise the distribution. After death, Pāyāsi was born among the **Cātummahārājika** gods while Uttara was

born in **Tāvatiṃsa.** **Gavampati** met Pāyāsi in the deva-world, and Pāyāsi instructed him to teach men to give their gifts with thoroughness and with their own hands.[1] Pāyāsi-devaputta was also known as **Serīsaka-devaputta** because he lived in the **Serīsaka-vimāna.** For details see **Serīsaka-devaputta.**

[1] D. ii. 316 ff.; VvA. 297 f., 331 f.

Pāyāsi Vagga.—The sixth chapter of the Vimānavatthu.

Pāyāsi Sutta.—The twenty-third sutta of the Dīgha Nikāya. It contains a discussion on rebirth and karma between **Pāyāsi** and **Kumāra-Kassapa** in the **Siṃsapāvana** at **Setavyā.**[1] The incidents mentioned in the sutta took place, according to Dhammapāla,[2] after the Buddha's death and the erection of thūpas over his relics.

[1] D. ii. 316 ff. [2] VvA. p. 297.

Pāra Sutta.—The Buddha teaches of the further shore (beyond *saṃsāra*) and the path leading thereto.[1]

[1] S. iv. 369.

Pāragaṅgā.—The region beyond the Ganges,[1] to be exiled into which was a great punishment.[2]

[1] *E.g.*, J. ii. 333; vi. 427. [2] *E.g.*, SN. pp. 32, 47.

Pāragā.—A class of devas.[1]

[1] D. ii. 260.

Pāramīmahāsataka.—A Pāli poem of one hundred verses, in twelve sections, dealing with the ten *pāramitā*, written by **Dhammakitti Saṅgharāja.** The poem is based on the Jātaka and the Cariyā Piṭaka.[1]

[1] P.L.C. 242.

Pārājikā.—The first of the two divisions of the Sutta Vibhaṅga of the Vinaya Piṭaka.

Pārājikākaṇḍa.—The first chapter of the Pārājikā.

Pārājikuddesa.—The third of the five divisions of the Pāṭimokkha.

Pārāpata Jātaka.—See **Romaka Jātaka.**

Pārāyana Vagga.—The fifth and last division of the Sutta Nipāta.[1] It consists of sixteen suttas preceded by an introduction of fifty-six *Vatthugāthā*. The Vatthugāthā describe how **Bāvarī** (*q.v.*) first heard of the coming of the Buddha from a devotee and sent sixteen of his pupils to visit the Buddha and find out if his claims to **Enlightenment** were true. A description of the route taken by them is also given. The sixteen suttas give the questions asked by Bāvarī's disciples and the answers given by the Buddha. The Culla Niddesa comments on the sixteen suttas, but makes no mention of the Vatthugāthā. Perhaps, at one time, the **Khaggavisāna Sutta** (*q.v.*) was attached to the Pārāyana Vagga. The Pārāyana Vagga is mentioned in the Aṅguttara Nikāya[2] and in the Saṃyutta Nikāya,[3] which is evidence of its having been one of the oldest collections. The Pārāyanaka-Samiti is among the incidents represented in the **Mahā Thūpa.**[4] It is said[5] that at the end of the discourses contained in the Pārāyaṇa Vagga, fourteen crores of beings realized nibbāna.

Buddhaghosa says[6] that the Pārāyana was so called because it leads to nibbāna (*nibbānasaṅkhātaṃ pāraṃ ayanato Pārāyanā ti laddhavohāraṃ dhammaṃ*).

[1] SN. vs. 976 ff.
[2] A. i. 133, 134; ii. 45; iv. 63.
[3] S. ii. 49.
[4] Mhv. xxx. 84.
[5] *E.g.*, AA. i. 57.
[6] AA. ii. 717.

Pārāyana Sutta.—The Buddha teaches the goal (*pārāyana*) and the path leading thereto.[1]

[1] S. iv. 373.

Pārāyanikabrāhmaṇā.—The name given to the sixteen disciples of **Bāvarī** (*q.v.*). Each of them had one thousand followers. At the end of the suttas contained in the **Pārāyana Vagga,** they all expressed their desire to join the Order, and the Buddha ordained them by the "*ehi-bhikkhu-pabbajjā.*"[1]

[1] Sp. i. 241.

Pārāpara.—The name of a family. See **Pārāpariya.**

Pārāpariya Thera.—An arahant. He was the son of a very eminent brahmin of **Sāvatthi,** and was so called because the name of his family was **Pārāpara.** One day he went to **Jetavana** to hear the Buddha preach, and the Buddha, seeing him, preached the **Indriyabhāvanā Sutta.**[1] After

[1] This probably refers to M. iii. 298 ff., which deals with the views of the brahmin teacher **Pārāsariya,** and then gives the method of developing the indriyas as taught in the Ariyan Vinaya. The sutta, however, was preached at **Kajaṅgalā** and *not* at Sāvatthi, the questioners being **Uttara,** a pupil of Pārāsariya, and **Ānanda.** See *Brethren* 295, n. 1.

learning the sutta, Pārāpariya pondered on its meaning and won arahantship.[2] The Theragāthā[3] contains a number of verses spoken by Pārāpariya after the Buddha's parinibbāna and immediately before his own death.

[2] Thag. vs. 726 ff.; ThagA. ii. 17 f. [3] vs. 920-48; ThagA. ii. 74 ff.

Pārāsara.—The name of a family. See **Pārāsariya.**

1. **Pārāsariya Thera.**—A brahmin of **Rājagaha,** expert in the three Vedas. He belonged to the family of **Pārāsara,** hence his name. He was a teacher of many brahmins up to the time of his witnessing the miracles attending the Buddha's visit to Rājagaha. Thereupon he joined the Order and shortly after became an arahant.

In the time of **Piyadassi** Buddha he was a hunter, and while hunting in the forest, he saw the Buddha in meditation, and erected a hut over him, covering it with lilies. For seven days he renewed the supply of flowers. On the seventh day a large concourse of humans and devas assembled to hear the Buddha preach. The hunter listened to the sermon, and was born after death in the deva-world.[1] He is probably identical with **Padumakūṭāgāriya** of the Apadāna.[2] *v.l.* **Pārāpariya.**

[1] Thag. vs. 116; ThagA. i. 229 ff. [2] Ap. i. 326 ff.

2. **Pārāsariya.**—A brahmin teacher mentioned in the **Indriyabhāvanā Sutta.** He is said, by his pupil **Uttara,** to have taught that those who have developed their *indriyas* could neither see forms with their eyes nor hear sounds with their ears.[1] He is perhaps identical with **Pārāpariya Thera.**

[1] M. iii. 298.

3. **Pārāsariya.**—A brahmin teacher of **Takkasilā,** mentioned in the **Cūlānandiya Jātaka.**[1]

[1] J. vi. 202.

4. **Pārāsariya.**—The Bodhisatta born as a teacher of **Takkasilā.**[1] His family name was Pārāsariya.[2] For details see the **Dhonasākha Jātaka.**

[1] J. iii. 160. [2] *Ibid.*, 161.

Pārikā, Pārī.—A hunter's daughter, wife of **Dukūlaka** and mother of **Suvaṇṇasāma** (the Bodhisatta).

For details see the **Sāma Jātaka.** Pārikā was a former birth of **Bhaddā Kāpilānī.**[1]

[1] J. vi. 95; Mil. 123.

Pāricchattaka.—A tree in **Tāvatiṃsa,** which grew in the **Nandanavana** as the result of the *Koviḷāra*-tree planted by **Magha** outside the **Sudhammāsālā.** It is one hundred leagues in circumference and at its foot is the **Paṇḍukambalasilāsana.**[1] The **Cittapāṭali** in the **Asura** world corresponds to the Pāricchattaka in Tāvatiṃsa, but the flowers are different.[2] The colour of the flowers is visible fifty leagues away, while their perfume travels one hundred leagues. The devas eagerly watch each stage of development of leaf and flower, and each stage is marked by great rejoicings.[3] When the flowers are fully open they shine like the morning sun. They are never plucked; a wind arises and sweeps away the faded flowers and scatters fresh ones on the seats of **Sakka** and the other gods of Tāvatiṃsa. The bodies of the devas are completely covered with the sweetly scented pollen, making them resemble golden caskets. The ceremony of playing with the flowers lasts four months.[4] The Pāricchattaka is one of the seven trees which last throughout the kappa.[5]

The Pāricchattaka is generally described as a Kovilāra.[6] It is also called the Pārijāta, the Sanskrit name being Pāriyātra.[7]

[1] DhA. i. 273.
[2] *Ibid.*, 280; SNA. 485
[3] A. iv. 117 f.
[4] AA. ii. 730 f.
[5] AA. i. 264.
[6] *E.g.*, VvA. 174.
[7] *E.g.*, Dvy. 184, 195, 219.

Pāricchattaka Vagga.—The third chapter of the Vimāna Vatthu.

Pāricchattaka-Vimāna Vatthu.—Once a pious follower of the Buddha, living at **Sāvatthi,** invited the Buddha to a meal and showed him great honour. A woman who had gone to **Andhavana** to gather firewood picked some asoka-flowers on the way, and, passing the Buddha, gave them to him and worshipped him. She was born after death in **Tāvatiṃsa** and questioned by **Moggallāna.**[1]

[1] Vv. iii. 10; VvA. 172 ff.

Pāricchattaka Sutta.—Just as the devas in **Tāvatiṃsa** rejoice on seeing the **Pāricchattaka** tree gradually growing and putting forth flowers, and hold celebrations at each stage, so do they rejoice when the householder leaves the world and joins the Order, finally attaining to nibbāna. His fame spreads from world to world, even up to the Brahma-world.[1]

The sutta was evidently also known as the **Pāricchattakopama.**[2]

[1] A. iv. 117 ff.
[2] *E.g.*, AA. i. 32; MA. i. 14.

Pārileyya, Pārileyyaka.—A town (*nagara*) near **Kosambī.** When the Buddha found that he could not persuade the **Kosambī** monks to refrain from quarrelling, he left Kosambī alone and unattended, and passing

through **Bālakaloṇakāragāma** and **Pācīnavaṃsadāya,** went to Pārileyyaka, where he stayed at the foot of **Bhaddasāla** in the **Rakkhitavanasaṇḍa.** There a certain elephant who, finding communal life distasteful, had left his herd, waited on the Buddha, ministering to all his needs. From **Pārileyyaka** the Buddha went on to **Sāvatthi.**[1] This was in the tenth year after the Enlightenment.[2] The Commentaries[3] say that the elephant's name was Pārileyya, and describe in vivid detail the perfect manner in which he looked after the Buddha, omitting nothing, even to the extent of finding hot water for his bath. There was also there a monkey who offered the Buddha a honeycomb. Soon after, the monkey fell on a tree-stump and died and was born in **Tāvatiṃsa.** Later, when **Ānanda** came with five hundred others to invite the Buddha to return to Sāvatthi, Pārileyyaka provided them all with food. He died of a broken heart when the Buddha left the forest, and was born in Tāvatiṃsa in a golden palace, thirty leagues high, where he came to be known as **Pārileyyaka-devaputta.**

This elephant is identified with the elephant of the **Bhisa Jātaka.**[4]

[1] Vin. i. 352 f.; S. iii. 95; Ud. iv. 5; J. iii. 489; M. i. 320.

[2] BuA., p. 3.

[3] *E.g.*, DhA. i. 48 ff.; iv. 26 ff. UdA. 250 f.; see Thomas, *op. cit.*, 117 n.

[4] J. iv. 314.

Pārileyyaka Sutta.—When the Buddha was staying in a forest near **Pārileyya,** some monks asked **Ānanda** to take them to him. This he did, and the Buddha, reading the thoughts of certain monks, preached a sermon on the destruction of the *āsavas* by the full realization of impermanence and the absence of any self.[1]

[1] S. iii. 95 ff.

Pārivāsika Khandha.—The second section of the Culla Vagga of the Vinaya Piṭaka.

Pārupaṇā.—The name given to one of the two parties of disputants in a controversy which arose in Burma in the eighteenth century, regarding the manner in which the robe should be draped by Buddhist monks. The Pārupaṇas held that both shoulders should be covered, while their opponents, the **Ekaṃsikas,** maintained that it was sufficient to drape one shoulder.[1]

[1] For a fairly full account of the controversy, see Sās. pp. 117 ff.

Pāla.—See **Cullapāla, Mahāpāla,** and **Cakkhupāla.**

Pālikapāsāda.—A building erected by **Kassapa V.**[1]

[1] Cv. lii. 66; see also Cv. *Trs.* i. 168, n. 8.

1. **Pālita (Pālika).**—Nephew of **Cakkhupāla.** When **Cullapāla,** brother of Cakkhupāla, heard of the latter's blindness, he sent Pālita to fetch him, and, in order to protect him from danger on the way, had him ordained before he set forth. While returning with Cakkhupāla, Pālita heard the song of a woman collecting firewood, and, making some excuse, left Cakkhupāla and had intimacy with her. When Cakkhupāla heard what had happened, he refused to go any further with him.[1]

[1] ThagA. i. 197 f.

2. **Pālita.**—A rājakumāra of **Sumaṅgala** city. He and his friend, **Sabbadassī,** son of the chaplain, visited the Buddha **Piyadassī** and entertained him for seven days, after which they entered the Order, becoming arahants in due time. Later, they became the chief disciples of Piyadassī Buddha.[1]

[1] Bu. xiv. 20; BuA. 176; J. i. 39.

3. **Pālita.**—The constant attendant of **Maṅgala** Buddha.[1]

[1] Bu. vi. 23; J. i. 34.

4. **Pālita.**—A Nāga-king in the time of **Padumuttara Buddha,** a previous birth of **Rāhula** (*q.v.*).[1]

[1] SA. iii. 26; MA. ii. 722, 1023; but see SNA. i. 341, where he is called **Saṅkha.** At AA. i. 143 his name is given as **Paṭhavindhara.**

Pālimuttaka-Vinayavinicchaya.—See **Vinayavinicchaya.**

Pāli.—See **Mahapālī** and **Suvaṇṇapālī.**

Pāvā.—A city of the **Mallas** which the Buddha visited during his last journey, going there from **Bhogagāma** and stopping at Cunda's mango-grove.

Cunda lived in Pāvā and invited the Buddha to a meal, which proved to be his last.[1] From Pāvā the Buddha journeyed on to **Kusinārā,** crossing the **Kakkuṭṭhā** on the way.[2] According to the **Saṅgīti Sutta,**[3] at the time the Buddha was staying at Pāvā, the Mallas had just com-

[1] It was on this occasion that the **Cunda Sutta** (1) was preached (SNA. i. 159).

[2] D. ii. 126 ff.; Ud. viii. 5; the road from Pāvā to Kusinārā is mentioned several times in the books—*e.g.*, Vin. ii. 284; D. ii. 162.

[3] *q.v.*

pleted their new Mote-hall, **Ubbhaṭaka,** and, at their invitation, the Buddha consecrated it by first occupying it and then preaching in it. After the Buddha had finished speaking, **Sāriputta** recited the Saṅgīti Sutta to the assembled monks.

Pāvā was also a centre of the **Nigaṇṭhas** and, at the time mentioned above, **Nigaṇṭha Nāthaputta** had just died at Pāvā and his followers were divided by bitter wrangles.[4] **Cunda Samaṇuddesa** was spending his rainy season at Pāvā, and he reported to the Buddha, who was at **Sāmagāma,** news of the Nigaṇṭhas' quarrels.[5]

The distance from Pāvā to Kusināra was three gāvutas. It is said[6] that on the way between these two places, the Buddha had to stop at twenty-five resting-places, so faint and weary was he.

Mention is made in the Udāna[7] of the Buddha having stayed at the **Ajakapālaka-cetiya** (*q.v.*) in Pāvā. This may have been during a previous visit.

After the Buddha's death, the Mallas of Pāvā claimed a share in his relics. **Doṇa** satisfied their claim, and a thūpa was erected in Pāvā over their share of the relics.[8]

The inhabitants of Pāvā are called **Pāveyyakā** (*q.v.*). Pāvā was the birthplace of **Khaṇḍasumana** (*q.v.*).

[4] D. iii. 210.
[5] *Ibid.*, 117 f.; M. ii. 243 f.
[6] UdA. 403.
[7] i. 7.
[8] D. ii. 167; Bu. xxviii. 3.

1. **Pāvārika, Pāvāriya.**—A king. When **Pañcapāpā** (*q.v.*) was sent down the river by her husband **Baka,** Pāvāriya rescued her and took her as his wife. Baka, hearing of this, threatened war, and it was arranged by the ministers of the two kings that Pañcapāpā should live as the wife of them both, spending one week in the house of each.[1]

[1] J. v. 443 f.

2. **Pāvārika.**—A seṭṭhi of **Kosambī,** friend of **Ghosita** and **Kukkuṭa.** When these three went to Sāvatthi to invite the Buddha to Kosambī, they erected three monasteries to accommodate the Buddha and his monks. The one built by Pāvārika was in his Mango-grove (*ambavana*) and is referred to as **Pāvārikārāma** and **Pāvārikambavana.**[1]

[1] DA i. 319; AA. i. 234 f.; MA. i. 541; DhA. i. 203 ff.

3. **Pāvārika.**—See **Dussapāvārika.**

1. **Pāvārikambavana.**—The Mango-grove of **Pāvārika** (*q.v.*) of **Kosambī.**

2. **Pāvārikambavana.**—A Mango-grove at **Nālandā** where the Buddha stayed when on a visit there.[1] It was there that he preached the **Kevaṭṭa Sutta**, the **Sampasādaniya Sutta** and the **Upāli Sutta.** Among those who visited the Buddha there are mentioned **Kevaḍḍha, Upāligahapati** and **Asibandhakaputta.**[2]

The grove belonged to a seṭṭhi named **Pāvārika,** who is distinguished from the seṭṭhi of the same name at Kosambī by being described as **Dussapāvārika.**[3] (? **Pāvārika** the milliner, *q.v.*).

[1] *E.g.*, D. ii. 81.
[2] For details see *s.v.*
[3] *E.g.*, DA. ii. 873; MA. i. 540; SA. iii. 169.

Pāvārikārāma.—See **Pāvārika** (2).

Pāveyyaka.—An elephant. See **Baddheraka.**

Pāveyyaka Sutta.—See **Timsamatta Sutta.**

Pāveyyakā.—The name given to the inhabitants of Pāvā—*e.g.*, Pāveyyakā Mallā.[1] Pāvā was evidently a centre of Buddhist activity even during the lifetime of the Buddha, and mention is made of Pāveyyaka monks in the Vinaya.[2] During the time of the **Vajjiputta** heresy, it was the Pāveyyakā who upheld the true doctrine, their leaders being **Revata, Sambhūta-Sāṇavāsī, Yasa Kākaṇḍakaputta** and **Sumana.**[3] In this connection the Pāveyyakā are also described as "**Pacchimikā**" in opposition to the Vajjiputtakas who are called "**Pācīnakā.**" It is explained[4] that the Pāveyyakā were called "Pacchimikā" because they lived to the west.[5]

The Burmese MSS. seem to spell Pāveyyakā as Pāṭheyyakā.

[1] *E.g.*, D. ii. 165.
[2] *E.g.*, Vin. i. 253.
[3] *Ibid.*, ii. 301 ff.; Mhv. iv. 17 ff.
[4] *E.g.*, MṬ. 166.
[5] West of Kosala, according to Buddhaghosa, on Mahāvagga (vii. 1.).

Pāsa.—A locality in South India, captured by **Laṅkāpura.**[1]

[1] Cv. lxxvi. 236.

1. **Pāsa Sutta.**—Preached at the Migadāya in **Isipatana.** The Buddha tells the monks that he realized supreme emancipation by means of *yonisomanasikāra*, and asserts that he is free from Māra's snares.[1]

[1] S. i. 105.

2. **Pāsa Sutta.**—Preached at **Isipatana.** The Buddha declares that he is free from all snares, both celestial and human, and admonishes the

monks to wander about for the good of the many. He himself was going to **Senānigama** in **Uruvelā** to preach.[1]

[1] S. i. 106.

Pāsarāsi Sutta.—Another name for the **Ariyapariyesanā Sutta** (*q.v.*).[1]

[1] See also MA. ii. 740.

Pāsāṇa Sutta.—Once when the Buddha was in **Gijjhakūṭa** on a dark and rainy night, **Māra** sent many rocks crashing down in order to frighten him, but the Buddha was quite calm.[1]

[1] S. i. 109.

Pāsāṇaka-cetiya.—A shrine near **Rājagaha,** where the disciples of **Bāvarī** met and questioned the Buddha.[1] The Buddha went there from **Sāvatthi,** knowing it to be the best place in which to meet them. Bāvarī's disciples followed him thither. The cetiya was originally a shrine dedicated to some divinity (*devaṭṭhāna*) and built on a great rock, hence its name. Later, it was converted into a vihāra for the Buddha, being within easy reach of the town. **Sakka** built there a great hall (*maṇḍapa*) for the Buddha.[2] This hall was evidently behind the cetiya (*piṭṭhi-pāsāṇe*).[3]

[1] SN. vs. 1013. [2] SNA. 583, 584. [3] AA. i. 184.

Pāsāṇachātaka.—See **Akkhakkhāyika.**

Pāsāṇagāmavāpī.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 36.

Pāsāṇatittha.—A ford across the **Kadambanadī.** From this ford the sīmā of the Mahāvihāra started, returning to the same spot. In Pāsāṇatittha was the **Kuḍḍavāṭakapāsāṇa.**[1]

[1] Mbv. 134, 135.

Pāsāṇadīpa.—A vihāra in **Rohaṇa,** built by **Mahādāṭhika-Mahānāga,** who gave to it a tract of land spreading for half a league round in honour of a sāmaṇera who lived there and had given the king a draught of water.[1] **Sīlādāṭha** heard the Elder of this vihāra preach the sacred texts, and, very pleased with him, built for him the **Rohaṇa-vihāra.**[2]

[1] Mhv. xxxiv. 91. [2] Cv. xlv. 53.

Pāsāṇapabbata.—A hill near **Anurādhapura,** to the north of the Nīcasusāna, laid out by **Paṇḍukābhaya.**[1]

[1] Mhv. x. 35.

Pāsāṇalekha Sutta.—Three kinds of persons: like carvings on rock, on the ground and on water. The first is easily angered and his anger lasts long; that of the second does not last long; the third is easily reconciled.[1]

[1] A. i. 283.

Pāsāṇasinna.—A locality in Ceylon where **Dhātusena** built the **Dhātusenapabbata-vihāra.**[1]

[1] Cv. xxxviii. 47.

Pāsādakampana Vagga.—The second chapter of the Iddhipāda Saṃyutta.[1] It derives its name from the **Pāsādakampana** (or **Moggallāna**) **Sutta** (*q.v.*).

[1] S. v. 263 ff.

Pāsādakampana Sutta.—The Theragāthā Commentary[1] says that the incident of **Moggallāna** rocking the **Migāramātupāsāda** with his thumb, at the command of the Buddha, in order to frighten some novices who indulged in worldly talk—is recounted in the **Pāsādākampana Sutta.** This incident is recounted in the **Moggallāna Sutta** of the Saṃyutta Nikāya.[2] It is also related in the Sutta Nipāta Commentary,[3] as an introduction to the **Uṭṭhāna Sutta.**

[1] ThagA. ii. 184. [2] S. v. 269 f. [3] SNA. i. 336 f.

Pāsādabahula.—A brahmin of **Sāvatthi** who was so delighted with the preaching of the Buddha that he gave meals regularly at his house to sixteen monks, always addressing them as "Arahant." This displeased both the Arahants and the non-Arahants, and they ceased going there. When the Buddha heard of it, he admonished the monks.[1]

[1] DhA. iv. 138 f.

Pāsādika Sutta.—The twenty-ninth sutta of the Dīgha Nikāya. **Cunda Samaṇuddesa,** who had been spending the rainy season at **Pāvā,** returns and reports to **Ānanda** the death of **Nigaṇṭha Nātaputta** and the consequent wrangling which had broken out among the **Nigaṇṭhas.** Together they visit the Buddha at **Sāmagāma** and tell him of it. He replies that this is to be expected from the character of Nātaputta and from the doctrine which he taught. The Buddha then proceeds to give in detail the qualities of the perfect teacher and the perfect teaching. The Tathāgata is such a teacher and the Dhamma such a teaching.[1]

In the Pāsādika Sutta the threefold training is called *brahmacariyā.*[2]

[1] D. iii. 117-41. [2] DA. i. 179; MA. i. 275.

1. **Piṅgala.**—See **Mahā-Piṅgala.**

2. **Piṅgala.**—A cow-killing huntsman, a former birth of **Alāta.**[1]

[1] J. vi. 227.

3. **Piṅgala.**—King of **Suraṭṭha,** contemporary of **Dhammāsoka,** whose adviser he was. One day, as Piṅgala was returning from Dhammāsoka's court, the peta **Nandaka,** father of **Uttarā,** revealed himself and instructed him to follow the Buddha's teaching.[1]

[1] Pv. iv. 3; PvA. 244 ff.

4. **Piṅgala.**—A race of elephants,[1] each having the strength of one hundred thousand men.[2]

[1] MA. i. 262; VibhA. 397; UdA. 403; AA. ii. 822. [2] BuA. 37.

Piṅgalakoccha.—A brahmin of **Sāvatthi.** He visited the Buddha at **Jetavana** and the Buddha preached to him the **Cūla-Sāropama Sutta,** at the end of which he declared himself the Buddha's follower.[1] Buddhaghosa says[2] that the man's name was **Koccha,** and that he was called Piṅgala because he was tawny (*piṅgaladhātuko*).

[1] M. i. 198 ff. [2] MA. i. 422.

Piṅgala-Buddharakkhita.—A monk of Ceylon, incumbent of the **Ambariya-vihāra.** The upāsaka of **Uttara-**(or **Antara-**)**vaḍḍhamānaka** took the precepts from him and was soon after seized by a snake. The upāsaka made up his mind not to break the precepts, and the snake set him free.[1] Piṅgala-Buddharakkhita's monastery was near **Uttaragāma (Uttaravaḍḍhamāna** ?) and there were one hundred houses in the village, all of which he visited, and there was not one single house at the door of which he had not developed *samāpatti.*[2]

[1] MA. i. 165; SA. ii. 113; DhSA. 103, etc. [2] MA. ii. 978.

Piṅgalā.—A slave who, having made an assignation with her lover, as soon as her work was finished, waited outside her master's house, expecting his arrival. At the end of the middle watch, she gave up waiting and slept peacefully. This is one of the incidents mentioned in the **Sīlavīmaṃsa Jātaka.**[1]

[1] J. iii. 101.

1. **Piṅgiya.**—Chaplain to Brahmadatta, king of Benares. He was a former birth of **Devadatta.**[1] His story is given in the **Dhonasākha Jātaka** (*q.v.*).

[1] J. iii. 161.

2. **Piṅgiya.**—Called **Piṅgiya-māṇava,** nephew and pupil of **Bāvarī.** At the time that he visited the Buddha with the other disciples he was 120 years old and very feeble. At the end of his discussion with the Buddha, as recorded in the **Piṅgiya Sutta,**[1] because of his feebleness, he failed to reach any attainment. Thereupon he praised the Buddha and begged of him to go on. The Buddha preached to him further, and he became an anāgamī, failing, however, to attain arahantship because his mind wandered to his maternal uncle, Bāvarī. His one thousand pupils, however, became arahants. Later, with the Buddha's leave, he visited Bāvarī and told him the glad tidings, describing the Buddha's glory.[2] At the end of his statement, the Buddha, seeing that the minds of both of them were mature, sent forth a ray of light from Sāvatthi and, appearing before them, preached to them. Thereupon Bāvarī became an anāgamī and Piṅgiya an arahant.[3]

Piṅgiya was called **māṇava,** even at the age of 120.[4]

[1] SN. vs. 1120-23.
[2] *Ibid.*, 1131-45.
[3] SNA. ii. 603 ff.
[4] *Ibid.*, 413.

3. **Piṅgiya.**—One of the seven anāgamīns born in the **Avihā-world,** in the company of **Ghaṭīkārā.**[1] He is described as a *bhikkhū*, and is therefore probably identical with **Piṅgiya** (2). The story of the latter having attained arahantship must, in that case, have been a later legend. It is also possible that Piṅgiya is a variant reading for **Piṅgiyānī** (*q.v.*).

[1] S. i. 35, 60.

4. **Piṅgiya.**—A dog, mentioned in the **Pūtimaṃsa Jātaka.**[1]

[1] J. iii. 535.

1. **Piṅgiyānī.**—A brahmin of **Vesāli.** The Aṅguttara Nikāya records a conversation between him and **Kāraṇapāli.** The latter meets Piṅgiyānī and, on learning that he was returning from a visit to the Buddha, asks him about the Buddha's wisdom. Piṅgiyānī utters the Buddha's praises with a wealth of simile and metaphor. Kāraṇapāli is impressed, and declares himself the Buddha's follower.[1] On another occasion, Piṅgiyānī is present when five hundred **Licchavis** come to pay honour to the Buddha at the **Kūṭāgārasālā.** The sight of the Buddha, sitting in their midst, outshining them all, inspires Piṅgiyānī and he bursts into song. The Licchavis give him five hundred upper garments, all of which he presents to the Buddha.[2]

[1] A. iii. 236 ff.
[2] *Ibid.*, 239 f.

Buddhaghosa says[3] that Piṅgiyānī was an anāgāmī. He went daily to the Buddha, with flowers and perfumes. See also **Piṅgiya** (3).

[3] AA. ii. 636.

2. **Piṅgiyānī.**—Wife of **Brahmadatta.** One day when opening her window she saw a royal groom, with whom she fell in love, and when the king fell asleep, she climbed down through the window, lay with the groom, and climbed back again, after which she perfumed herself and lay down beside the king. The king eventually discovered her misdemeanour and proclaimed it to his ministers, depriving her of her royal rank.

The story is one of those related by **Kuṇāla,** who is identified with Brahmadatta.[1] It is perhaps this story which is referred to as the **Culla-Kuṇāla Jātaka** (*q.v.*).

[1] J. v. 444.

Piṅgiyānī Sutta.—The story of the brahmin **Piṅgiyānī** (*q.v.*) uttering the Buddha's praises before the **Licchavīs.** When Piṅgiyānī ended his song of praise, the Buddha told the Licchavīs of the five kinds of rare treasures: the Tathāgata, one who can teach the Dhammavinaya, one who recognises the Dhamma, one who follows the Dhamma, and one who is grateful.[1]

[1] A. iii. 239 ff.

Piṅguttara.—A lad of **Mithilā** who studied in **Takkasilā** and was given in marriage his teacher's beautiful daughter. But he was unlucky and intensely disliked his wife, avoiding her whenever possible. On the way to Mithilā, when his wife climbed up a fig-tree in order to assuage her hunger, he put thorns round the tree and left her there. King **Videha** of Mithilā rescued her and married her, naming her **Udumbarā.** Some time later she saw Piṅguttara mending the road, and smiled at her own good fortune. The king was ready to kill her out of jealousy, but **Mahosadha** saved her life.[1]

[1] J. vi. 347 f.

Piṭakattayalakkhaṇa.—A treatise ascribed by the **Pārupaṇas** to **Buddhaghosa.**[1]

[1] P.L.C. 189; Bode, *op. cit.*, 75.

Piṭṭhigāma.—A monastery built in **Kārapiṭṭhi** by **Moggallāna III.**[1]

[1] Cv. xliv. 50.

Piṇḍa Sutta.—Once the Buddha was at **Pañcasālā** when the day came for all young people to send gifts to each other. The Buddha went to the village for alms, but the villagers, influenced by **Māra,** gave him nothing, and he returned with his empty bowl. Māra tried to influence the Buddha to go a second time, but this he refused to do.[1] The Commentary says[2] that Māra did not want the Buddha to accept the gifts of the maidens and to preach to them, because then they would pass beyond his evil influence.

[1] S. i. 113; the incident is also found at DhA. iii., p. 257 f. [2] SA. i. 141.

Piṇḍapātadāyaka-Tissa.—One of the four names given to **Vanavāsī-Tissa** (that being the last), because, when he came to **Sāvatthi,** the citizens vied with one another to do him honour, and in two days he was given one thousand bowls of alms and one thousand garments, all of which he gave to the Order. This was due to his having given in a previous birth a piece of cloth to an Elder.[1]

[1] DhA. ii. 88.

Piṇḍapātapārisuddha Sutta.—Preached at **Veḷuvana** in **Rājagaha. Sāriputta** visits the Buddha and tells him that most of his time is spent aloof. The Buddha praises him and says that all monks should practise constant review and self-questioning when they go begging for alms, and should rid themselves of the evils they have and develop those virtues they already possess.[1]

[1] M. iii. 293 ff.

Piṇḍapātika Thera.—An arahant. Ninety-two kappas ago he was in the **Tusita**-world in the time of **Tissa** Buddha and, leaving there, he gave alms to the Buddha.[1]

[1] Ap. i. 285.

Piṇḍapātika-Tissa.—An Elder of the kingdom of **Devaputta.** He is mentioned in a list of arahants, who, having become arahants by the development of *ānāpāṇasati*, could limit the term of their lives.[1]

[1] Vsm. 292.

Piṇḍapātiya-Tissa.—A monk resident in **Ambariya-vihāra.**[1] For his story see **Dārubhaṇḍaka-Mahātissa.**

[1] AA. i. 276 f.

Piṇḍasakuṇiya Sutta.—The story of a fowler of **Rājagaha,** born as a peta.[1]

[1] S. ii. 256.

Piṇḍika Sutta.—The five kinds of persons who eat only out of one bowl.[1]

A. iii. 220.

Piṇḍola.—A Pacceka Buddha, given in a nominal list.[1]

[1] M. iii. 69; ApA. i. 106.

Piṇḍola Sutta.—The Buddha explains to some monks at the **Ghositārāma** that **Piṇḍola-Bhāradvāja** had realized truth through having cultivated three controlling faculties: mindfulness, concentration, and insight. These accomplish the destruction of birth, old age, and death.[1]

[1] S. v. 224 f.

Piṇḍola-Bhāradvāja.—The son of the chaplain of King **Udena** of **Kosambī.** He belonged to the **Bhāradvāja-gotta.** He learnt the Vedas and became a successful teacher, but, finding his work distasteful, he went to **Rājagaha.** There he saw the gifts and favours bestowed on the Buddha's disciples and joined the Order. He was very greedy, and went about with a large bowl made of dried gourd, which he kept under his bed at night and which made a scraping sound when touched; but the Buddha refused to allow him a bag for it until it should be worn down by constant contact. Later he followed the Buddha's advice, conquered his intemperance in diet, and became an arahant. He then announced before the Buddha his readiness to answer the questions of any doubting monks, thus uttering his "lion's roar." The Buddha declared him chief of the "lion-roarers."[1] The Udāna[2] contains the praise uttered by him of the Buddha, because of his perfected self-mastery.

Piṇḍola was in the habit of taking his siesta in Udena's park at Kosambī. (He had been king in a former birth and had spent many days in that park.) One day Udena's women, who had come to the park with him, left him asleep and crowded round Piṇḍola to hear him preach. Udena, noticing their absence, went in search of them, and, in his anger, ordered a nest of red ants to be put on Piṇḍola's body. But Piṇḍola vanished and returned to Sāvatthi, where the Buddha related the **Mahānāga Jātaka**[3] and also the **Guhaṭṭhaka Sutta.**[4] Later,[5] we find Udena consulting him at the same spot and following his advice regarding

[1] A. i. 23; AA. i. 112 f.; ThagA. i. 245 f.; UdA. 252; SA. iii. 26.

[2] iv. 6.

[3] J. iv. 375 ff.; SA. iii. 26 says that when the king went to fetch the red ants from an asoka-tree, the ants fell on him and started to sting him. The women, under pretence of helping him, picked up the ants that fell from him and replaced them on his body, because they were angry at his rudeness to Piṇḍola.

[4] SNA. ii. 514 f.

[5] S. iv. 110 f.; SA. iii. 26.

the control of the senses. In the Vinaya[6] we find the Buddha rebuking Piṇḍola for performing a cheap miracle. The seṭṭhi of Rājagaha had placed a sandal-wood bowl on a high pole and challenged any holy person to bring it down. Piṇḍola heard of this and, at **Moggallāna's** suggestion, rose in the air by magic power and brought it down. The Buddha blamed him for using his great gifts for an unworthy end. The bowl was given to the monks to be ground into sandal-paste.

In the time of **Padumuttara** Buddha, Piṇḍola had been a lion in **Himavā**. The Buddha visited the lion in his cave, who waited on him for seven days, paying him great honour. Later, the lion died and was reborn in **Haṃsavatī**, where he heard the Buddha preach and declare one of his disciples chief of the "lion-roarers." Eight kappas ago he was a king named **Paduma**.[7]

The Theragāthā contains two verses[8] of Piṇḍola, uttered by him to a former friend, to convince him that he was no longer greedy and self-seeking. The Milindapañha[9] contains two other verses not traced elsewhere.

Dhammapāla says[10] that Piṇḍola was so called because he entered the Order from love of food (*piṇḍaṃ ulamāno pariyesamāno pabbajito ti, Piṇḍolo.*)

[6] Vin. ii. 110 f.; the story is given in greater detail at DhA. iii. 201 ff.; see also J. iv. 263.

[7] AA. i. 111 f.; Ap. i. 50 f.; ThagA. i. 244 f.; the last seems to identify him with Piyālaphaladāyaka of the Apadāna (ii. 444).

[8] vs. 123-4.

[9] pp. 398, 404.

[10] UdA. 252; see also SA. iii. 26.

Piṇḍolya Sutta.—The Buddha retires for his siesta to the **Mahāvana**, near **Kapilavatthu**, and the thought occurs to him that he should admonish the monks and look after them tenderly as some of them had only lately joined the Order. **Sahampatī** appears before him and confirms his intention. The Buddha thereupon goes to the **Nigrodhārāma**, makes the monks come to him in ones and twos, and talks to them. The life of a recluse is the meanest of callings—to be called a "scrap-gatherer." It is entered on by householders solely as a means of escaping from woe. The man who leaves the world and who yet does not fulfil the life of a recluse, is like a faggot from a funeral pyre, burnt at both ends and smeared with filth. Therefore should the monks shun thoughts of lust, ill-will and hurt, and practise the four *satipaṭṭhānas*. Thus will they obtain release.[1]

[1] S. iii. 91 ff.

Piṇḍāla.—See **Vaṭṭagāmaṇi.**

Pippali-māṇava.—See **Pipphali-māṇava.**

Pipphaligūhā.—A cave near **Rājagaha,** evidently a favourite haunt of **Mahā Kassapa.** Once when he lay there grievously ill, the Buddha visited him and cheered him by talking to him of the seven *bojjhaṅgas.*[1] On another occasion, Mahā Kassapa spent several days there in a trance, and when, at the end of that period, he entered Rājagaha for alms, **Sakka,** with **Sujātā,** waited for him in the guise of a weaver, and his wife gave him a meal. When Kassapa discovered this, he asked Sakka not to do such a thing again; but the Buddha heard Sakka's song of triumph when his meal was accepted and praised him for his gift.[2] On another occasion, when Kassapa was in the Pipphaliguhā, he had two novices waiting on him. One was lazy and a liar and took the credit for the work, all of which was done by the other. Kassapa admonished him, and he then set fire to the Elder's hut and ran away.[3] One day, as Kassapa sat in the Pipphaliguhā, he tried to contemplate the rising and falling of living beings, but the Buddha discouraged him, saying that such a task was beyond his abilities.[4] The goddess **Lājā** (*q.v.*), who had been born in **Tāvatiṃsa** as a reward for a meal which she once gave to Kassapa, attempted to sweep his cell in the Pipphaliguhā and to look after it, but Kassapa rejected her services.[5]

[1] S. v. 79.
[2] Ud. iii. 7; UdA. 195 f.; DhA. i. 427 f.; see also Ud. i. 6.
[3] DhA. ii. 19 f.
[4] *Ibid.*, i. 258 f.
[5] *Ibid.*, iii. 6 ff.

Pipphalī-māṇava, Pipphalī-kumāra, Pipphalī-brāhmaṇa.—The name of **Mahā Kassapa** in a previous birth. The correct form is probably **Pippali-māṇava.**

Pipphali-vihāra.—A monastery in **Soṇagiripāda** in Ceylon. It was the residence of a monk named **Soṇa**[1] (*q.v.*). *v.l.* **Sabbagiri-vihāra.**

[1] VibhA. 439.

Piya Vagga.—The sixteenth chapter of the Dhammapada.

1. **Piya Sutta.**—A monk who is virtuous, learned, lovely in speech, who cultivates the four jhānas and possesses emancipation in mind and through insight—such a monk is pious and pleasing in *brahmacariyā.*[1]

[1] A. iii. 262.

2. **Piya Sutta.**—**Pasenadi** visits the Buddha and tells him of certain thoughts which had arisen in his mind regarding self. Those whose

conduct in deed, word, and thought is evil, for them the self is a hateful enemy, because that which one enemy would do to another, that they do to the self. For those whose conduct is virtuous, the self is a dear friend. The Buddha approves of the king's exposition.[1]

[1] S. i. 71 f.

3. **Piya Sutta.**—On seven qualities which make a monk beloved of his fellows.[1]

[1] A. iv. 1 f.

4. **Piya Sutta.**—Seven other similar qualities.[1]

[1] A. iv. 2.

5, 6. **Piya Sutta.**—Eight similar qualities.[1]

[1] A. iv. 155 f., 156.

Piyaka.—The treasurer (*Kosārakkha*) of King **Muṇḍa.** When Muṇḍa abandoned himself to grief at the death of his wife **Bhaddā,** Piyaka arranged for him to visit **Nārada** at the **Kukkuṭārāma.** After the visit, Muṇḍa was consoled and ordered Piyaka to build a thūpa for Bhaddā's remains.[1]

[1] A. iii. 57 ff.

Piyaketa.—One of the three palaces of **Vidhurapaṇḍita.**[1]

[1] J. vi. 289.

Piyaṅkara.—A little boy-yakkha. While his mother, with him on her hip, was seeking for food at night, she came unexpectedly to **Jetavana** where **Anuruddha** was reciting some verses. The sound pleased her and she stood "smitten to the marrow, like a post," hushing to sleep her child who was whimpering for food.[1]

[1] S. 209; also Vsm. 382; DA. ii. 509; and PSA. 79, where she is called a vimāna-peta.

Piyaṅkara Sutta.—Records the incident, above related, of **Piyaṅkara's** mother.

Piyaṅga-pariveṇa.—A building attached to the **Mahāvihāra.**[1] *v.l.* **Ciṅgara-pariveṇa.**

[1] VibhA. 292.

Piyaṅgalla.—A village of Ceylon, in the **Koṭṭhivāṭa** district. The Mahāvaṃsa relates an incident of a monk of this village who wished to

have a share in the building of the **Mahā Thūpa,** in spite of the orders of **Duṭṭhagāmaṇi.**[1]

[1] Mhv. xxx. 29 ff.

Piyaṅgudīpa.—An island, probably near Ceylon, the monks of which enjoyed a reputation for extreme holiness. When **Duṭṭhagāmaṇi,** fleeing from **Cūḷaṅganiyapiṭṭhi,** wished to give alms though having so little food, an arahant Thera came from Piyaṅgudīpa to accept it as soon as the time of the almsgiving was announced by the minister **Tissa.**[1] Again, when **Duṭṭhagāmaṇi,** after his conquest of the **Damiḷas,** was filled with remorse for his slaughter of men, arahants of Piyaṅgudīpa read his thoughts and came to console him.[2] Mention is made of as many as twelve thousand monks living on Piyaṅgudīpa.[3]

[1] Mhv. xxiv. 24 ff. [2] *Ibid.*, xxv. 104 ff. [3] *Ibid.*, xxxii. 55.

Piyajātika Sutta.—The Buddha tells a householder, who is mourning for his son, that dear ones always bring sorrow and tribulation. The man, however, disagreed with this view and did not scruple to say so wherever he went. **Pasenadi** taunted **Mallikā** with this, and she sent **Nālijaṅgha** to the Buddha to ask if these were his words. The Buddha convinced him by means of various examples that the statement was true, and when this was reported to Mallikā, she was able to prove to Pasenadi that the Buddha's teaching was in accordance with facts.[1]

[1] M. ii. 106 ff.

Piyajāli.—A teacher of the Abhidhamma who handed it down in pupillary succession.[1]

[1] DhSA., p. 32.

Piyañjaha Thera.—He belonged to the family of a **Licchavi** nobleman of **Vesāli** and, when he grew up, his chief interest was war, hence his name ("ever destroying what is dear to his enemies"). When the Buddha visited Vesāli, Piyañjaha found faith in him, joined the Order and became an arahant, dwelling in the forest.

In the time of **Vipassī** Buddha he had been a tree-sprite, and, standing on the edge of a concourse of devas because his influence was small, he had heard the Buddha preach. One day seeing a bank of pure sand by a beautiful river, he reflected that the Buddha's virtues were more numerous than even the grains of sand. Seventy-three kappas ago he was a king named **Pulinapupphiya.**[1] He is probably identical with **Nāpasaññaka** of the Apadāna.[2]

[1] Thag. vs. 76; ThagA. i. 168 f. [2] Ap. i. 161.

1. **Piyadassī.**—The thirteenth of the twenty-four Buddhas. He was born in **Sudhaññā (Sudassana)** and his mother was **Sucandā (Candā).** He was called Piyadassī because he showed many pleasing miracles. For nine thousand years he lived as a layman in three palaces: **Sunimala, Vimala** and **Giriguhā (Giribrahā).** His wife was **Vimalā** and his son **Kañcanavela (Kañcana).** He left home in a chariot and practised austerities for six months. He was given milk-rice by **Vasabha's** daughter and grass for his seat by the **Ājīvaka Sujāta.** His bodhi was a *Kakudha* tree. Among his converts were the deva-king **Sudassana** and the elephant **Doṇamukha.** A monk named **Soṇa** conspired with Prince **Mahāpaduma** to kill the Buddha, Doṇamukha being the elephant they used in their unsuccessful plot. *cp.* **Nālāgiri.**

Piyadassī's chief disciples were **Pālita** and **Sabbadassī** among monks and **Sujātā** and **Dhammadinnā** among nuns, his constant attendant being **Sobhita. Sannaka** and **Dhammika** were his chief lay patrons among men, and **Visākhā** and **Dhammadinnā** among women. He lived for ninety thousand years and died at **Assatthārāma,** his thūpa being three leagues in height. The Bodhisatta of that time was a brahmin named **Kassapa,** and he built a monastery for the Buddha at a cost of one hundred thousand crores.[1]

[1] Bu. xiv. 1 ff.; BuA. 172 ff.; J. i. 38 f., etc.

2. **Piyadassī.**—A Pacceka Buddha.[1]

[1] M. iii. 69; Ap. i. 106.

3. **Piyadassī Thera.**—An arahant. He was present with sixty thousand others, from **Jetārāma,** at the foundation ceremony of the **Mahā Thūpa.**[1] He stood on the north-east side at the ceremony, and at the close of it he preached to **Duṭṭhagāmaṇī.**[2]

[1] Dpv. xix. 15; Mhv. xxix. 32. [2] *Ibid.*, 65; MṬ. 531.

4. **Piyadassī.**—A seṭṭhi of **Sudassananigama,** whose daughter gave milk-rice to **Sikhī** Buddha.[1]

[1] BuA. 201.

5. **Piyadassī.**—A Thera of Ceylon, incumbent of the **Devarāja-vihāra.** He was a pupil of the grammarian **Moggallāna** and wrote the Pāli grammar, **Padasādhana.**[1]

[1] P.L.C. 205.

6. **Piyadassī.**—A name for **Dhammāsoka** (*q.v.*)

Piyapāla.—A teacher of the Abhidhamma.[1]

[1] DhSA., p. 32.

Piyā.—The eldest of the five daughters of the third **Okkāka,** her mother being **Hatthā.** She developed a skin disease, and her brothers, not wishing to be near her, took her into the forest and left her near a pond. There she met **Rāma,** king of Benares, who, afflicted with a similar disease, was living in exile in the forest. After hearing Piyā's story, he married her, and they had thirty-two children, who became the ancestors of the **Koliyans.**[1]

[1] SNA. i. 352 f., 355 f.; DA. i. 258; MṬ. 131.

Piyālapupphiya Thera.—An arahant. Ninety-one kappas ago he was a hunter who, seeing the Buddha **Vipassī,** threw a *piyāla*-flower on the path whereon he had trodden.[1]

[1] Ap. i. 220.

Piyālaphaladāyaka Thera.—An arahant. Thirty-one kappas ago he was a hunter, and seeing the Buddha **Nārada,** he offered him a *piyāla*-fruit.[1] He is probably identical with **Piṇḍola-Bhāradvāja.**[2] See also **Phaladāyaka.**

[1] Ap. i. 440 f. [2] ThagA. i. 245.

Piyālī.—Fifteen kappas ago there were three kings of this name, previous births of **Devasabha Thera.**[1]

[1] ThagA. i. 188; but see Ap. i. 170, where they are called **Mālabhī.**

Pilakkhaguhā.—A cave near **Kosambī.** The **Paribbājaka Sandaka** is said to have stayed there. Near by was the **Devakaṭasobbha.**[1] The cave was so called because a *pilakkha*-tree grew in front of it.[2]

[1] M. i. 513. [2] MA. ii. 687.

Pilakkhaphaladāyaka Thera.—An arahant. Eighteen kappas ago he met the Buddha **Atthadassī** and gave him a *pilakkha*-fruit.[1] His Apadāna verses are, in the Theragāthā Commentary, attributed both to **Dhammapāla**[2] and to **Passika.**[3] There may have been two of the same name.

[1] Ap. i. 296, repeated at Ap. ii. 410. [2] ThagA. i. 326. [3] *Ibid.*, 355.

Pilavasu.—A fortress erected by **Parakkamabāhu I.**[1]

[1] Cv. lxx. 93, 97.

Pilaviṭṭhi.—A locality in the **Dakkhiṇadesa** of Ceylon, where there was a fortress.[1] It is perhaps identical with **Pillaviṭṭhi.**

[1] Cv. lxix. 8; lxx. 71.

Piliṃvatthu.—A village near **Badalatthalagāma.**[1]

[1] Cv. lxv. 5.

Pilicchakoḷi.—A locality in Ceylon.[1]

[1] SA. ii. 169.

Pilinda, Pilindi.—The personal name of **Pilinda-Vaccha** (*q.v.*).

Pilindagāma.—Another name for **Ārāmikagāma** (*q.v.*).

Pilinda-Vaccha, Pilindi-Vaccha, Pilindiya-Vaccha.—He was a brahmin of **Sāvatthi,** born before the Buddha's Enlightenment. Pilinda was his personal name, Vaccha being that of his family. He became a recluse and learnt the **Cūla-Gandhāra-vijjā,** but, when the Buddha appeared, the charm refused to work. Having heard that the **Mahā-Gandhāra** prevented the working of the **Cūla-Gandhāra** and having concluded that the Buddha knew the former, he entered the Order at the Buddha's suggestion, in order to acquire it. The Buddha gave him exercises in meditation, and he became an arahant.

Certain devas who had been born in the deva-world as a result of Pilinda's guidance in a former birth, out of gratitude, waited on him morning and evening. He thus became famous as being dear to the devas, and was declared by the Buddha to be chief among such monks.[1]

In the time of **Padumuttara** Buddha, he was a rich householder of **Haṃsavatī** and wished to become a monk beloved of the devas. In the time of **Sumedha Buddha** he was born in the world of men and paid great honour to the Buddha's thūpa. In a later existence he was a cakkavatti, named **Varuṇa,** and established his subjects in righteousness, so that after death they were born in heaven.[2]

Pilinda had a habit of addressing everyone as *Vasala* (outcaste). When this was reported to the Buddha he explained that this was because Pilinda had, for one hundred lives, been born among Vasalavādī brahmins.[3] One day, on entering **Rājagaha,** Pilinda met a man carrying a bowl of *pipphalī* (long pepper). "What's in thy bowl, Vasala?" he asked, and the man, in anger, said, "The dung of mice." "So be it,"

[1] A. i. 24. [2] ThagA. i. 51 f. [3] Ud. iii. 6; DhA. iv. 181 f.

said Pilinda, and the pepper turned into dung. The man was horrified, and, seeking Pilinda, persuaded him to right the matter.[4]

The Vinaya Piṭaka[5] mentions that on several different occasions Pilinda suffered from various ailments and the Buddha had to give permission for the provision of suitable remedies. Once **Bimbisāra** found Pilinda clearing a cave in order to provide a cell for himself. The king promised to build a monastery for him if he could obtain the Buddha's sanction. The permission was obtained and was reported to the king, but he forgot the matter until one hundred days later. On remembering, he made ample amends, gave Pilinda five hundred attendants to look after the monastery, and granted for their maintenance a village, which came to be called **Ārāmikagāma** or **Pilindagāma.** One day, while in the village for alms, Pilinda went into a house where a girl was weeping because the day was a feast-day and she had no ornament to wear, her parents being too poor to afford any. Pilinda gave her a roll of grass to put round her head and it turned instantly into solid gold. The king's officers, hearing of this wreath, suspected the family of theft and cast them into prison. The next day Pilinda, discovering what had happened, visited the king and convinced him of his *iddhi*-powers by turning the whole palace into gold. The family was released, and the king and his courtiers gave to Pilinda large quantities of the five medicaments, all of which Pilinda distributed among those who wished for them.[6]

Another story is related[7] of Pilinda's *iddhi*-powers. Once a family of Benares, which was wont to minister to Pilinda, was attacked by robbers and two girls were kidnapped. Pilinda, by his *iddhi*-power caused them to be brought back, and the monks complained of this to the Buddha, but the Buddha held that no wrong had been done. The Apadāna[8] has two sets of verses ascribed to Pilinda, the second very much longer than the first, thus supporting the view mentioned earlier (see *note* [5]), that there were two Theras named Pilindavaccha. In any event, there has evidently been a confusion of legends, and it is no longer possible to separate them. It is the first set of Apadāna verses which is quoted in the Theragāthā Commentary.[9] In the second set we are told that in

[4] AA. i. 154 f.

[5] Vin. i. 204 f.; some hold (*e.g.*, *Brethren* 14, n. 4) that the Thera of Rājagaha, mentioned in the following stories, was distinct from the Thera of Sāvatthi. See below.

[6] Vin. i. 206 ff.; iii. 248 ff. This was the occasion for the forming of the rule that all medicaments required by a monk should be used within seven days. It was in reference to this that the **Gandhāra Jātaka** (J. iii. 363 ff.) was preached. The incident of the palace being turned into gold is referred to at Kvu. 606.

[7] Vin. iii. 67.

[8] i. 59 f.; 302-16.

[9] *Loc. cit.*

the time of **Padumuttara** Buddha, Pilinda was a very wealthy *dovārika*. He took many precious gifts to **Ānanda,** Padumuttara's father, and won from him a boon. He asked, as his boon, that he should be allowed to entertain the Buddha. The king refused to grant this, but the *dovārika* appealed to the judges and they gave the verdict in his favour. Thereupon he held a great almsgiving of unparalleled splendour for seven days and gave away all manner of gifts. As a result he was born one thousand times as king of the devas and one thousand times also as king of men. In his last birth he suffered from neither heat nor cold, dust did not adhere to his body, and the rain did not wet him.

Piliya.—A seṭṭhi of Benares, a previous birth of **Devadatta.** For his story see **Asampadāna Jātaka.**[1]

[1] J. i. 466 ff.

Piliyakkha.—A king of Benares, a former birth of **Ānanda.** For his story see the **Sāma Jātaka.**[1]

[1] J vi. 71 ff.; also Mil. 198; Mtu. ii. 212, 216, 226.

1. **Pilotika.**—A **Paribbājaka. Jānussoṇi** once met him returning from **Jetavana,** where he had gone early to wait on the Buddha. Pilotika, on being questioned, spoke very highly of the Buddha. It is this conversatiou which, on its being repeated by Jānussoṇi to the Buddha, led to the preaching of the **Cullahatthipadopama Sutta.**[1] Jānussoṇi addresses Pilotika as **Vacchāyana,** which, according to the Commentary,[2] was the name of his clan. From the same source we gather that the Paribbājaka's own name was **Pilotikā;** he was young, of a golden colour, and loved ministering to the Buddha and the Buddha's eminent disciples. He is spoken of, together with **Sabhiya,**[3] as a wise Paribbājaka. Pilotika is identified with **Devinda** of the **Mahā-Ummagga Jātaka.**[4]

[1] M. i. 175 ff.
[2] MA. i. 393.
[3] SA. ii. 188.
[4] J. vi. 478.

2. **Pilotika Thera.**—**Ānanda** once saw a poor youth going along in a ragged garment, a potsherd in his hand. Ānanda took him to the monastery and ordained him. The youth hung his garment and the potsherd on the branch of a tree and practised meditation. After a time he became fat and discontented and wished to return to the lay life. But on noticing his rag and his potsherd, he realized his folly and, admonishing himself, returned to his meditation. Three times the same thing happened, but in the end he became an arahant. He used to speak of the rag as his "teacher."[1]

[1] DhA. iii. 84 f.

Pilotikakamma.—A chapter in the Apadāna[1] which mentions various incidents in the lives of the Bodhisatta, as a result of which the Buddha, in his last life, had to suffer physical ailments and calumny. See **Pubbakammapiloti.**

[1] Ap. i. 299 f.; repeated in UdA. 263 f.

Pillaviṭṭhi.—A village near the **Kālavāpi,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1] It is very probably identical with **Pilaviṭṭhi.**[2]

[1] Cv. lxxii. 163, 170. [2] Cv. *Trs.* i. 335, n. 4.

Piḷayamāra.—A Damiḷa usurper, the senāpati of **Panayamāra,** whom he slew. He, in his turn, was slain by his own senapāti **Dāṭhika.** Piḷayamāra reigned for seven years (between 44-29 B.C.).[1]

[1] Mhv. xxxiii. 58; Dpv. xix. 15; xx. 16.

Pihita Sutta.—The world is shut in by death.[1]

[1] S. i. 40.

Piṭha Jātaka (No. 337).—The Bodhisatta was once an ascetic in the Himālaya. One day, having gone to Benares for salt and vinegar, he entered the city for alms and went to the house of a merchant with a reputation for piety. But the merchant was away at the court, and as the ascetic saw no one in the house, he turned and went away. On the way he was met by the merchant, who apologised for his absence and invited him to return to his house.

The story was told to a monk, who, on joining the Order, inquired who looked after the monks. On being told that **Anāthapiṇḍika** and **Visākhā** did so, he went to their houses very early the next day. It was so early that no one attended to him. When he returned later it was too late and the food had all gone. Thereupon he started abusing the two families.[1]

[1] J. iii. 118 ff.

Piṭha Vagga.—The first chapter of the Vimānavatthu.

Piṭhiya.—A Damiḷa usurper who ruled at **Anurādhapura** for seven months, in the time of **Dhātusena.**[1]

[1] Cv. xxxviii. 34.

Pītavimānavatthu.—The story of a woman of **Rājagaha.** When **Ajātasattu** erected a thūpa over the Buddha's relics at Rājagaha, she

started early one morning with four *kosātakī*-flowers to offer at the thūpa. On the way there she was gored to death by a cow, and was reborn in **Tāvatiṃsa,** wearing yellow garments. There **Moggallāna** met her and learned her story.[1]

[1] Vv. iv. 9; VvA. 200 f.

Pīti Sutta.—**Sāriputta** tells **Ānanda** how, by the fading away of zest (*pīti*), he had dwelt in the third *jhāna*.[1]

[1] S. iii. 236.

Pītimalla, Pītimallaka, Pītamallaka.—A thera. Having won the flags of three countries, he went on a visit to Ceylon and was honoured by the king. While passing the door of the **Kiñjakāsanasālā,** he heard a monk reciting the "**Na-tuṃhāka**" **Vagga,** and, touched thereby, he went to the Mahāvihāra and joined the Order. Having learnt the two Mātikā, he went with thirty others to **Gavaravāliya-aṅgana,** and there practised meditation while walking up and down. When his legs ached he walked about on his knees. One day a hunter, mistaking him for an animal, shot at him. The dart pierced him, but he filled the wound with herbs, lay down on a slab of rock, developed insight and attained arahantship. To the monks who gathered round him he expressed his great joy at having succeeded in his quest, and they said that had the Buddha been alive he would have stroked his head.[1] His story is given[2] as an example of a monk striving amid great discomfort.

[1] MA. i. 190. [2] *E.g.*, AA. i. 29; SA. ii. 216.

Piḷapiṭṭhi.—A monastery in Ceylon, built by king **Kaniṭṭhatissa.**[1]

[1] Mhv. xxxvi. 15.

Pukkāma.—A city in Burma (**Arimaddana**).[1]

[1] Cv. lxvii. 74.

1. **Pukkusa.**—A counsellor of **Maddava,** king of Benares. For details see the **Dasaṇṇaka Jātaka.** Pukkusa is identified with **Sāriputta.**[1]

[1] J. iii. 341.

2. **Pukkusa.**—One of the four ministers of **Vedeha,** king of **Mithilā.** He joined with his three companions in a conspiracy against **Mahosadha,** stealing a golden necklace from the king's palace in order to try and implicate Mahosadha. The details are given in the **Mahāummagga**

Jātaka.[1] On Pukkusa's thigh was a leprous spot, which he hid from the king because the king loved to lay his head on Pukkusa's lap. Only his younger brother knew of this secret; but it was discovered later by Mahosadha, and Pukkusa was sent to prison. Pukkusa is identified with **Poṭṭhāpāda.**[2]

[1] J. vi. 330 ff. [2] *Ibid.*, 478.

3. **Pukkusa.**—A **Mallarājaputta.** He was a disciple of **Āḷāra Kālama,** and one day, while on his way from **Kusinārā** to **Pāvā,** he saw the Buddha seated under a tree by the roadside and stayed to talk to him. He mentioned that once five hundred carts had passed by where Ālāra sat, and yet so deep was he in meditation that he had failed to notice them. The Buddha told him how, when he himself was in **Ātumā** in the **Bhusāgāra,** there was a great thunderstorm which killed two peasants and four oxen, but that he had heard and seen nothing, so deep was his concentration. Pukkusa was greatly impressed by this statement, and, having declared himself a follower of the Buddha, he gave to the Buddha two robes of cloth of gold, one of which, at the Buddha's suggestion, he handed to **Ānanda.** When Pukkusa had left, Ānanda draped one robe over the Buddha, and was greatly astonished at its pale appearance in comparison with the deep gold of the Buddha's body.[1]

Buddhaghosa says[2] that Pukkusa was a merchant, and was the owner of the five hundred carts which had crossed the **Kakkuṭṭhā** (*q.v.*) shortly before the incident above mentioned.

[1] D. ii. 130 ff. [2] DA. ii. 569.

4. **Pukkusa.**—The name of a caste, classified among the despised castes.[1] The Commentary explains[2] them as "those who sweep up flowers which are offered at shrines and are not removed by the devotees who have given them." The word Pukkusa was evidently not despised as a personal name because, in the case of **Pukkusa** (3), for instance, the person bearing the name was a khattiya.

[1] *E.g.*, A. ii. 85; M. ii. 152. [2] *E.g.*, AA. ii. 523.

Pukkusāti.—A young monk whom the Buddha met at the house of **Bhaggava,** the potter, in **Rājagaha.** Pukkusāti was already occupying the guest-room of the house, and the Buddha asked to be allowed to share it, to which Pukkusāti readily agreed. They sat together for some time in silence, and then the Buddha preached the **Dhātuvibhaṅga Sutta.** Pukkusāti recognised the Buddha at the end of the sermon and begged his forgiveness for not having paid him due honour; he then begged to

have the *upasampadā* conferred on him. The Buddha consented and sent him to procure a begging bowl and a robe. On the way Pukkusāti was gored to death by a mad cow. When this was reported to the Buddha, he said that Pukkusāti was an Anāgāmin and had been born in the realms above, never more to return.[1]

In his comments on the Dhātuvibhaṅga Sutta, Buddhaghosa[2] gives a long account of Pukkusāti. He had been the king of **Takkasilā**, contemporary of **Bimbisāra** and of about the same age. A friendly alliance was established between the two kings through the medium of merchants who travelled between the two countries for purposes of trade. In the course of time, although the two kings had never seen each other, there grew up between them a deep bond of affection. Pukkusāti once sent to Bimbisāra, as a gift, eight priceless garments in lacquered caskets. This gift was accepted at a special meeting of the whole court, and Bimbisāra having nothing of a material nature which he considered precious enough to send to Pukkusāti, conceived the idea of acquainting Pukkusāti with the appearance in the world of the Three Jewels (*ratanāni*)—the Buddha, the Dhamma, and the Saṅgha. He had inscribed on a golden plate, four cubits long and a span in breadth, descriptions of these Three Jewels and of various tenets of the Buddha's teachings, such as the *satipaṭṭhānā*, the Noble Eightfold Path, and the Thirty-seven factors of Enlightenment. This plate was placed in the innermost of several caskets of various precious substances, and was taken in procession on the back of the state elephant up to the frontier of Bimbisāra's kingdom. Similar honours were paid to it by the chiefs of other territories, through which lay the route to Takkasilā. When Pukkusāti, in the solitude of his chamber, read the inscription on the plate, he was filled with boundless joy and decided to renounce the world. He cut off his hair, donned the yellow robes of a monk, and left the palace alone amid the lamentations of his subjects. He travelled the one hundred and ninety-two leagues to **Sāvatthi**, passing the gates of **Jetavana**; but having understood from Bimbisāra's letter that the Buddha was at Rājagaha, he omitted to enquire for him at Jetavana, and travelled on forty-five leagues more to Rājagaha, only to find that the Buddha was all the time in Sāvatthi. As it was then evening, he took lodging in Bhaggava's house. The Buddha, with his divine eye, saw what was in store for Pukkusāti, and travelling *on foot* from Sāvatthi, reached Bhaggava's house at sundown, and, waiting his opportunity, engaged Pukkusāti in talk and preached to him the Dhātuvibhaṅga Sutta, as related above. After his untimely

[1] M. iii. 237-47. In this context Pukkusāti is spoken of as a *kulaputta* (iii. 238); see also J. iv. 180 and DhA. ii. 35.

[2] MA. ii. 979 ff. *Cp.* the story of Tissa, king of Roruva (ThagA. i. 199 f.).

death,[3] Pukkusāti was born in the **Avihā** world, where, together with six others, he became an arahant at the moment of his birth.[4]

Pukkhusāti was one of seven monks who, in the time of **Kassapa** Buddha, decided to abstain from eating until they should attain arahantship. They lived on the top of a mountain. The senior monk attained arahantship, the second became an anāgāmin, but the remaining five died of starvation and were reborn in **Tusita.** In this age they became, respectively, **Pukkusāti, Kumāra-Kassapa, Dārucīriya, Dabba-Mallaputta** and **Sabhiya.**[5]

[3] The cow that killed Pukkusāti is said to have been a yakkhiṇī who was a cow in one hundred births. In her last birth as a cow, she killed, in addition to Pukkusāti, **Bāhiya Dārucīriya, Tambadāṭhika,** and **Suppabuddha** the leper (DhA. ii. 35).

[4] See S. i. 35, 60, for the names of the others.

[5] Ap. ii. 473; DhA. ii. 212; UdA. 81; but see MA. i. 335, where only three are mentioned (Pukkusāti, Dārucīriya, and Kassapa).

Puggala Vagga.—Several sections of the Aṅguttara Nikāya are called by this name: the sixth of the Duka Nipāta (A. i. 76-80), the third of the Tika (A. i. 118-31), the fourteenth of the Catukka (ii. 133-39), the sixteenth of the Dasaka (v. 247-49), and the twentieth of the Dasaka (v. 281-2).

1. **Puggala Sutta.**—Seven kinds of persons who are worthy of gifts and homage.[1]

[1] A. iv. 10 f.

2. **Puggala Sutta.**—Nine kinds of persons who exist in the world: those who have attained the Four Fruits of the Path, those who are on the way thereto, and puthujjanas.[1]

[1] A. iv. 372.

3. **Puggala Sutta.**—Preached at **Sāvatthi,** to **Pasenadi,** on the four kinds of persons: those that are joined to darkness and fare to light, those that are joined to darkness and fare to darkness, those that are joined to light and fare to darkness, those that are joined to light and fare to light.[1]

[1] S. i. 93 ff.; cp. D. iii. 233; A. ii. 85; Pugg. iv. 19.

4. **Puggala Sutta.**—Incalculable is the beginning of *saṃsāra.* The bones of a single person faring on for an æon, if collected, would be a pile as great as **Vepulla.**[1]

[1] S. ii. 185.

Puggalapaññatti.—The fourth (in the present order) of the seven books of the Abhidhamma Piṭaka. It is, however, generally considered to be the earliest of the Abhidhamma books. Its subject matter is the *puggala* (person). The author first gives a table of contents of the whole work, and then follows the method of the Aṅguttara Nikāya, grouping human types first under one term, then under two, and so on up to ten. Several of the sections are found, almost complete, in the corresponding sections of the Aṅguttara. Others are found in the **Saṅgīti Sutta.**[1]

[1] For details see Morris' edition in the P.T.S. series (Introd. x-xi).

Puggalappasāda Sutta.—On the five disadvantages of devotion to a person.[1]

[1] A. iii. 270.

Puṅkoṇḍa.—A Damiḷa chief, ally of **Kulasekhara;** he fought against **Mālavacakkavatti** and captured **Semponmāri.** Later, he surrendered to **Laṅkāpura** and received much honour; but he then deserted Laṅkāpura, who had his palace burnt down. The last we hear of him is of his alliance with **Nigaḷadha.**[1]

[1] Cv. lxxvi. 139, 240, 273, 277, 278, 280, 299, 301; lxxvii. 57, 92.

Puṅkhagāma.—A village in the **Dakkhiṇadesa** of Ceylon, where **Mānābharaṇa** lived under the name of **Vīrabāhu**[1] and where **Parakkamabāhu I.** was born.[2] Parakkamabāhu subsequently erected there the **Sūtigharacetiya,** one hundred and eighty feet high, on the site of the house in which he was born.[3]

[1] Cv. lxi. 26. [2] *Ibid.*, lxxii. 18. [3] *Ibid.*, lxxix. 61.

Pucimanda Jātaka (No. 311).—Once the Bodhisatta was the sprite of a *nimba* tree in a cemetery, and one day, when a robber with stolen goods came in front of the tree, he drove him off, lest he should be discovered and impaled on a stake from the tree. When the king's officials came to find the robber, he had disappeared, and they went away. Nearby was a bodhi-tree whose sprite was **Sāriputta.**

The story was related to **Moggallāna,** who saw a man lurking near his cell, and, feeling suspicious, drove him away. Later, his suspicions were confirmed by the arrival of the king's men.[1]

[1] J. iii. 33 ff.

Pucimanda Vagga.—The second section of the Cātukka Nipāta of the **Jātakaṭṭhakathā.**

Pucchārāma.—A monastery, rebuilt by **Udaya I.**[1]

[1] Cv. xlix. 28. It is probably identical with the **Pubbārāma** (*q.v.*); Cv. *Trs.* i. 130 n. 2, and 144, n. 4.

Puñña-cetiya.—A cetiya attached to the monastery where **Ariya-vaṃsa** wrote the **Maṇisāramañjūsā.**[1]

[1] Bode, *op. cit.*, 42.

Puññalakkhaṇā.—Wife of **Anāthapiṇḍika.**[1] *v.l.* **Puṇṇalakkhaṇā.**

[1] J. ii. 410, 415; iii. 435.

Puññavaḍḍhana.—Son of **Dhammadassī** Buddha.[1] See also **Puṇṇa-vaḍḍhana.**

[1] Bu. xvi. 14.

1. **Puññābhisanda Vagga.**—The sixth chapter of the Cātukka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. ii. 54-65.

2. **Puññābhisanda Vagga.**—The fourth chapter of the Sotāpatti Saṃyutta.[1]

[1] S. v. 391 f.

Puṭa Sutta.—**Tālapuṭa** visits the Buddha and asks him if there be any truth in the tradition that stage-actors are born, after death, among the **Pahāsadevā.** The Buddha refuses at first to answer the question, but, on being pressed, he says that the truth is that actors are born in the **Pahāsa-niraya.** Tālapuṭa thereupon starts to weep to think that he should have been so long deceived. He enters the Order and, in due course, becomes an arahant.[1]

[1] S. iv. 306 f.

Puṭadūsaka Jātaka (No. 280).—The Bodhisatta was once a householder, and one day, on going to the park, he saw the gardener picking large leaves and throwing them on the ground for pottles, and the chief monkey who lived in the park destroying them as they fell. The monkey, on being questioned, said it was his nature to destroy these things; thereupon the Bodhisatta drove him away.

The story was related in reference to the young son of a gardener of **Sāvatthi.** The owner of the garden invited the monks to his park, and there they saw the gardener picking leaves for pottles and his son tearing them up. The monkey is identified with the boy.[1]

[1] J. ii. 390 ff.

Puṭabhatta Jātaka (No. 223).—**Brahmadatta,** king of Benares, had a son whom he feared, so he sent the son away with his wife, and these two lived in a village in **Kāsi.** When the king died they returned to Benares, and on the way someone gave the prince a bowl of food asking him to share it with his wife; but he ate it all, and even when he became king and she his queen, he showed her very little honour. The Bodhisatta, who was the king's counsellor, perceiving this, asked the queen to speak to the king about his neglect of her. The king confessed his fault, and thereafter showed the queen great honour.

The story was related to a landowner of Sāvatthi who once went with his wife into the country to collect a debt. On the way back, when they were famishing, someone gave a meal to be shared by them. But the man, deceiving his wife, sent her on ahead and ate the food himself. The wife, on visiting the Buddha, spoke to him of this. The two couples were identical.[1]

[1] J. ii. 202 ff. *Cp.* **Godha Jātaka.**

Puṭabhattasilā, Puṭabhattasela.—A mountain in Ceylon where **Parakkamabāhu I.** built a monastery for the **Araññavāsī** fraternity.[1] This was the residence of several well-known scholars, such as **Dhammakitti.**[2]

[1] Cv. lxxxiv. 24. [2] P.L.C. *s.v.*

1. **Puṇḍarīka.**—One of the state elephants of **Pasenadi.**[1]

[1] DhA. ii. 1.

2. **Puṇḍarika.**—A Niraya; it is a period of suffering in **Avīci,** equal to twenty **Uppalakā.**[1]

[1] S. i. 152; SN., p. 126; SNA. ii. 476.

3. **Puṇḍarīka.**—One of the four treasure-troves left behind by the Buddha when he renounced the world.[1]

[1] DA. i. 284.

Puṇḍarika Sutta.—A monk, staying in a forest tract in **Kosala,** once entered a lotus-pool and inhaled the scent of a lotus. The deva of the forest, desirous of his welfare, called him "scent-thief" and engaged him in conversation, whereby he was greatly agitated.[1]

[1] S. i. 204 f.

Puṇḍarikā.—A class of nymphs who provided music for **Sakka,** or, perhaps, the name of some musical instruments.[1]

[1] See VvA. 93, 96, 211; and 372 f.

1. **Puṇṇa, Puṇṇaka Thera.**—He was born in the family of a householder of **Suppāraka** in the **Sunāparanta** country. When he was grown up, he went with a great caravan of merchandise to **Sāvatthi** where, having heard the Buddha preach, he left the world and joined the Order. He won favour by attention to his duties. One day he asked the Buddha for a short lesson so that, having learnt it, he might go back to dwell in Sunāparanta. The Buddha preached to him the **Puṇṇovāda Sutta** (*q.v.*). So Puṇṇa departed, and, in Sunāparanta, he became an arahant. There he won over many disciples, both male and female, and having built for the Buddha a cell out of red sandalwood (**Candanāsālā**), he sent him a flower by way of invitation. The Buddha came with five hundred arahants, spent a night in the cell, and went away before dawn.

Ninety-one kappas ago, when there was no Buddha alive, Puṇṇa was a learned brahmin, and later became a hermit in **Himavā.** Near his abode a Pacceka Buddha died, and at the moment of his death there appeared a great radiance. The ascetic cremated the body and sprinkled scented water on the pyre to extinguish the flames. A deva, witnessing the event, prophesied his future greatness. His name throughout his many lives was Puṇṇa or Puṇṇaka.[1]

In Sunāparanta he first lived at **Ambahatthapabbata,** but, on being recognised by his brother, he went to **Samuddagiri-vihāra,** where was a magnetised walk which none could use. The waves of the sea breaking made great noise, and, in order to help him to concentration, Puṇṇa caused the sea to be quiet. From there he went to **Mātulagiri,** where the incessant cries of birds disturbed him; he finally went to **Makulakagāma.** While he was there, his brother **Cūla-Puṇṇa,** with five hundred others, sailed in a trading ship, and, before embarking, he visited Puṇṇa, took the precepts from him, and asked for his protection during the voyage. The ship reached an island where red sandalwood grew; with this the merchants filled the ship, and the spirits of the island, angered by this, raised a great storm and appeared before the sailors in fearful forms. Each merchant thought of his guardian deity and Cūla-Puṇṇa of his brother. Puṇṇa, sensing his brother's need, travelled through the air to the ship, and, at sight of him, the spirits disappeared. In gratitude for their deliverance, the merchants gave to the Elder a share of their sandalwood. It was with this material that the **Candanasālā,** above referred to, was built.

Kuṇḍadhāna was the first among the arahants to be chosen to accompany the Buddha to Sunāparanta. **Sakka** provided five hundred palanquins for the journey, one of which was empty. This was subsequently taken by the ascetic **Saccabandha,** whom the Buddha converted

[1] Thag. vs. 70; ThagA. i. 156 ff.; Ap. ii. 341.

and ordained on the way. On his return journey, the Buddha stopped at the river **Nammadā**, and was entertained there by the Nāga-king.[2]

[2] MA ii. 1014 ff.; SA. iii. 14 ff.; KhA. 149.

2. **Puṇṇa, Puṇṇaka.**—A seṭṭhi of **Rājagaha**,[1] father of **Uttarā-Nandamātā**. He had been a poor man and had worked for the seṭṭhi **Sumana**. One feast day, though his master offered him a holiday, he went to work in the field, because he was too poor to be able to enjoy himself. While he was in the field **Sāriputta** came to him, and Puṇṇa gave him a toothstick and water. Puṇṇa's wife, coming with her husband's food, met Sāriputta as he was coming away, and offered him the food she carried. She cooked fresh rice and took it to her husband, who was overjoyed to hear of her gift to Sāriputta. After the meal, he rested his head for a while on his wife's lap, and, on awaking, he found that the field he had ploughed had turned into gold. He reported the matter to the king, who sent carts to fetch the gold; but as soon as his men touched it, saying that it was for the king, it turned again into earth. The gold was, therefore, gathered in Puṇṇa's name, and the king conferred on him the rank of **Bahudhana-seṭṭhi**. He built a new house, and, at the feast of inauguration, held a great almsgiving to the Buddha and the monks. When the Buddha thanked him, he and his wife and his daughter **Uttarā** (*q.v.*) became sotāpannas.[2]

It is this Puṇṇa, described as *bhataka*, that is mentioned in the Milinda-pañha[3] among the seven people whose acts of devotion brought reward in this very life.

[1] DhA. i. 385; iii. 104.

[2] MA. ii. 812; DhA. iii. 302 ff.; also VvA. 62 ff., where Puṇṇaka's wife is called Uttarā. In the Aṅguttara Commentary (i. 240 ff.) the man's name is given as Puṇṇasīha, of which Puṇṇa is the shortened form.

[3] pp. 115, 291; see also MA. ii. 812.

3. **Puṇṇa.**—Slave of **Meṇḍaka** (*q.v.*). He was one of the five persons of Great Merit (**Pañca-Mahāpuññā**).[1] When he ploughed the field with a single plough he made fourteen furrows, seven on each side.[2]

[1] AA. i. 219; DhA. i. 385. [2] Vsm. 383.

4. **Puṇṇa.**—A servitor (*dabbigāhaka*) who held the oblation-ladles for the seven sages, mentioned in the **Assalāyana Sutta**[1]; they were rebuked by **Asita Devala** for their pretensions regarding the superiority of brahmins.

[1] M. ii. 157; MA. ii. 785.

5. **Puṇṇa-Koliyaputta.**—A naked ascetic (*Acela*) who visited the Buddha at **Haliddavasana**, together with **Seniya Kukkuravatika**. Puṇṇa

questioned the Buddha regarding the practices of Seniya, while Seniya did likewise regarding those of Puṇṇa. The discussion is recorded in the **Kukkuravatika Sutta** (*q.v.*). At the end of the discussion, Puṇṇa declared himself a follower of the Buddha. He is called **Govatika** (one who behaved like a cow).[1] Buddhaghosa says[2] that, in order to support his bovine character, he wore horns and a tail and browsed on the grass in the company of cattle.

[1] M. i. 387 ff. [2] MA. ii. 624.

6. **Puṇṇa-Mantāniputta Thera.**—He belonged to a brahmin family of **Donavatthu** near **Kapilavatthu.** His mother was **Mantāni,** sister of **Aññākondañña.** While the Buddha was at **Rājagaha,** whither he had gone after preaching the **Dhammacakkappavattana Sutta,** Aññākoṇḍañña went to Kapilavatthu and ordained Puṇṇa. Koṇḍañña then returned to Rajagaha, whence, having taken leave of the Buddha, he retired to live on the banks of the **Chaddantadaha.** But Puṇṇa remained in Kapilavatthu, intent on his practices, and soon after became an arahant. He gathered round him five hundred clansmen who all became monks, and he taught them the ten bases of discourse (*dasa kathāvatthūni*), which he himself had learnt, and they became arahants. When they wished to visit the Buddha, Puṇṇa sent them on in advance to Rājagaha, asking them to pay homage to the Buddha in his name. Later, when the Buddha came from Rājagaha to Sāvatthi, Puṇṇa visited him and was taught the Dhamma in the Buddha's own **Gandhakuṭi. Sāriputta,** hearing of the fame of Puṇṇa, wished to meet him, and went to **Andhavana,** where Puṇṇa was spending his siesta. Sāriputta questioned him on the seven acts of purity, and Puṇṇa answered him. The two monks found great joy in each other's words.[1] Later, the Buddha declared Puṇṇa to be pre-eminent among those who preached the Dhamma.[2]

In the time of **Padumuttara** Buddha, Puṇṇa was born in a rich brahmin family of **Haṃsavatī,** before the birth of the Buddha. When grown up, he one day visited the Buddha, and as he sat on the edge of a large crowd, hearing him preach, the Buddha declared one of his monks pre-eminent among preachers, and Puṇṇa, wishing for a like honour under a future Buddha, paid great homage to Padumuttara.[3]

In the Aṅguttara Commentary,[4] however, we are told that in the time of Padumuttara Buddha, Puṇṇa was named **Gotama** and was expert in the Vedas. But he found no solace in the teaching of the Vedas and

[1] The interview with Sāriputta is given in the **Rathavinīta Sutta** (M. i. 146 ff.). Buddhaghosa says (MA. i. 362) that the two Elders had many things in common.

[2] A. i. 23; S. ii. 156.
[3] ThagA. i. 37 ff.
[4] AA. i. 113 ff.

became an ascetic with a following of eighteen thousand Jaṭilas, all of whom, under his guidance, developed great *iddhi*-powers. Puṇṇa was already old when Padumuttara attained Enlightenment. One day the Buddha visited Gotama's hermitage, and Gotama and his disciples entertained him to a meal. Afterwards the Buddha wished his chief disciple **Mahādeva** to come to the hermitage with one hundred thousand monks; this he did, and the ascetics provided flowers for their seats. For seven days the Buddha and his monks remained in trance on their seats, at the end of which period the Buddha asked the most pre-eminent preacher to render thanks. At the conclusion of the sermon, all except Gotama became arahants. Gotama wished to gain pre-eminence in preaching under a future Buddha, and Padumuttara proclaimed that his wish would find fulfilment. The Apadāna[5] contains yet another version, according to which Puṇṇa's name in the time of Padumuttara was **Sunanda.**

Besides the **Rathavinīta Sutta** mentioned above (n. 1), which bears testimony to Puṇṇa's skill as a preacher, another Sutta, of the Saṃyutta Nikāya,[6] represents **Ānanda** as saying to the assembled monks that Puṇṇa was of great help to himself and others when they were yet novices; Puṇṇa had preached to them on causation, and they were able to understand the Doctrine because of his skilful exposition.

It is, perhaps, this Puṇṇa who is identified with the gate-keeper (*dovārika*) of the **Kurudhamma Jātaka**[7] and with one of the seven brothers of the **Bhisa Jātaka.**[8] The Mahāvastu[9] contains twenty verses attributed to Pūrṇa Maitrayānīputra.

[5] Ap. i. 38, quoted at ThagA. i. 362.
[6] S. iii. 105 f.; according to ThagA. ii. 124, Ānanda became a sotāpanna after hearing a sermon by Puṇṇa.
[7] J. ii. 381.
[8] J. iv. 314.
[9] iii. 382.

7. **Puṇṇa.**—See also *s.v.* **Puṇṇaka.**

Puṇṇa Sutta.—Another name for the **Puṇṇovāda Sutta** (*q.v.*).

1. **Puṇṇaka.**—One of the stallions of Ekarāja.[1]

[1] J. vi. 135.

2. **Puṇṇaka.**—One of the sixteen disciples of **Bāvarī,** who visited the Buddha.[1] His conversation with the Buddha is given in the **Puṇṇaka-māṇavapucchā.**[2] At the end of the interview Puṇṇaka and his one thousand followers became arahants.[3]

[1] SN. va. 1006. [2] *Ibid.*, 1043-48. [3] SNA. ii. 590.

3. **Puṇṇaka.**—A yakkha chief, nephew of **Vessavaṇa.**[1] The story of how he won the Nāga maiden **Irandatī** is related in the **Vidhurapaṇḍita Jātaka** (*q.v.*). In his previous birth he had been a young man named **Kaccāyana** in the **Aṅga** country.[2] He is also referred to as **Puṇṇaka-rājā.**[3] He is evidently identical with the yakkha-chieftain mentioned in the **Āṭānāṭiya Sutta**[4] among those to be invoked by followers of the Buddha in times of tribulation. The gem used by Puṇṇaka as a stake in his gambling with **Koravya** was such that all things in the world could be seen in it.[5] The shout of victory uttered by Puṇṇaka when he defeated Koravya was one of the four shouts heard throughout **Jambudīpa.**[6]

[1] J. vi. 255.
[2] *Ibid.*, 273 f.; he is also called **Kātiyāna (Kaccāna).**
[3] J. iv. 182.
[4] D. iii. 204.
[5] MṬ. 552.
[6] SNA. i. 223.

4. **Puṇṇaka.**—A king of twenty-five kappas ago, a former birth of **Asanabodhiya Thera.**[1]

[1] Ap. i. 111.

5. **Puṇṇaka.**—Puṇṇaka was evidently not a name of high station.[1]

[1] *E.g.*, J. vi. 273.

6. **Puṇṇaka.**—See also *s.v.* **Puṇṇa.**

Puṇṇaka Jātaka.—Another name for the **Vidhurapaṇḍita Jātaka.**

Puṇṇaka(māṇava)-pucchā (or **-pañha**). — The questions asked by **Puṇṇaka,** pupil of **Bāvarī** (*q.v.*), and the Buddha's answers thereto. Those who make sacrifices and exert themselves for gain of pleasure and praise do not succeed in escaping birth and decay. Only the calm and the free can so escape.[1]

[1] SN. vs. 1043-48. They are explained in CNid. 11 ff. The questions are referred to at A. i. 133.

Puṇṇakāla.—A yakkha who, in the time of **Kakusandha** Buddha, spread in Ceylon a pestilence called **Pajjaraka.**[1]

[1] MṬ. 349.

Puṇṇaji.—One of the four friends of **Yasa** who, on hearing of his ordination by the Buddha, visited him and were taken to the Buddha. The Buddha talked to them and they became arahants. They were among the first eleven arahants, and were ordained by the "*ehi bhikkhu pabbajjā.*"[1]

[1] Vin. i. 18 f.

Puṇṇanadī Jātaka (No. 214).—The Bodhisatta was once chaplain at the court of **Brahmadatta,** king of Benares. But the king, listening to his enemies, sent the Bodhisatta away from the court, and he dwelt in a village of **Kāsi.** Later, the king, remembering his chaplain's goodness, composed a verse, wrote it on a leaf, and sent it to him, together with cooked crow's flesh. The Bodhisatta understood the message and returned to the court.

The story was related in reference to the great wisdom of the Buddha. **Ānanda** is identified with the king.[1] The Jātaka derives its name from the first two words of the verse composed by the king.

[1] J. ii. 173-5.

Puṇṇa-pariveṇa.—See **Pūjā-pariveṇa.**

Puṇṇapāti Jātaka (No. 53).—The Bodhisatta was once Treasurer of Benares, and some rogues, wishing to rob him of his money, conspired together and drugged some liquor, which they offered him as he was on his way to the palace. The Treasurer suspected them, and promised to join them on his way back from the palace. But on his return the vessels which contained the liquor were still quite full; he therefore charged the men with the intent to poison him, or they would have drunk some of the liquor during his absence. They then ran away.

The story was told to **Anāthapiṇḍika,** who had a similar experience. But in this case he was returning from the palace, and challenged the rogues to taste their own liquor first.[1]

[1] J. i. 268 ff.

Puṇṇabhadda.—The Mahā Niddesa,[1] in its explanation of *vattasuddhikā,* mentions, among others, **Puṇṇabhaddavattika, Vāsudevavattika, Baladevavattika** and **Maṇibhaddavattika.** Puṇṇabhadda is, therefore, probably the name of a yakkha like **Vāsudeva** and **Baladeva.**[2]

[1] pp. 89, 92.

[2] The N.P.D., *s.v.* Puṇṇa, suggests Puṇṇabhadda was the father of the yakkha **Harikesa.** The Mahābhārata (i. 35, 1557) gives Pūrṇabhadra as the name of a serpent.

Puṇṇamā Sutta.—Once, when the Buddha was staying in the **Migāramātupāsāda,** a certain monk asked him a series of questions regarding the five *upādānakkhandhā*—their origin and nature, their definitions, the cause of their arising, etc. The Buddha answered his questions. At the end of the sutta is an explanation of *attā.*[1]

[1] S. iii. 100 ff.

1. **Puṇṇamāsa Thera.**—He was born in **Sāvatthi** as the son of a brahmin, named **Samiddhi;** he was called Puṇṇamāsa because, on the day of his birth, all the empty vessels in the house were filled with golden pennies. He left the world after a son had been born to him, and, having entered the Order under the Buddha, took the formula of the five impurities (*tacapañcaka*) as topic of meditation and became an arahant. His former wife adorned herself and came with her child, seeking to seduce him, but without success.

In the time of **Vipassī** Buddha he was a partridge (*cakkavāka*), and, pleased with the appearance of the Buddha, offered him a *sāla*-flower, holding it in his beak. Seventeen kappas ago he became king eight times under the name of **Sucārudassana.**[1]

He is evidently identical with **Paccāgamanīya** of the Apadāna.[2]

[1] Thag. vs. 10; ThagA. i. 53 f. [2] Ap. i. 113.

2. **Puṇṇamāsa Thera.**—He was born at **Sāvatthi** in a landowner's family. He was named Puṇṇamāsa because, on the day of his birth, all the empty vessels in the house became filled with gold and silver coins. He left the world after the birth of a son, and, dwelling near the village, put forth effort, till he became an arahant. Then going to Sāvatthi, he paid homage to the Buddha and dwelt in a charnel-field. Meanwhile his son died, and his wife, wishing to prevent the king from taking the property which was now left without an heir, went, with a large company, to her husband in order to persuade him to return to the lay-life.

In the time of **Tissa** Buddha he was wandering about the forest, bow in hand, when he saw the Buddha's robe hanging on a branch outside his cell. He immediately threw away his bow and, recalling the Buddha's virtues, paid homage to the robe.[1] He is probably identical with **Paṃsukūlasaññika** of the Apadāna.[2]

[1] Thag. vs. 171, 172; ThagA. i. 297 f. [2] Ap. ii. 418 f.

1. **Puṇṇamukha.**—One of the merchants (*seṭṭhi*) of King **Ekarāja,** whom he proposed, at the suggestion of **Khaṇḍahāla,** to sacrifice for his own welfare.[1]

[1] J. vi. 135.

2. **Puṇṇamukha.**—A royal cuckoo (*phussakokila*). For his story see the **Kuṇāla Jātaka.** He is identified with **Udāyī Thera.**[1]

[1] J. v. 456.

Puṇṇalakkhaṇadevī.—See **Puṇṇalakkhaṇadevī.**

1. **Puṇṇavaḍḍhana.**—Son of **Migāra** and husband of **Visākhā**[1] (*q.v.*).

[1] AA. i. 220; DhA. i. 387; UdA. 158, etc.

2. **Puṇṇavaḍḍhana.**—One of the gardens laid out by **Parakkamabāhu I.** in **Pulatthipura.**[1] In it was a tank which was connected with the **Toyavāpi** by the **Sarassatī** Canal. From this branched off, to the west, the **Yamunā** Canal.[2]

[1] Cv. lxxix. 9. [2] *Ibid.*, 46, 47.

3. **Puṇṇavaḍḍhana.**—The name given to a kind of precious garment. **Kuṇḍalī** of **Dvāramaṇḍala** sent several of these garments to **Dīghābhaya** through **Sūranimila,** and Dīghābhaya gave a pair himself to Sūranimila.[1] Puṇṇa was probably another variation of the name.[2]

[1] Mhv. xxiii. 33, 37; MṬ. 450. [2] *E.g., ibid.*, 538.

Puṇṇavallika.—A locality in Ceylon, the residence of **Mahātissa.**[1]

[1] Vsm. 143; DhSA. 116.

Puṇṇasīha.—Father of **Uttarā Nandamātā.**[1] See **Puṇṇa** (1).

[1] AA. i. 240.

1. **Puṇṇā.**—Slave-girl of **Sujātā**[1] (*q.v.*).

[1] J. i. 69; AA. i. 218.

2. **Puṇṇā Therī.**—An arahant. She was born in a householder's family of **Sāvatthi,** and, at the age of twenty, having heard **Pajāpatī Gotamī** preach, she left the world. One day, while meditating, the Buddha appeared before her in a ray of glory and she became an arahant.

In the past she was a kinnarī on the banks of the **Candabhāgā,** and, having seen a Pacceka Buddha, worshipped him with a wreath of reeds.[1]

She is perhaps identical with **Tiṇinalamālikā** of the Apadāna.[2]

[1] Thig. vs. 3; ThigA. 9 f. [2] Ap. ii. 515.

3. **Puṇṇā Therī** (*v.l.* **Puṇṇikā**).—An arahant. She was born in **Anāthapiṇḍika's** household, as the daughter of a domestic slave. She was called **Puṇṇā** because, with her birth, the number of children in the household reached one hundred.

On the day on which she heard the **Sīhanāda Sutta** she became a sotāpanna. She converted the brahmin **Sotthiya,** who believed in purification through water,[1] and thereby won the esteem of Anāthapiṇḍika,

[1] The conversation is recorded in Thig. vs. 236-51.

so that he freed her. Thereupon she entered the Order and in due course became an arahant.

In the time of **Vipassī** Buddha she was born in a clansman's family and entered the Order. She learned the three Piṭakas and became a distinguished preacher. She did the same under five other Buddhas—**Sikhī, Vessabhū, Kakusandha, Koṇāgamana** and **Kassapa**—but, owing to her tendency to pride, she was unable to root out the defilements.[2]

Buddhaghosa, however, says of this Therī[3] that she was a slave-girl of **Anāthapiṇḍika.** On one occasion, when the Buddha was about to set out on a tour, Anāthapiṇḍika and the other chief patrons of the Buddha, loth to lose him for several months, begged him to remain with them. But the Buddha declined this request, and Puṇṇā, seeing Anāthapiṇḍika very dejected and learning the reason, offered to persuade the Buddha to stay. So she approached him and said that she would take the Three Refuges with the Five Precepts if he would postpone his tour. The Buddha at once agreed, and Puṇṇā was freed and adopted as Anāthapiṇḍika's daughter. She later joined the Order, and became an arahant after listening to an admonition[4] of the Buddha, who appeared before her in a ray of glory. Here we undoubtedly have a confusion of legends. See **Puṇṇā** (2).

It may be this same Puṇṇā who is mentioned in the Milindapañha[5] as one of the seven people whose acts of devotion brought them recompense in this very life.

[2] ThigA. 199 ff.; Ap. ii. 611.

[3] MA. i. 347 f.; the story, with very different details, is given in AA. ii. 716 f.

[4] The stanza being that which is mentioned in the Therīgāthā (vs. 3) about **Puṇṇā** (2).

[5] p. 115.

4. **Puṇṇā.**—The slave-girl of the brahmin soothsayer of the **Nānacchanda Jātaka** (*q.v.*). When asked what boon she desired, she answered, "A pestle and mortar and a winnowing basket."[1]

[1] J. ii. 428, 429.

5. **Puṇṇā.**—A slave-woman of **Rājagaha.** Late one night, when standing outside the house, cooling herself after having pounded a large quantity of rice, she saw **Dabba Mallaputta** taking some monks to their lodgings. She thought to herself that she had to work and therefore could not sleep early, but why should monks, who are free from care, be sleepless? She concluded that one of them was sick or had been bitten by a snake. At dawn the next day she went down to the bathing-ghat, taking a cake made of rice-dust and baked over charcoal, meaning to eat it after the bath. On the way she met the Buddha and offered

him the cake, though she did not expect he would eat it. But the Buddha, who was with **Ānanda**, accepted the gift and sat down to eat it, while **Puṇṇā** stood watching. When the meal was over, the Buddha asked her what she had thought of the monks, and she told him. The Buddha pointed out to her that monks could not sleep till late for they had to be watchful and assiduous. At the end of the discourse Puṇṇā became a sotāpanna. It was in reference to this Puṇṇā that the **Kuṇḍakasindhavapotaka Jātaka** was preached.[1] (But *see s.v.*)

[1] DhA. iii. 321 ff.

6. **Puṇṇā.**—A slave-woman. The Commentaries mention[1] that the Buddha once made a rag-robe (*paṃsukūla*) out of a garment cast off by her in a cemetery overgrown with weeds (*atimuttakasusāna*). When the Buddha donned the robe the earth trembled in wonder. It was this robe that the Buddha exchanged with **Mahā Kassapa**; when the Buddha picked it up from the cemetery where Puṇṇā had cast it off it was covered with insects.[2]

[1] *E.g.*, MA. ii. 696. [2] SA. ii. 149.

1. **Puṇṇikā.**—A slave-girl of **Pokkharasāti.**[1]

[1] M. ii. 201.

2. **Puṇṇikā.**—See *s.v.* **Puṇṇā** (3).

Puṇṇiya.—A monk. He is mentioned as visiting the Buddha and asking him under what conditions a sermon presents itself to the mind of a Tathāgata.[1]

[1] A. iv. 337 f.; v. 154 f.

1. **Puṇṇiya Sutta.**—The Buddha tells **Puṇṇiya** of eight conditions under which a sermon presents itself to the mind of a Tathāgata.[1]

[1] A. iv. 337 f.

2. **Puṇṇiya Sutta.**—Same as above (1), but two conditions are added.[1]

[1] A. v. 154 f.

Puṇṇeli.—A village granted by **Dāṭhopatissa II.** to the **Thūpārāma.**[1]

[1] Cv. xlv. 28.

Puṇṇovāda Sutta.—Puṇṇa (of **Sunāparanta**) visits the Buddha and asks him for a teaching that he may follow it and be purged of self. The Buddha tells him to avoid finding delight in the pleasures of the senses.

On learning that Puṇṇa proposes to live in Sunāparanta, the Buddha warns him that the people of that part are fierce and violent. Puṇṇa declares that even should they kill him, he would not bear them ill-will, but would rejoice to be of use to them. He leaves for Sunāparaṇta, with the Buddha's approval, and there gather around him five hundred disciples of either sex who have won arahantship. After Puṇṇa's death, the monks question the Buddha about him, and the Buddha tells them that he had realised nibbāna.[1]

[1] M. iii. 267 ff.; S. iv. 60 ff.

1. **Putta Sutta.**—An *upāsikā* should teach her only son to be like **Cittagahapati, Hatthaka-Āḷavaka,** or **Sāriputta** and **Moggallāna.**[1]

[1] S. ii. 235.

2. **Putta Sutta.**—Five things that make parents desire a son.[1]

[1] A. iii. 44.

Puttatissa.—An astrologer (*gaṇaka*), one of the four envoys sent by **Devānampiyatissa** to the court of **Asoka.**[1]

[1] Dpv. xi. 29, 31; *cp.* MṬ. 302, where he is called Tissa.

Puttabhāga-vihāra.—A vihāra in Ceylon, restored by **Vohāratissa.**[1]

[1] Mhv. xxxvi. 36.

Puttamaṃsa Sutta.—The four kinds of food—material food, contact, will, and consciousness—and how they should be regarded. Material food should be eaten only to maintain existence, as parents might eat the flesh of their own son in the desert. Contact should be regarded as a cow with a sore hide—exposed always to creatures and insects who devour her. Will should be regarded as a pit of glowing coal; and consciousness as a robber, brought before the king and smitten with darts at morning, noon, and evening.[1]

[1] S. ii. 97 ff.

Puthu Sutta.—Following after the good, hearing the Dhamma, systematic attention thereto, and living according to its precepts—these four conduce to increase of insight.[1]

[1] S. v. 412.

Puthujjana.—A king of old, who, though he gave great gifts, could not attain to beyond the realms of sense.[1]

[1] J. vi. 99.

Puthuvindhara.—King of Benares and son of **Kiki.** His son was **Suyāma.**[1]

[1] ThagA. i. 151.

1. **Punabbasu.**—A young yakkha.[1] He became a sotāpanna.[2] See **Punabbasumātā.**

[1] S. i. 210. [2] SA. i. 239.

2. **Punabbasu.**—One of the **Chabbaggiyā.** His followers were called **Punabbasukā,** and, together with the followers of **Assaji,** they were called **Assaji-Punabbasukā** (*q.v.*).

Punabbasu Sutta.—Records an incident relating to Punabbasumātā[1] (*q.v.*).

[1] S. i. 210.

Punabbasukuṭumbikaputta-Tissa Thera.—He was of Ceylon, and crossed over to India, where he studied under **Yonaka Dhammarakkhita.** On his way home by sea he felt doubtful of one word, and returned all the way, one hundred leagues, to consult his teacher. On the way from the port he mentioned the word to a householder, who was so pleased with him that he gave him a blanket and one hundred thousand. This blanket Tissa gave to his teacher, but the latter cut it up and used it as a spread, as an example to others (not to desire luxuries). Tissa had his doubts set at rest and returned to **Jambukola.** There, at the **Vālikārāma,** as he was sweeping the courtyard of the cetiya, other monks asked him questions in order to vex him. But he was able to answer all these, having attained the *paṭisambhidā.*[1]

[1] VibhA. 389.

Punabbasumātā.—A yakkhiṇī, mother of **Punabbasu.** One evening towards sunset, when the Buddha was at **Jetavana,** she, with her daughter **Uttarā** on her hip and the boy's hand in hers, came to the grove in search of food. She saw the silent monks seated round the Buddha while he preached, and having hushed her babe to silence she and Punabbasu listened to the Buddha. At the end of the sermon, both mother and son became sotāpannas, Uttarā being too young to understand.[1]

Punabbasumātā is quoted as an example of a yakkhiṇī who could travel through the air.[2] She was a vemānikapeta.[3]

[1] S. i. 210 f.; SA. i. 239 f. [2] PSA. 79. [3] DA. ii. 509.

1. **Punabbasumitta.**—A rich merchant in the time of **Vipassī** Buddha. He built a monastery, one yojana in extent, on the site of **Jetavana,** the ground of which he bought by covering the whole with golden bricks.[1]

[1] J. i. 94; Bu. xx. 30; DA. ii. 424.

2. **Punabbasumitta.**—Son of **Sumedha** Buddha.[1]

[1] BuA. 163; the Bu. (xii. 20) calls him **Sumitta.**

Punnāgapupphiya Thera.—An arahant. Ninety-two kappas ago he was a hunter who, while wandering in the forest, saw a flower, which he offered on a heap of sand in the name of the Buddha **Tissa.** Ninety-one kappas ago he was a king named **Tamonuda.**[1] He is probably identical with **Suhemanta Thera.**[2]

[1] Ap. i. 180. [2] ThagA. i. 212.

1. **Puppha Thera.**—An eminent teacher of the **Vinaya.**[1]

[1] Vin. v. 3.

2. **Puppha.**—One of the five horses of King **Kappina,** used by him in sending messages.[1]

[1] DhA. ii. 117.

1. **Puppha Vagga.**—The fourth section of the Dhammapada.

2. **Puppha Vagga.**—The tenth chapter of the Khandha Saṃyutta.[1]

[1] S. iii. 137-57.

Puppha (or **Vaḍḍha**) **Sutta.**—The Buddha declares that he upholds only that which is upheld in the world of sages (*paṇḍitānaṃ*)—viz., that the *khandhas* are impermanent, subject to woe and decay. The Buddha has thoroughly penetrated the world-condition (*lokadhamma*) of the world of *saṅkhāras.* He is like a lotus, sprung from the water and come to full growth therein, yet unspotted by it.[1]

[1] S. iii. 138 f.

1. **Pupphaka.**—The palace of **Sutasoma.**[1]

[1] J. v. 187.

2. **Pupphaka.**—A parrot, discovered in a bed of flowers, hence his name. He was the Bodhisatta. For his story see **Sattigumba Jātaka.**[1]

[1] J. iv. 431 ff.

Pupphacaṅgotiya Thera.—An arahant. Thirty-one kappas ago he took a casket of flowers which he sprinkled over **Sikhī** Buddha. He was five times king, under the name of **Devabhūti.**[1]

[1] Ap. i. 118.

Pupphachattiya Thera.—An arahant. Ninety-four kappas ago he made a parasol of lotus-flowers, which he held over **Siddhattha** Buddha. Seventy-four kappas ago he was king nine times, under the name of **Jalasikha.**[1]

[1] Ap. i. 264 f.

Pupphachadaniya.—In the very distant past there were five kings of this name, all previous births of **Maggadattika Thera.**[1]

[1] Ap. i. 189.

Pupphathūpiya Thera.—An arahant. In the time of **Vipassī** Buddha he was a brahmin ascetic on **Kukkurapabbata** with a large number of disciples. Hearing of the Buddha's appearance in the world, he wished to visit him, but fell ill on the way. He thereupon erected a thūpa of flowers in the Buddha's name and died soon after. Forty-four kappas ago he was king sixteen times under the name of **Aggisama,** and thirty-eight times under that of **Ghatāsana.**[1]

[1] Ap. i. 155 f.

Pupphadhāraka.—Ninety-one kappas ago he was an ascetic wearing bark and antelope-skin. Seeing **Vipassī** Buddha, he held over him a canopy of *pāricchattaka*-flowers. Eighty-seven kappas ago he was a king, named **Samantadharaṇa.**[1]

[1] Ap. i. 244.

Pupphapura.—Another name for **Pāṭaliputta**[1] (*q.v.*).

[1] *E.g.*, Dpv. xi. 28; Mhv. xxix. 36.

Pupphabhāṇī Sutta.—The three kinds of people in the world: the tricky-tongued (*gūthabhāṇī*), the fair-spoken (*pupphabhāṇī*), and the honey-tongued (*madhubhāṇī*).[1]

[1] A. i. 127.

Puppharatta Jātaka (No. 147).—Once, during the Kattika Festival in Benares, the wife of a poor man insisted on having a pair of garments dyed with safflower to wear at the festival. Urged by her desire, the husband stole at night into the king's conservatories to get the safflowers.

He was caught by the guard and impaled alive. He died lamenting the non-fulfilment of his wife's desire and was born in hell. The Bodhisatta was, at that time, a Spirit of the Air.

The story was told to a passion-tossed monk who longed for the wife of his lay life. The couple are identified with that of the story.[1]

[1] J. i. 149 f.

Pupphavatī.—An old name for Benares, when **Ekarāja,** father of **Candakumāra,** was its king.[1]

[1] J. iv. 131; iv. 119; Cyp. i. 7.

Pupphārāma.—A central monastic establishment in **Sirivaḍḍhanapura** (modern Kandy) in Ceylon. It formed the headquarters of the Siamese monks under **Upāli,** who came to Ceylon at the invitation of the king **Kittisirirājasīha.**[1]

[1] Cv. c. 86, 141.

Pupphāsaniya Thera.—An arahant. Ninety-four kappas ago he saw **Siddhattha** Buddha, and, following him to his hermitage, made for him a seat of flowers.[1]

[1] Ap. i. 254 f.

Pupphita.—Seventeen kappas ago there were three kings of this name, all previous births of **Kuṭajapupphiya Thera.**[1]

[1] Ap. i. 191.

1. **Pubba** (or **Hetu**) **Sutta.**—The Buddha tells the monks of how, even before the Enlightenment, he cultivated the four *iddhipādas,* and of how their development brought various attainments, such as clairvoyance, etc.[1]

[1] S. v. 263 ff.

2. **Pubba** (or **Pariyesanā**) **Sutta.**—The Buddha tells the monks how, before his Enlightenment, he wondered as to what was the satisfaction in the world, what its misery and what the escape therefrom, and how, in the end, he thoroughly comprehended all these.[1]

[1] A. i. 258 f.

Pubba-Kaccāyana.—See **Kaccāyana.**

Pubbakammapiloti.—A chapter in the Apadāna[1] which gives incidents from several lives of the Bodhisatta in explanation of the reason for which

[1] Ap. i. 299 ff.

the Buddha suffered in various ways during his last life—*e.g.*, from persecutions at the hands of his enemies and from various bodily ills. Most of the incidents mentioned are not to be found in the Jātakas. This chapter is described as a Buddhāpadāna,[2] but there is no reference either to it or to the incidents recounted in the chapter entitled Buddhāpadāna which is found at the beginning of the Apadāna. See also **Pilotikamma.**

[2] *Ibid.*, 301.

Pubbakoṭṭhaka.—See below **Pubbakoṭṭhakā.**

Pubbakoṭṭhaka Sutta.—The Buddha, while staying at **Pubbakoṭṭhaka** in **Sāvatthi,** asks **Sāriputta** if he believes that the five *indriyas* (of *saddhā*, etc.) if cultivated, lead to Deathlessness. Sāriputta answers that he not only believes it, but has actually realized and understood it by insight.[1]

[1] S. v. 220 f.

Pubbakoṭṭhakā.—A bathing-place in **Sāvatthi,** near the **Migāramātupāsāda,** and therefore to the east of the city. Mention is made[1] of the Buddha having bathed there. It was evidently extensive, for Pasenadi's state elephant **Seta** also bathed there to the accompaniment of music. The Commentary calls it[2] a nadī. The bathing-place was probably near the **Pubbakoṭṭhaka** (? Eastern Gatehouse) of Sāvatthi, where the Buddha is said to have stayed.[3] Public bathing-places were generally near the city gates.

[1] A. iii. 345.
[2] AA. ii. 668.
[3] S. v. 220; the bathing-place seems also to have been called **Pubbakoṭṭhaka.** Near by was the hermitage of the brahmin **Rammaka** (M. i. 161).

Pubbaṅgama Sutta.—Just as the dawn precedes sunrise, so do right views (*samādiṭṭhi*) precede good actions.[1]

[1] A. v. 236 f.

Pubbaṅgamaniya Thera.—An arahant. Ninety-four kappas ago he was a leader of eighty-four thousand religieux and waited upon holy ones.[1]

[1] Ap. i. 243.

Pubbajira (*v.l.* **Pubbavicira**).—A village of the **Vajjians** which was the constant dwelling-place of **Channa.** The people there were blamed for his suicide.[1] The village seems to have been also called **Pubbavijjhana.**[2]

[1] M. iii. 266. [2] S. iv. 59.

Pubbaṇha Sutta.—Those that practise righteousness at morn, at noon, and at eve, are always happy.[1]

[1] A. i. 294.

Pubbadesa.—See **Pācīnadesa.**

Pubbayogāvacara Sutta.—One of the suttas preached to **Ānanda** as introduction to the **Khaggavisāna Sutta.** It dealt with the five advantages of *pubbayogāvacara.*[1]

[1] SNA. i. 47.

Pubbavicira, Pubbavijjhana.—See **Pubbajira.**

Pubbavideha.—The eastern of the four continents (*mahādīpā*) which compose a Cakkavāḷa.[1] It is seven thousand leagues in extent[2] and its chief tree is the Acacia (*Sirīsa*).[3] It is the first mahādīpa visited by a **Cakkavatti** when on tour.[4] See also *s.v.* **Videha.**

[1] A. i. 227; v. 59.
[2] SNA. 443; 8,000 says BuA. 112.
[3] AA. i. 264; MA. ii. 947; Vsm. i. 206, etc.
[4] BuA. 131.

Pubbaseliyā.—One of the seventeen heterodox sects which arose in **Jambudīpa** in the second century after the Buddha's death.[1] According to the Kathāvatthu Commentary[2] they belonged to the **Andhaka** school. Their views seem to have been similar to those of the **Cetiyavādins.**[3] According to Tibetan sources[4] they were so called because they lived on the Pūrva Mountain.

[1] Mhv. v. 12; Dpv. v. 55.
[2] See Points of Controversy xli. 104, 108, 115.
[3] *J.R.A.S.* 1910, p. 413 ff.
[4] Rockhill: *op. cit.*, 184.

1. **Pubbārāma.**—A park outside the eastern gate of **Sāvatthi.** It was the custom of the Buddha to spend his siesta there after eating at the house of **Anāthapiṇḍika.**[1] In the Pubbārāma, **Visākhā** erected the **Migāramātupāsāda** (*q.v.*), the site costing her nine crores and the building another nine.[2] The Pubbārāma in Sāvatthi corresponded to the **Uttamadevī-vihāra** in **Anurādhapura.**[3] It was while staying at the Pubbārāma that the Buddha sent the novice **Sumana** to fetch water from **Anotatta.**[4] The **Vighāsa Jātaka**[5] was also preached there.

[1] DhA. i. 413; see also MA. i. 369.
[2] DhA. i. 413.
[3] UdA. 158; MA. i. 471.
[4] DhA. iv. 120.
[5] J. iii. 310.

2. **Pubbārāma.**—A monastery in Ceylon, built by **Sena I.** and his consort **Saṅghā.**[1] **Parakkamabāhu I.** is said to have restored it.[2]

[1] Cv. l. 69; see also Cv. *Trs.* i. 144, n. 4. [2] SadS. 58.

1. **Pubbārāma Sutta.**—Preached at the **Pubbārāma.** The winning of insight means the destruction of the *āsavas.*[1]

[1] S. v. 222.

2. **Pubbārāma Sutta.**—The cultivation of Ariyan insight (*paññā*) and Ariyan release (*vimutti*) leads to the destruction of the *āsavas.*[1]

[1] S. v. 223.

3. **Pubbārāma Sutta.**—The cultivation of the four indriyas (*viriya, sati, samādhi* and *paññā*) leads to the destruction of the *āsavas.*[1]

[1] S. v. 224.

4. **Pubbārāma Sutta.**—The same as 4 with *saddhā* added to the indriyas.[1]

[1] S. v. 224.

Puratthimadesa.—See **Pācīnadesa.**

Puradeva.—A god, evidently the tutelary deity of **Anurādhapura.** There was a shrine erected to him within the precincts of the **Mahāvihāra.** Near this shrine a battle took place between **Duṭṭhagāmaṇī** and **Bhalluka.** **Kaṇḍula** considered it a lucky spot and led Duṭṭhagāmaṇī's forces up to it.[1] The shrine was to the north of the Mahāsusāna.[2]

[1] Mhv. xxv. 87. [2] MT. 486.

1. **Purāṇa.**—A monk who lived in **Dakkhiṇāgiri.** It is said that when he visited Rājagaha after the holding of the First Council, he was asked to give his approval to the " findings " of the same. His answer was that he preferred to remember what he himself had heard and learnt from the Buddha.[1]

[1] Vin. ii. 189 f.

2. **Purāṇa.**—A chamberlain (*thapati* ? equerry) of **Pasenadi.** He was the brother of **Isidatta** and the father of **Migasālā.** In his later years he lived the life of a celibate and was reborn in **Tusita** as a sakadāgāmī.[1] A conversation he had with the Buddha, in the company of Isidatta, at **Sādhuka** (*q.v.*), is recorded in the Saṃyutta Nikāya.[2] In the **Dhammacetiya Sutta**[3] Pasenadi speaks of the great loyalty of these two men

[1] A. iii. 348 ff.; v. 138 ff. The SA. (iii. 215), however, says that Purāṇa was a sotāpanna.

[2] S. v. 349 ff.

[3] M. ii. 123.

towards the Buddha. After discussing the Doctrine till late at night, they would sleep with their heads towards the spot where the Buddha was staying and their feet towards the king. Purāṇa is mentioned[4] as an ideal layman.

[4] *E.g.*, at A. iii. 451.

Purāṇagāma.—One of the four villages granted by **Parakkamabāhu IV.** for the maintenance of the special pariveṇa built for **Medhaṅkara.**[1]

[1] Cv. xc. 87.

Purābheda Sutta.—The tenth sutta of the Aṭṭhaka Vagga of the Sutta Nipāta. It was among the suttas preached at the **Mahāsamaya** in answer to the questions asked of the Buddha by the created-Buddha.[1] It is a long disquisition on the characteristics of a calm sage (*upasanta*). He is free from craving, anger, etc., is equable and thoughtful, possessed of calm, and walks in the path of righteous men.[2] The sutta was preached for the benefit of the *buddhi-caritā*.[3]

[1] SNA. ii. 548. [2] SN. vs. 848-61. [3] SNA. i. 361; MNid. 223.

Purindada.—A name for **Sakka,** because, as a human being, he bestowed gifts from town to town (*pure pure dānaṃ adāsi*).[1]

[1] S. i. 229; DhA. i. 264; *cp.* Sanskrit *purandara* (destroyer of cities).

Purisa Sutta.—The Buddha, in answer to a question of **Pasenadi,** tells him that three kinds of inward experience arise in a man for his bane—greed, hate, and dullness.[1]

[1] S. i. 70.

Purisagati Sutta.—On the seven conditions of a person (*purisagatiyo*), and an explanation of *anūpādā parinibbāna*.[1]

[1] A. iv. 70 ff.

Purisarūpa Sutta.—Nothing so enslaves a woman as the form, etc., of a man.[1]

[1] A. i. 2.

1. **Pulaccerī.**—A park laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 11.

2. **Pulaccerī.**—A landing-place in Ceylon where **Māgha** and **Jayabāhu** set up fortifications.[1]

[1] Cv. lxxxiii. 17.

Pulatthi-nagara(-pura).—A capital of the Sinhalese kings. It is first heard of in the reign of **Aggabodhi III.**, who built in the town the **Mahā-pānadīpa-vihāra.**[1] But it was probably an important centre even earlier, and **Vijitapura**, wrested from the Tamils by **Duṭṭhagāmaṇi**, was probably near by.[2] **Sena I.** first made Pulatthipura the capital,[3] though even before his time it seems to have been used as a royal residence—*e.g.*, by **Aggabodhi IV.**,[4] **Aggabodhi VII.**,[5] and **Udaya I.**,[6] who built a hospital there.[7] **Mahinda II.** built in the city the **Dāmavihāra-pariveṇa** and the **Sannīratittha-vihāra.**[8] **Sena I.** reigned in Pulatthipura for twenty years and erected there several buildings, including the **Seṇaggabodhi-shrine** near the **Thusavāpi.**[9] The successors of Sena I. found in Pulatthipura a certain amount of protection from the inroads of the **Coḷas** and the **Pāṇḍiyans;** but in the time of **Sena V.** the town fell into the hands of the **Damiḷas**, through the treachery of Sena's mother and his commander-in-chief, Sena. But Sena V. recovered the city by making a treaty with his commander-in-chief.[10] About 1017 A.C. the Coḷas overran the country, captured Pulatthipura, and made the reigning king, **Mahinda V.**, their prisoner. He died, after twelve years, as a prisoner in India.[11] During this period many of the Hindu shrines in the city were erected.

For many years the Coḷas held the sovereignty of the city, though the Sinhalese made several vain attempts to drive them out. The Coḷas named the city **Jananāthapura** and put down all rebellion with a strong hand. Finally, a young prince named **Kitti**, born about 1039 A.C., assumed the title of **Vijayabāhu** and determined to rescue Pulatthipura. His first attempts failed, partly owing to rebellion among his own people; but finally, civil war broke out in the Coḷa country itself, and thus, about 1070, he captured Pulatthipura after a great deal of fierce fighting both on sea and land. But, owing to dissensions among his subjects, it was only several years later that he was able to hold his coronation.[12] He renamed the city **Vijayarājapura**, and erected there many religious buildings, chief among which was the Temple of the Tooth Relic.[13] It was not, however, till the time of **Parakkamabāhu I.** that Pulatthipura reached the pinnacle of its greatness. He enlarged it to the size of four gāvutas in length and seven in width and called it **Parakkamapura.** The city had three suburbs—**Rāvjavesibhujaṅga, Rājakulantaka** and **Vijita**—

[1] Cv. xliv. 122.
[2] See Codrington, *op. cit.*, 20.
[3] Cv. l. 9, 46, 85.
[4] Cv. xlvi. 34.
[5] *Ibid.*, xlviii. 74.
[6] *Ibid.*, xlix. 9, 18.
[7] Kassapa iv. is also mentioned as building a hospital against an epidemic (Cv. lii. 25).
[8] Cv. xlviii. 134. [9] *Ibid.*, l. 73.
[10] *Ibid.*, liv. 64, 68.
[11] *Ibid.*, lv. 22 ff.
[12] Cv. lvii. 66; lviii. 22 ff.; lix. 6 ff.
[13] *Ibid.*, lx. 2 ff.

and fourteen gates. Parakkama adorned it with various parks, chief of which were the **Nandanavana** and the **Dipuyyāna**, and with ponds and numerous buildings, both secular and religious.[14] **Kittinissaṅka** added a stone temple for the Tooth Relic.[15] In the reign of **Līlavatī**, **Lokissara** captured the city and ruled there for nine months. He was ousted by the general **Parakkama**, and later **Parakkamapaṇḍu** ruled as king, till he was deposed about 1215 A.C. by **Māgha** of the Kaliṅga race, who, coming with a large host of Keralas and Malabars, captured the city and mercilessly plundered its possessions.[16] From this spoliation the city never completely recovered, and it gradually lost its importance, though **Parakkamabāhu II.**, **Vijayabāhu IV.** and **Parakkamabāhu III.** made attempts to restore it to its original splendour.[17]

[14] For details see chiefly Cv. lxxiii. 1 ff.; lxxviii. 44 ff.
[15] *Ibid.*, lxxx. 19.
[16] *Ibid.*, lxxxiii. 15 ff.
[17] *Ibid.*, lxxxvii. 67; lxxxviii. 28, 35, 89, 92, 120 f.; lxxxix. 1.

Pulavaka Sutta.—The idea of a worm-eaten corpse, if cultivated, leads to great profit.[1]

[1] S. v. 131.

Pulinacaṅkamiya Thera.—An arahant. Thirty-one kappas ago he was a hunter who, seeing the covered walk (*caṅkama*) of **Sikhī** Buddha, scattered sand over it.[1] He is probably identical with **Nandaka Thera.**[2]

[1] Ap. ii. 418. [2] ThagA. i. 299.

Pulinathūpiya Thera.—An arahant. Once, in the past, he was a Jaṭila named **Nārada**, with fourteen thousand followers, living near the rock called **Samaṅga**. He erected, on the bank of the **Aparikā**, a thūpa of sand as an object of worship for himself. In his last birth he was of parents who were devout followers of the Buddha and worshipped at a shrine erected in the Buddha's name. When the boy was seven years old he saw the shrine and, recalling his past, became an arahant.[1] He is perhaps to be identified with **Vasabha Thera** (*q.v.*).[2]

[1] Ap. ii. 437 ff. [2] ThagA. i. 258 f.

Pulinapupphiya.—A Cakkavatti of ninety-one kappas ago, a former birth of **Ñāṇasaññaka** (or **Piyañjaha**) **Thera.**[1]

[1] Ap. i. 161 f.; ThagA. i. 169.

1. **Pulinapūjaka Thera.**—An arahant. Ninety-one kappas ago he cleared the foot of **Vipassī** Buddha's bodhi-tree and scattered fresh sand around it. Fifty-three kappas ago he was a king named **Mahāpulina.**[1]

[1] Ap. i. 79.

2. **Pulinapūjaka Thera.**—An arahant. Ninety-one kappas ago he saw **Vipassī** Buddha and, gladdened by the sight, worshipped him and strewed sand on his path.[1]

[1] Ap. i. 259.

Pulinuppādaka Thera.—An arahant. One hundred thousand kappas ago he was an ascetic named **Devala** with eighty thousand followers. He erected a thūpa of sand and honoured it in the name of the Buddha.[1] He is probably identical with **Sirima Thera.**[2]

[1] Ap. ii. 426 ff. [2] ThagA. i. 280 f.

Pulindā.—The name given to the wild tribes of Ceylon, evidently to be identified with the present Veddas. Their ancestry is traced to **Jivahattha** and **Dipellā,** the son and daughter of **Vijaya** by **Kuveṇī.**[1]

[1] Mhv. vii. 58; MT. 264, 266.

Puḷahattha.—A Damiḷa usurper who reigned for three years at **Anurādhapura** in the time of **Vaṭṭagāmaṇī.** He was slain by his general **Bāhiya.**[1]

[1] Mhv. xxxiii. 56 f.; Dpv. xix. 15; xx. 15.

Pūgadaṇḍakāvāṭa.—A stronghold in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 86, 95, 143.

Pūjā-pariveṇa.—A monastery in **Anurādhapura** to which the Nāgas followed **Sonuttara** when he brought the relics from the Nāga-world in order to deposit them in the **Mahā Thūpa.** From Pūjā-pariveṇa the Nāgas were induced to return by being given a few of the relics.[1] *v.l.* **Puṇṇa-pariveṇa.**

[1] Mhv. xxxi. 4; MT. 575.

Pūtigatta-Tissa.—A young man of **Sāvatthi,** of good family. After he joined the Order an eruption broke out on him which covered his whole body with sores. His fellow-monks, unable to look after him, abandoned him. When the Buddha discovered this, he boiled some water and washed Tissa with his own hands and cleaned and dried his garments. When Tissa felt comforted the Buddha preached to him, and Tissa became an arahant. In a past birth he had been a fowler and had killed many birds, of which he sometimes first broke the bones to prevent them from flying away. One day he had given alms to an arahant.[1]

[1] DhA. i. 319 ff.

Pūtimaṃsa.—A jackal, the mate of **Veṇī.** For their story see **Pūtimaṃsa Jātaka.**

Pūtimaṃsa Jātaka (No. 437).—Once, on the slopes of the Himālaya, lived a jackal called **Pūtimaṃsa,** with his mate **Veṇī.** Near by dwelt a flock of wild goats. Pūtimaṃsa formed a device for killing the goats one by one and eating their flesh, till only a she-goat, called **Meḷamātā,** was left. Wishing to devour her as well, Pūtimaṃsa suggested to Veṇī that he should pretend to be dead and that Veṇī should then entice Meḷamātā into the cave by asking her to assist in the funeral rites. But the goat was wise and observant and discovered the ruse. Veṇī went to her later and saying that Pūtimaṃsa had recovered consciousness at the very sight of her, invited her to join them in a feast to celebrate his recovery. Meḷamātā agreed, saying that she would bring with her a large escort of her friends, fierce dogs, including **Maliya, Piṅgiya, Catusikkha** and **Jambuka,** in order that the celebration might be a great one. At this suggestion Pūtimaṃsa and Veṇī fled from their cave, taking rescue elsewhere.

The story was told to the monks in order to impress on them the necessity for keeping guard over their senses.[1]

[1] J. iii. 532 ff.

Pūtimukha.—A peta who had been a monk in the time of Kassapa Buddha and who had brought a dissension between two holy monks by carrying tales from one to the other.[1]

[1] Pv. i. 3; PvA. 12 ff.

Pūṇagāma.—A ford on the **Mahāvālukagaṅgā.**[1]

[1] Cv. lxxii. 6.

Pūraṇa-Kassapa.—One of the six well-known teachers, contemporaneous with the Buddha. He is said to have taught the doctrine of non-action (*akiriya*), denying the result of good or bad actions.[1] Elsewhere,[2] however, he is mentioned as an *ahetuvādin*, denying *hetupaccaya* (condition and cause—*i.e.*, the efficacy of kamma), which teaching, in the **Sāmañña-phala Sutta,**[3] is attributed to **Makkhali-Gosāla.** Buddhaghosa says[4]

[1] D. i. 52 f.; probably the more correct description of Kassapa's teaching would be *nikiriyavāda*—i.e., an affirmation that the soul is passive, unaffected by the good or the bad done by us, the ultimate reality lying beyond good or evil.

[2] S. iii. 69; v. 126.

[3] D. i. 58; see also A. iii. 383, where the teaching of *Chalabhijātiyo* is also attributed to Pūraṇa.

[4] DA. i. 142; he could not have been a slave. Kassapa is a brahmin-gotta. The SNA (372) calls him an *ājīvaka*.

that Pūraṇa-Kassapa came by his name from the fact that as a result of his birth the number of slaves in a certain household reached one hundred. Owing to this fact he was never found fault with, even when he failed to do his work satisfactorily. But, in spite of this, he was dissatisfied and fled from his masters. He then had his clothes stolen by thieves and went about naked. His gotta name was **Kassapa.** He had a following of five hundred, among whom was the deva-putta **Asama.**[5] (See also **Ajātasattu**). He was consulted by the **Licchavis Abhaya**[6] and **Mahāli**[7] and by the wanderer **Vacchagotta.**[8] He claimed to be omniscient.[9] A story in the Dhammapada Commentary[10] states that when the heretics were unable to prevent the Buddha from performing the Twin Miracle under the **Gaṇḍamba,** they fled discomfited. Pūraṇa-Kassapa was among them, and in the course of his flight, he came across one of his followers, a farmer, who was on his way to see him, carrying a vessel of broth and a rope. Pūraṇa took the vessel and the rope, and going to the banks of the river near Sāvatthi, tied the vessel round his neck and threw himself into the stream. There was a circle of bubbles on the water and Pūraṇa was reborn in **Avīci.** The Milindapañha[11] also mentions a Pūraṇa Kassapa, contemporary with **Milinda.** This perhaps refers to a teacher descended from the same school who is credited with the view that the earth rules or sustains the world. *v.l.* **Purāṇa.**

[5] S. i. 82.
[6] *Ibid.*, v. 426.
[7] *Ibid.*, iii. 68.
[8] *Ibid.*, iv. 398.
[9] A. iv. 429. Here we probably have a more correct explanation of his name, Pūraṇa—*i.e.*, in his claim to have attained perfect wisdom (*pūranañāna*).
[10] DhA. iii. 208; for a different version see Rockhill: *op. cit.*, 80. According to this legend, Kassapa must have died in the sixteenth year of the Buddha's ministry. This is hardly reconcilable with the statement that Ajātasattu consulted him.
[11] p. 4 f.

Pūrāṇāsa Sutta.—Another name[1] for **Sundarikabhāradvāja Sutta** (*q.v.*).

[1] SNA. ii. 400.

Pekhuṇiya.—Grandson of **Roṭṭhaṇa** (*q.v.*), who is, therefore, called **Pekhuṇiyanattā.**[1] The Commentary[2] calls Pekhuṇiya a *seṭṭhi*.

[1] A. i. 193. [2] AA. i. 419.

Pecchādāyaka.—See **Macchadāyaka.**

Pejalaka.—See **Sejalaka.**

Peṭakopadesa.—A treatise on textual and exegetical methodology, generally ascribed to **Mahā Kaccāyana**[1] and included (by the Burmese)

[1] Cv. 59.

in the Khuddaka Nikāya.[2] A ṭīkā on this work is ascribed to a teacher named **Udumbara** (?).[3]

[2] Bode, *op. cit.*, 5. [3] Gv. 65.

Peṭakālaṅkara.—A ṭīkā by **Ñāṇābhivaṃsa** on the **Nettippakaraṇa.**[1]

[1] Sās. 134.

Peṇṇākaṭa.—See **Bheṇṇākaṭa.**

Petavatthu.—The seventh book of the Khuddaka Nikāya. It consists of stories of persons born in the *peta*-world owing to various misdeeds.[1] **Dhammapāla** wrote on it a Commentary, called the Petavatthuvaṇṇanā or Petavatthu-Aṭṭhakathā, and forming a part of the **Vimalavilāsinī.**[2] **Mahinda** preached the Petavatthu to **Anulā** and her companions on the day of his entry into **Anurādhapura.**[3]

[1] Published by the P.T.S. 1889. [2] Gv. 60. [3] Mhv. xiv. 58.

Pettaṅgavāḷika.—A monastery built by **Saddhā-Tissa.**[1]

[1] Mhv. xxxiii. 8.

Petteyya Sutta.—Few are they who show reverence to their fathers.[1]

[1] S. v. 467.

Penambaṅgana.—See **Setambaṅgana.**

1. **Pema Sutta.**—Of affection can be born both affection and ill-will; likewise of ill-will. Freedom from these states is acquired by the development of the jhānas.[1]

[1] A. ii. 213 ff.

2. **Pema** (or **Sāriputta-Koṭṭhita**) **Sutta.**—A conversation between **Sāriputta** and **Koṭṭhita** as to why the Buddha has said nothing regarding the existence or otherwise of a Tathāgata after death.[1]

[1] S. iv. 387.

Peraddoṇi.—A town in Ceylon, the modern Peradeṇiya.[1]

[1] Cv. xci. 2.

Perumpalaya.—A village in South India.[1]

[1] Cv. lxxvi. 237.

Peḷagāma-vihāra.—A monastery in Ceylon, built by **Kuṭakaṇṇa-Tissa.**[1]

[1] Mhv. xxxiv. 32; see also Mhv. *Trs.* 240, n. 1.

Peḷahāla.—A village in Ceylon, granted by **Aggabodhi IV.** for the maintenance of the Padhānaghara built by him for **Dāṭhāsiva.**[1]

[1] Cv. xlvi. 13.

Peḷivāpikagāma.—A village seven leagues to the north of **Anurādhapura.** When **Duṭṭhagāmaṇī** was looking for material for the building of the **Mahā Thūpa,** four gems were discovered by a hunter near the tank of this village.[1]

[1] Mhv. xxviii. 39; Mhv. *Trs.* 190, n. 1.

Pesakāradhītuvatthu.—The story of a weaver's daughter of **Āḷavi.** She heard the Buddha preach at the **Aggāḷava-cetiya** on the necessity of meditating constantly on the inevitableness of death and, though she was only sixteen, she was the only one to profit by the sermon. Three years later the Buddha again visited Āḷavi. The citizens entertained him, but the Buddha would not preach his thanksgiving sermon till the weaver's daughter, having finished the tasks required of her by her father, was able to be present. On her arrival the Buddha asked her questions so that her wisdom might be known to the assembled populace, and, at the conclusion of the Buddha's discourse, she became a sotāpanna. That same day she was killed by an accident to her loom, and her father joined the Order, attaining arahantship in due course.[1]

[1] DhA. iii. 170-6.

Pesalā-atimaññanā Sutta.—Once when **Vaṅgīsa** was at **Aggāḷava-cetiya** with his tutor, **Nigrodhakappa,** he found himself despising his friendly colleagues, proud of his own skill of improvisation. This discovery made him repent of his conceit and admonish himself.[1]

[1] S. i. 187 f.

Pesuṇa Sutta.—Few are they who abstain from slander.[1]

[1] S. v. 469.

Pessa.—An elephant trainer of **Campā.** He visited the Buddha at **Gaggarāpokkharaṇī** where **Kandaraka** was also present, and his conversation on that occasion is recorded in the **Kandaraka Sutta.** When Pessa had left, the Buddha is reported to have said that he was a man of great understanding, and that had he stayed longer he could have taken away with him something which would have proved precious to him.[1]

[1] M. i. 339-42.

Pokkhara.—A musical instrument, or, perhaps, a divine musician.[1]

[1] VvA. 93; see also note on p. 372.

Pokkharakkhī.—One of the wives of **Candakumāra** (the Bodhisatta).[1]

[1] J. vi. 148.

Pokkharaṇiyā.—A vihāra in **Sāmagāma** where the Buddha is said once to have stayed.[1]

[1] A. iii. 309; AA. ii. 660. The translator (G.S. iii. 220) calls it a lotus pond; the Commentary definitely calls it a Vihāra.

Pokkharaṇī Sutta.—The ill which remains to an Ariyan disciple who has won insight compared to the ill which he has destroyed, is as the water taken up by the tip of a blade of grass compared to the water left behind in a tank fifty yojanas in length, breadth and depth.[1]

[1] S. ii. 134; *ibid.*, v. 460.

Pokkharapāsaya.—A tank in Ceylon, built by **Upatissa II.**[1]

[1] Cv. xxxvii. 185.

Pokkharavatī.—A city, the birthplace of **Tapussa** and **Bhalliya.**[1]

[1] ThagA. i. 48.

Pokkharasāti, Pokkharasādi.—A **Mahāsāla** brahmin of great wealth and learning who lived in **Ukkaṭṭhā,** on a royal demesne given by **Pasenadi. Ambaṭṭha** was the pupil of Pokkharasāti, who sent him to the Buddha at **Icchānaṅgala** to discover if the report of the Buddha's greatness were true. When Pokkharasāti heard later that Ambaṭṭha had been rude to the Buddha, he sought the Buddha by night and begged for his forgiveness. The next day he invited the Buddha to a meal, and having listened to his teaching, declared himself his follower and became a sotāpanna.[1] Owing to his eminence, he was present at the meetings of the brahmins held in **Manasākaṭa**[2] and Icchānaṅgala.[3] **Vaseṭṭha,** of the **Vāseṭṭha Sutta,** was also his pupil.[4] In the **Subha Sutta,**[5] **Subha-Todeyyaputta,** another disciple, is reported to have said that Pokkharasāti—here described as **Opamañña** (of the **Upamañña** clan) and lord of **Subhagavana (Subhagavanika)**—treated as empty boasts the claims of brahmins and recluses to transcend ordinary human bonds and rise to the height

[1] D. i. 87 f., 106 ff.
[2] *Ibid.*, 235.
[3] SN. p. 115. [4] *Ibid.*, vs. 594.
[5] M. ii. 200 ff.; the Vimānavatthu gives the name of another of his disciples, **Chattamāṇava** (*q.v.*), who was killed while bringing presents to his teacher. (Vv. v. 3; VvA. 229 ff.)

of Ariyan knowledge. This evidently refers to a time prior to his conversion. The same Sutta mentions a slave-girl of Pokkharasāti, **Puṇṇikā** by name.

The Commentaries[6] dwell at length on Pokkharasāti's attractive personality. His body was of the colour of the white lotus, like a silver pandal in heaven, his hair the colour of sapphire, his eyes like blue lotus, etc. He evidently was of true regal appearance.

In the time of **Kassapa** Buddha he was a brahmin versed in the three Vedas who, having heard the doctrine and given alms, was reborn in the deva-world. Thereafter, scorning birth in the womb of a woman, he sprang to life in a lotus which grew in a pond in **Himavā.** An ascetic saw the lotus, adopted the boy, and taught him the Vedas. The king was pleased with his great learning, and gave him Ukkaṭṭhā as a mark of great favour. The name of Pokkharasāti was given to him owing to his birth in a lotus.

The Divyāvadāna[7] calls him Puṣkarasārī, and tells a story of his daughter Prakṛti.

[6] DA. i. 244 f.; MA. ii. 804; SNA. 462. [7] p. 616 ff., 620.

Poṭiriya.—See **Selissariya.**

1. **Poṭṭhapāda.**—A **Paribbājaka.** A discussion between him and the Buddha on trance and on the soul, which took place in **Mallikārāma** in **Sāvatthi,** is reported in the **Poṭṭhapāda Sutta.** Poṭṭhapāda, accepting the Buddha's views, was jeered at by his companions for doing so. Two or three days later he again visited the Buddha with **Citta Hatthisāriputta** (*q.v.*), when the Buddha continued the earlier discussion on personality and the soul. At the end of the discourse Poṭṭhapāda became the Buddha's follower.[1] Poṭṭhapāda is identified with **Pukkusa** of the **Mahā Ummagga Jātaka.**[2]

[1] D. i. 178 ff. [2] J. vi. 478.

2. **Poṭṭhapāda.**—The Bodhisatta born as a parrot. For his story see the **Rādha Jātaka** (1).[1]

[1] J. i. 495 f.

3. **Poṭṭhapāda.**—A parrot, younger brother of **Rādha,** the Bodhisatta. Poṭṭhapāda is identified with **Ānanda.** For his story see the **Rādha Jātaka** (2).[1]

[1] J. ii. 132 ff.

4. **Poṭṭhapāda.**—A parrot born as the younger brother of the Bodhisatta and identified with **Ānanda.** For their story see **Kālabāhu Jātaka.**[1]

[1] J. iii. 97 ff.; see also J. iv. 129.

5. **Poṭṭhapāda Thera.**—In the past he was born as **Sunetta,** son of King **Kitava,** and because he insulted a Pacceka Buddha he was reborn in **Avīci.** Later he was born in a family of fishermen near **Kuṇḍinagara,** but, remembering his past lives, he refused to take part in any fishing. His parents therefore cast him out, but **Ānanda,** finding him starving, gave him food, and, at the Buddha's suggestion, ordained him. He soon became an arahant and dwelt with twelve others in **Sānavāsipabbata.** Poṭṭhapāda's kinsmen became petas, and his parents sent to him a brother, of whom Poṭṭhapāda was specially fond, to plead for his intervention. He therefore begged alms, and offered them to his colleagues in the name of his kinsmen, who thus regained happiness.[1]

[1] Pv. iii. 2; PvA. 177 ff.

Poṭṭhapāda Sutta.—A discussion between the Buddha and the Paribbājaka **Poṭṭhapāda,** held at the **Mallikārāma.**[1] It deals with the question of trances and of the soul, and also with the infinity and eternalism of the world. This sutta is significant as containing a list of the topics which **Paribbājakas** appear to have discussed at their meetings.

[1] D. i. 178-203.

Poṭhila, Poṭṭhila Thera.—During the dispensation of seven Buddhas, he was learned in the Tipiṭaka and preached to large numbers of monks, but he failed to win any attainment for himself. Wishing to rouse him to exert himself, the Buddha constantly referred to him as "Tuccha-Poṭhila." Poṭhila took the hint, and, travelling one hundred and twenty leagues, arrived at a forest hermitage where lived thirty monks. He asked their leader to help him, but he referred him to a junior monk, who, in his turn, referred him on, and so on, until at last he was forced to apply to the seven-year old novice who sat doing needlework. With his pride humbled, Poṭhila asked him for advice. In order to test him, the novice asked him to jump into a pool with his robes on. This Poṭhila did, and the novice, satisfied as to his earnestness, taught him how, in the case of an anthill with six holes into which a lizard entered, anyone, wishing to capture the lizard, would close up five of the holes. So with the six doors of the senses; close five doors, and concentrate on the door of the mind. At the end of the discourse, the Buddha appeared before

Poṭhila in a ray of light and Poṭhila became an arahant.[1] Two verses, addressed to him by **Moggallāna**, are given in the Theragāthā.[2]

[1] DhA. iii. 417-21. [2] vs. 1174-5.

Pota, Potana, Potala, Potali.—A city in **Kāsiraṭṭha**, the capital of the **Assaka** king.[1]

[1] J. ii. 155 f.; J. iii. 3; see also VvA. 259. It was probably near the residence of **Bāvarī** (see SNA. ii. 581).

Potaliputta.—A **Paribbājaka** who visited **Samiddhi** at the **Veḷuvana** in **Rājagaha** and said that he had heard the Buddha declare that all action and speech were vain, and that what passed in the mind was the only thing of importance. A stage could be reached in which there was no feeling whatever. Samiddhi protested that Potaliputta misinterpreted the Buddha's teaching, and Potaliputta then asked him questions regarding experience, which Samiddhi answered. Potaliputta, showing neither approval nor disapproval, walked away. When the Buddha heard from **Ānanda** of Potaliputta's questions and Samiddhi's answers he blamed Samiddhi for his hasty reply.[1]

[1] For details see **Mahākammavibhanga Sutta.** (M. iii. 207 ff.)

1. **Potaliya.**—A householder of **Āpaṇa.** Meeting the Buddha in a wood outside the town, he greeted him, and was addressed by the Buddha as "householder," at which he was very angry, for he had, so he said, handed over his wealth to his sons, and possessed only his food and clothing. But the Buddha told him that true retirement from the household meant far more than that, and, at the request of Potaliya, he proceeded to explain his words. At the end of the discourse Potaliya declared himself the Buddha's follower.[1]

[1] M. i. 359 ff.

2. **Potaliya.**—A wanderer (**Paribbājāka**) probably identical with the above (1). A conversation he had with the Buddha is recorded in the Aṅguttara Nikāya. At the end of the discussion he declares himself the Buddha's follower.[1]

[1] A. ii. 100 f.

1. **Potaliya Sutta.**—A discussion between the householder **Potaliya** and the Buddha as to what constitutes true retirement from household life. The Buddha shows, by means of various similes, that the pleasures of the senses are unsatisfying and dangerous, and should be avoided. Such renunciation brings higher knowledge.[1]

[1] M. i. 359 ff.

2. Potaliya Sutta.—The Buddha tells the **Paribbājaka Potaliya,** who visits him, of four kinds of persons found in the world: those who praise and dispraise rightly and seasonably, and those who praise and dispraise wrongly and unseasonably.[1]

[1] A. ii. 100 ff.

Pottika, Pottiya.—The son of a tailor and the friend of **Nigrodha-kumāra** and **Sākha-kumāra.** When Nigrodha became king, Pottika was appointed Treasurer. For their story see the **Nigrodha Jātaka** (No. 445). Pottika is identified with **Ānanda.**[1]

[1] J. iv. 37 ff.

Potthaka Sutta.—Quite new fibre-cloth is of an ill colour, painful to handle and of little worth; so is one of middling wear and one worn out. Men use worn-out fibre-cloth for wiping cooking pots or they throw it away. So are a novice, a monk of middle standing, or a senior monk, any of whom is immoral, of "ill colour." Their followers suffer because of them; hence they are painful to handle, and because gifts to them produce no good they are of little worth.[1]

[1] A. i. 240 f.

Potthakuṭṭha.—A Damiḷa in the service of **Aggobodhi IV.** He erected and endowed the **Mātambiyapadhānaghara,** and built houses in the **Kuppurā-pariveṇa,** the **Kurundapillaka-vihāra** and the **Mahārājaghara.** When the king died, he administered the kingdom, threw the sub-king **Dāṭhāsiva** into prison and set **Datta of Dhanapiṭṭhi** on the throne. When Datta died, Potthakuṭṭha had **Hatthadāṭha** crowned king. Later, when **Mānavamma** rebelled against him, he ate poisoned food, provided by his friend, the chief of **Merukandara,** and died.[1]

[1] Cv. xlvi. 19, 39, 44; xlvii. 55, 61.

Potthadāyaka Thera.—An arahant. Ninety-one kappas ago he gave a gift of bark (? *pottha*) in the name of the Buddha, the Dhamma and the Saṅgha.[1]

[1] Ap. i. 237.

Potthasāta.—The senāpati of **Aggobodhi IV.** He built the **Aggabodhi-pariveṇa** in the **Jetavanārāmā** at **Anurādhapura.**[1]

[1] Cv. xlvi. 22.

Potthā.—Wife of **Vasabha's** uncle, the senāpati **Subha.** She saved the life of **Vasabha** and, later, when he became king, he made her his queen.[1] She built a thūpa and a temple attached to the **Catussāla** in the **Mahāvihāra.**[2]

[1] Mhv. xxxv. 70. [2] *Ibid.*, vs. 90.

Ponamaravati.—A locality in South India, mentioned in the account of the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvii. 20, 22, 92.

Porāṇavaṃsa.—A chronicle, probably of Ceylon, mentioned in the Gandhavaṃsa.[1]

[1] p. 70.

Porogāhali.—A district in the **Dakkhiṇadesa** of Ceylon.[1]

[1] Cv. lxvi. 108.

Polajanaka.—The younger son of **Mahājanaka.** For his story see the **Mahājanaka Jātaka.**[1]

[1] J. vi. 30 ff.

Polonnarutala.—A tank in Ceylon, restored by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 49.

Polamittā (*v.l.* **Posamittā**).—A yakkhiṇī, wife of **Mahākālasena.** She was from **Laṅkapura** and her mother was **Goṇḍā.**[1]

[1] MT. 259 f.

Posāla.—One of **Bāvarī's** pupils. His question to the Buddha and the answer thereto are given in the **Posālamāṇava-pucchā** (or **Posāla Sutta**) of the **Parayana Vagga.**[1]

[1] SN. vs. 1006, 1112-5.

Posāla Sutta, or **Posālamāṇava-puccha.**—See **Posāla.**

Posiya Thera.—The son of a very rich banker in **Sāvatthi** and the younger brother of **Saṅgāmajita.** When grown up, he married and had a son. Soon after, he left the world to join the Order and, dwelling alone in the forest, became an arahant. Once, when he went to **Sāvatthi** to worship the Buddha, he visited his home. His former wife entertained him, but when he saw that she was trying to tempt him, he hurried away.

In the time of **Tissa** Buddha he was a hunter. The Buddha, out of compassion for him, went to the forest and stood near him. He provided the Buddha with a seat of grass and paid him homage. Soon after, he was killed by a lion.[1] He is probably identical with **Tiṇamuṭṭhidāyaka** of the Apadāna.[2]

[1] Thag. vs. 34; ThagA. i. 96 ff. [2] Ap. i. 280; see also ii. p. 455.

Ph.

1. **Phagguna.**—A monk. In the Saṃyutta Nikāya[1] he is represented as asking the Buddha if it were possible, by means of any of the senses, to recognize and proclaim the past Buddhas. The Buddha replies in the negative. It is probably the same monk who is mentioned in the Aṅguttara Nikāya[2] as having been visited during his illness by the Buddha on the suggestion of **Ananda.** The Buddha found Phagguna in bed and grievously ill, and he talked to him and comforted him. Phagguna died soon after, having attained arahantship.

[1] S. iv. 52. [2] A. iii. 379 ff.

2. **Phagguna.**—See **Moḷiya-Phagguna.**

1. **Phagguna Sutta.** — A conversation between the Buddha and **Phagguna** (1) on the possibility of recognizing, by means of the senses, the Buddhas of the past.[1]

[1] S. iv. 52.

2. **Phagguna Sutta.**—Contains an account of the Buddha's visit to **Phagguna** (1) when the latter lay ill. At the end of the sutta is a list of six advantages of hearing the Dhamma and of testing its goodness in time.[1]

[1] A. iii. 379 ff.

3. **Phagguna Sutta.**—A discussion between the Buddha and **Moḷiya-Phagguna** as to whether anyone feeds on consciousness, exercises contact, feels, has craving, etc. The Buddha says that the question is badly formed; all these activities are conditioned by other activities, and so on.[1]

[1] S. ii. 12 ff.

Phagguni.—One of the two Aggasāvikā of **Nārada** Buddha.[1]

[1] Bu. x. 24; J. i. 37.

Phandana Jātaka (No. 475).—A lion acquired the habit of going to lie under a *phandana*-tree, but one day a branch fell on his shoulder and hurt him. The lion thereupon conceived an enmity against the tree, and when a carpenter came in search of wood for a cartwheel, suggested to him that he should cut down that very tree as the wood would be excellent for his purpose. The deity of the tree, discovering this, appeared before the carpenter and told him that if he placed four inches of the hide of a lion on the rim of his wheel its value would be greatly enhanced. The carpenter, adopting both suggestions, killed the lion and cut down the tree.[1] This was one of the stories related by the Buddha in the course of the quarrel between the **Sākyans** and the **Koliyans.**[2]

[1] J. iv. 207 ff. [2] SNA. i. 358.

Phala Jātaka (No. 54).—The Bodhisatta was once a caravan leader, and, while travelling along a road which led through a forest, advised his followers to eat neither fruit, flower nor leaf, without first obtaining his leave. Near a village, on the outskirts of the forest, grew a *kimpakka*-tree which, in every respect, resembled a mango-tree. Some of the men ate of it, and their leader, when he knew this, gave them medicine which cured them. The next day the villagers rushed up to the tree hoping to find all the members of the caravan dead, like those of former caravans, leaving the villagers to rob their goods. They were amazed on finding these men alive.

The story was told in reference to a gardener employed by a squire in **Sāvatthi.** He took some monks round the garden and was amazed to find that they could tell the condition of a mango by looking at the tree.[1]

[1] J. i. 270 ff.

1. **Phala Sutta.**—The cultivation of the five indriyas leads to one of two results: either realization in this life, or the state of anāgāmī.[1]

[1] S. v. 236.

2. **Phala Sutta.**—Same as (1), only substituting the four *iddhipādas* for the five *indriyas.*[1]

[1] S. v. 285 f.

3. **Phala Sutta.**—On seven fruits to be obtained from the cultivation of the four *iddhipādas.*[1]

[1] S. v. 285.

4. **Phala Sutta.**—Four conditions which, if cultivated, lead to the Four Fruits of the Path.[1]

[1] S. v. 410 f.

Phalakadāyaka Thera.—An arahant. Ninety-one kappas ago he was a waggon-builder (*yānakāra*), and gave a plank of sandal-wood to the Buddha **Vipassī**. Fifty-seven kappas ago he was king four times under the name of **Bhavanimmita** (*v.l.* **Santa**).[1] He is probably identical with **Tissa Thera** (No. 13).[2]

[1] Ap. i. 174. [2] ThagA. i. 199 f.

Phalaganḍa.—One of the seven human beings born in the **Avihā**-world, where they will pass completely away.[1]

[1] S. i. 35, 60, etc.

Phalagga-pariveṇa.—A building in **Anurādhapura**, erected by **Devānampiyatissa** on the spot where **Mahinda** sat wrapt in meditation.[1]

[1] Mhv. xv. 209.

1. **Phaladāyaka Thera.** — An arahant. Ninety-two kappas ago he was an ascetic in **Himavā**, and gave a handful of fruit to **Phussa** Buddha.[1]

[1] Ap. i. 130.

2. **Phaladāyaka Thera.**—An arahant. In the time of **Padumuttara** Buddha he was an ascetic well versed in the Vedas who, seeing the Buddha, gave him a *puṇḍarīka*-fruit. One hundred and seven kappas ago he was a king named **Sumaṅgala**.[1] He is probably identical with **Susārada Thera.**[2]

[1] Ap. i. 160 f. [2] ThagA. i. 167.

3. **Phaladāyaka Thera.**—An arahant. Also called **Piyālaphaladāyaka.** In the time of **Sikhī** Buddha he was a pigeon who gave to the Buddha a *piyāla*-fruit. Fifteen kappas ago he was a king called **Mālabhi.**[1] He is probably identical with **Devasabha.**[2]

[1] Ap. i. 169 f. [2] ThagA. i. 187 f.

4. **Phaladāyaka Thera.**—An arahant. Ninety-four kappas ago **Siddhattha** Buddha came to him for alms after having arisen from *samādhi*, and he gave the Buddha various fruits. Fifty-seven kappas ago he was a king named **Ekajjha.**[1]

[1] Ap. i. 239.

5. **Phaladāyaka Thera.**—An arahant. In the time of **Vipassī** Buddha he was an ascetic living on the banks of the **Bhāgīrathī** and gave to the Buddha all the fruits he had gathered for his own meal.[1]

[1] Ap. i. 250.

Phaladāyaka-vimāna Vatthu.—The story of a gardener of **Bimbisāra.** The king expressed a desire to eat mangoes out of season, and the gardener, having promised to satisfy this desire, worked very hard and succeeded in making one of the trees bear four fruits. While on his way to the palace with these fruits, he saw **Moggallāna** and gave them to him, prepared to bear the king's wrath. Moggallāna gave the fruits to the Buddha, who gave one each to **Sāriputta, Mahā Kassapa** and **Moggallāna.** When Bimbisāra heard of what his gardener had done he was greatly pleased, and granted him a village and made him other presents. After death the gardener was born in **Tāvatiṃsa,** where he met Moggallāna.[1]

[1] Vv. vi. 3; VvA. 288 ff.

Pharusa Sutta.—Few are those who abstain from harsh speech.[1]

[1] S. v. 469.

Phalika.—One of the peaks of the **Himālaya.**[1] **Phalikaguhā** was evidently in this peak.[2]

[1] J. v. 415. [2] J. ii. 6, 7, 8.

Phalikasandāna.—One of the Theras dwelling in the **Kukkuṭārāma** in **Pāṭaliputta** in the time of the Buddha.[1]

[1] Vin. i. 300.

Phaḷudhiya.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 99.

1. **Phassa Sutta.**—Because of diversity in elements arises diversity of perceptions, etc.[1]

[1] S. ii. 146.

2. **Phassa Sutta.**—Eye-contact is impermanent, changeable; so is it with the others.[1]

[1] S. iii. 226.

3. **Phassa Sutta.**—The arising of contact by the six senses is the arising of decay and death; and, similarly, its cessation.[1]

[1] S. iii. 230.

4. **Phassa Sutta.**—The desire and lust which is in the contact of the six senses is a corruption of the heart.[1]

[1] S. iii. 233.

Phassamūlaka Sutta.—Three things are rooted in, and conditioned by, contact: feeling pleasant, painful and neutral.[1]

[1] S. iv. 215.

Phassāyatanika Sutta.—The Buddha explains how necessary is the right understanding of the arising and destruction, the satisfaction and misery, and the escape from the sixfold sphere of contact.[1]

[1] S. iv. 43 f.

Phārusa, Phārusaka.—One of the parks of **Tāvatiṃsa.**[1]

[1] J. vi. 278; VibhA. 439; PSA. 259, etc.

Phārusaka.—A garden in Ceylon, laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 10.

Phārusaphaladāyaka Thera.—An arahant. Ninety-one kappas ago he saw **Vipassī** Buddha and offered him a *phārusa*-fruit.[1]

[1] Ap. i. 296.

Phālakāla.—The name of three generals of **Rohaṇa** who were subdued by the forces of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 180, 183.

1. **Phāsu Sutta.**—The five abodes of comfort: the four *jhānas* and final emancipation of mind through insight.[1]

[1] A. iii. 119.

2. **Phāsu Sutta.**—The five comfortable abodes: living in amity with one's fellows in act of deed, in act of word, in act of mind, maintaining whole and unbroken the virtues, praised by the wise and living in accordance with the Ariyan view.[1]

[1] A. iii. 132; *cf.* D. ii. 88.

Phāsuvihāra Vagga.—The eleventh section of the Pañcaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. iii. 127 ff.

Phudhamanakamanta.—Mentioned among the *dhammika-vijjā.*[1]

[1] VibhA. 410.

Phulla.—Ninety-two kappas ago there were seven kings of this name, all previous births of **Saṅgharakkhita (Kadambapupphiya) Thera.**[1] *v.l.* **Puppha.**

[1] ThagA. i. 217; Ap. i. 217.

Phusatī.—Daughter of the **Madda** king and chief queen of the **Sivi** king **Sañjaya** and mother of **Vessantara.** She had been **Sudhammā,** daughter of **Kiki,** and was born in **Tāvatiṃsa** because of an offering of sandal-wood made by her to **Vipassī** Buddha. When she left Tāvatiṃsa, Sakka gave her ten boons: to be chief queen, to have dark eyes, dark eyebrows, to be named Phusatī, to have a son, to keep a slim figure, to have firm breasts, hair always dark, to have soft skin, and to save the condemned. She was called Phusatī because on the day of her birth her body smelt of sandal-wood. She was a previous birth of **Mahāmāyā.**[1]

[1] J. iv. 480 ff., 593; Cyp. i. 9.

" Phusatī " Sutta.—To him who toucheth not comes no touch. A wicked man's actions recoil upon him.[1]

[1] S. i. 13.

1. **Phussa.**—The eighteenth of the twenty-four Buddhas. He was born in the **Sirimāuyyāna** in **Kāsī,** his father being the khattiya **Jayasena**[1] and his mother **Sirimā.** He lived for six thousand years in three palaces: **Garuḷa, Haṃsa** and **Suvaṇṇabhara.** His wife was **Kisāgotamī** and his son **Ānanda** (or **Anūpama**). His body was fifty-eight cubits high. He left the world riding an elephant, and practised austerities for six months. A seṭṭhi's daughter, **Sirivaḍḍhā,** gave him milk-rice, while an ascetic, named **Sirivaḍḍha,** gave him grass for his seat, under an *āmaṇḍa*-(or *āmalaka*-)tree. His chief disciples were **Sukhita** (or **Surakkhita**) and **Dhammasena** among men and **Cālā** (or **Sālā**) and **Upacālā (Upasālā)** among women. His personal attendant was **Sambhiya. Dhanañjaya** and **Visākha** among men, and **Padumā** and **Nāgā** among women, were his chief lay patrons. The Bodhisatta was a khattiya named **Vijitāvī** of **Arimanda.** The Buddha lived for ninety thousand years and died at the **Sonārāma (Setārāma)** in **Kusinārā.** His relics were scattered.[2] **Ambapālī** was his sister.[3]

[1] AA. (i. 144) says that his father was **Mahinda** and that he had three step-brothers. One of them was **Uruvela Kassapa** (i. 165) in this birth.

[2] Bu. xix. 1 ff.; BuA. 192 f.; PvA. 19 f.

[3] Ap. ii. 613.

2. **Phussa Thera.**—He was the son of a ruler of a province and was trained in all accomplishments. Having heard a great Thera preach,

he left the world and joined the Order. He practised *jhāna* and became an arahant. One day an ascetic named **Paṇḍarassagotta** heard him preach and questioned him on the future progress of *bhikkhus*. Phussa's reply is contained in the Theragāthā.[1]

[1] vs. 949-80; ThagA. ii. 82 f.

1. **Phussadeva.**—One of the two chief disciples of **Dhammadassī** Buddha.[1]

[1] J. i. 39; Bu. xvi. 18.

2. **Phussadeva Thera.**—An eminent teacher of the Vinaya[1] in Ceylon. He was a contemporary of **Upatissa,** from whose views his own often differed.[2]

[1] Vin. v. 3. [2] See Sp. i. 263; ii. 456, 495; iii. 651, 653; iv. 890.

3. **Phussadeva Thera.**—An incumbent of **Kaṭakandhakāra** in Ceylon. He was among those taking part in the assemblies mentioned in **Kuddālaka, Mūgapakkha, Ayoghara** and **Hatthipāla Jātakas.**[1] Once **Māra,** assuming the form of the Buddha, tried to tempt him, but the Elder, seeing this form and deriving joy from its contemplation, became an arahant.[2]

[1] J. iv. 490; vi. 30. [2] Vsm. 263.

4. **Phussadeva.**—One of the chief warriors of **Duṭṭhagāmaṇī.** He was born in the village of **Gaviṭa** and his father was **Uppala.** Once, having gone to the vihāra with other boys, he saw a conch-shell offered at the bodhi-tree and blew on it. All those who heard him stood as if stunned, and he came to be called **Ummāda-Phussadeva.** His father was an archer, and he himself became very skilled in this art,[1] the best archer in the island.[2] In Duṭṭhagāmaṇī's fight with **Bhalluka,** Phussadeva sat behind the king on the elephant and shot Bhalluka. His arrow grazed the king's ear, causing the blood to flow. In expiation, Phussadeva cut off the lobe of his own ear and showed it to the king. Later the king planted Phussadeva's arrow on the floor, and covering it to its full height with *kahāpaṇas,* gave the money to Phussadeva.[3]

[1] Mhv. xxiii. 82 f. [2] *Ibid.,* xxv. 82. [3] *Ibid.,* 91 ff.

Phussamitta.—A monk of the **Kurundaka-vihāra** in Ceylon; he was evidently a commentator.[1]

[1] AA. i. 31.

Phussamittā.—A denizen of purgatory (*vinipātikā*) who had the power of travelling through the air.[1]

[1] Vsm. 382; PSA. 79.

Phussā.—One of the two chief women disciples of **Tissa Buddha.**[1]

[1] J. i. 40; Bu. xviii, 22.

Pheggū.—A Therī of **Jambudīpa** who came to Ceylon, where she taught the Vinaya.[1]

[1] Dpv. xviii. 12.

Phena Sutta.—Like a lump of foam, a water-bubble or a mirage, the trunk of a plantain tree, and the vision conjured up by a magician are, respectively, the body, feelings, perception, activities and consciousness, unreal, having no excuse. The sutta was preached at **Ayojjhā,** on the bank of the Ganges.[1]

[1] S. iii. 140 f.

B.

1. **Baka.**—A **Brahmā.** When the Buddha was once staying at **Ukkaṭṭhā** in the **Subhagavana,** he read the thoughts of Baka, who had conceived the idea that this world was permanent and free from decay and death; and the Buddha visited him in order to point out his error. Baka welcomed the Buddha but, owing to the influence of **Māra,** refused to acknowledge his error, until the Buddha, by the exercise of his magical power, prevented Baka from disappearing from sight, while he himself dissolved into complete darkness. The Buddha then proceeded to tell him of four incidents connected with his previous birth as **Kesava.**[1] Baka was once born in a noble family, but he renounced the world and became an ascetic named Kesava. One day, seeing a caravan in distress in the desert, by his supernatural power he turned a river into the desert, thereby rescuing the members of the caravan. On another occasion, while staying on the banks of the river **Eṇi,** near a frontier village, he found the village being attacked by dacoits, whom he drove away by causing them to see a vision of the royal police approaching, with himself at their head. On another day he saw people floating down the river in boats, making merry, singing and drinking. The Nāgā of the river, incensed at their behaviour, appeared before them, threatening destruction. Kesava, assuming the form of a Garuḍa, frightened the

[1] M. i. 326 ff.; S. i. 142 ff.

Nāga away. The fourth incident is related in the **Kesava Jātaka** (*q.v.*). The Bodhisatta, known as **Kappa,** was the pupil of Kesava. Kesava, practising meditation, developed the fourth *jhāna* and was born in the **Vehapphala**-world. While there he developed the third *jhāna* and was born in the **Subhakiṇha** world. Thence he descended to the **Ābhassara** world, and, later, by practising the first *jhāna,* he was reborn in the same world, but with a span of life of only a single kappa.[2] See also **Baka-brahma Sutta.**

[2] J. iii. 358 ff.; SA. i. 164 f.; MA. i. 553 ff.

2. **Baka.**—The Bodhisatta, born as the king of Benares. For his story see *s.v.* **Pañcapāpā.**[1]

[1] J. v. 440 ff.

1. **Baka Jātaka** (No. 38).—A crane, living near a pond, where the water dried up in summer, offered to carry the fish to a distant pond where water was plentiful. The fish, very suspicious, sent one of their number with the crane to verify his words, and when he returned with a favourable report, they accepted the crane's offer. One by one the fish were carried off and eaten by the crane, till only a crab was left. The wily crab agreed to go too, but he clung round the crane's neck while being carried along and cut off his head with his pincers when he discovered the crane's intentions.

The story was told in reference to a monk of Jetavana who was a clever robe-maker. He could make robes of rags, which he dyed so skilfully that they looked new and costly. Visiting monks, on seeing them, would exchange their new robes for his old ones and not discover their folly till later. A similar robe-maker lived in a hamlet at some distance from Jetavana, who, hearing of the Jetavana monk, succeeded in cheating him. The monk was the crane and the hamlet-dweller the crab of the story.[1]

[1] J. i. 220 ff.

2. **Baka Jātaka** (No. 236).—The Bodhisatta was once the leader of a large shoal of fish. A crane, who wished to eat them, stood on the bank of the pond with outstretched wings, gazing vacantly into space. The fish were impressed by his pious demeanour, but were warned against him by the Bodhisatta.

The story was told in reference to a hypocrite who is identified with the crane.[1]

[1] J. ii. 233 f.

Bakagalluddhavāpi.—A locality in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 124.

Bakabrahma Jātaka (No. 405).—Relates the story of the **Buddha's** visit to **Baka Brahma** (*q.v.*) and the incidents mentioned regarding Baka's previous birth as **Kesava.**[1]

[1] J. iii. 358 ff.

Bakabrahma Sutta.—Relates the story of the Buddha's visit to **Baka** and the conversation between Baka and the Buddha on that occasion. The incidents of Baka's previous life are referred to but without detail.[1] *Cp.* **Brahmanimantika Sutta.**

This sutta cannot be identical with the **Bakabrahma Sutta** mentioned in Theragāthā Commentary and quoted there in full.[2] It is stated there that once when the Buddha was at **Jetavana** a certain Brahmā conceived the view that no monk or recluse could come to his world. The Buddha, aware of this, went to the Brahma world and stood in the air enveloped in flame. He was followed by **Moggallāna, Kassapa, Kappina** and **Anuruddha.** Moggallāna asked the Brahmā if he still held the same view, to which he replied that he no longer thought that he was eternal. (This shows that the Brahmā of the story was most probably Baka.) When the Buddha and his followers had departed, the Brahmā sent one of his retinue to Moggallāna to find out if there were other disciples of the Buddha as mighty as he. Moggallāna's answer was that there were many such.[3]

[1] S. i. 142 f. [2] ii. 185 f. [3] The sutta is given at S. i. 144 ff., but there the name given is "**Aparādiṭṭhi**" **Sutta.**

Bakkula, Bākula, Vakkula Thera.—He was born in the family of a councillor of **Kosambī,** and, while being bathed by his nurse in the waters of the Yamunā, he slipped into the river and was swallowed by a fish. The fish was caught by an angler and sold to the wife of a Benares councillor.[1] When the fish was split open the child was discovered unhurt, and cherished by the councillor's wife as her own son. On discovering his story, she asked permission of his parents to keep him. The king decided that the two families should have him in common, hence his name Bākula ("two-families, bi-kin").[2] After a prosperous

[1] This preservation of Bakkula was due to the power of the sanctity of his last life; it was a case of psychic power diffused by knowledge (*ñāṇavippharā iddhi*), PS. ii. 211; Vsm. 379.

[2] *Cp.* the explanation of *bakkula* in *J.P.T.S.* 1886, pp. 95 ff.

life, at the age of eighty, Bakkula heard the Buddha preach and left the world. For seven days he remained unenlightened, but on the dawn of the eighth day he became an arahant. Later, the Buddha declared him to be foremost in good health.[3]

In the time of **Anomadassī** Buddha, he was a learned brahmin who became a holy hermit. He heard the Buddha preach and became his follower, and when the Buddha suffered from stomach trouble, he cured him and was reborn later in the Brahma world. In the time of **Padumuttara** Buddha, he was a householder of **Haṃsavatī**, and, hearing a monk acclaimed as most healthy, he wished for a similar honour in a future life. Before the appearance of **Vipassī** Buddha, he was born in **Bandhumatī**, where he became a hermit. Later, he saw the Buddha, acknowledged him as teacher, and cured a monk of *tiṇapupphakaroga* (? hay fever). In the time of **Kassapa Buddha**, he renovated an old vihāra and provided the monks with medicaments.[4] Bakkula lived to a very old age,[5] and shortly before his death ordained **Acela Kassapa**, who had been his friend in his lay days.[6] Bakkula was one of the four who had great *abhiññā* (*mahābhiññappattā*) in the time of **Gotama Buddha**, the others being the two chief disciples and **Bhaddā Kaccānā**.[7] He is often mentioned[8] as an example of a monk who practised asceticism without preaching it to others. Fifty-five kappas ago he was a king named **Anoma** (*v.l.* **Araṇemī**).[9]

[3] A. i. 25; for a problem connected with this, see Mil. 215 ff.

[4] AA. i. 168 ff.; MA. ii. 928 ff.; ThagA. i. 434 ff.; Ap. i. 328 ff.; PSA. 491.

[5] AA. ii. 596; according to the **Bakkula Sutta** (M. iii. 125), he was eighty years a monk. This is confirmed by DA. ii. 413, where his age is given as 160.

[6] See **Bakkula Sutta** below. The Thag. contains three verses (225-7) which he spoke when about to pass away.

[7] AA. i. 204.

[8] *E.g.*, MA. i. 348.

[9] Ap. i. 329.

Bakkula Sutta.—**Bakkula's** friend, **Acela Kassapa**, visits him at **Veḷuvana** in **Rājagaha**. Bakkula tells him of his life during the eighty years of monkhood, and Kassapa wishes to be ordained under him. Soon after, Kassapa becomes an arahant, and Bakkula passes away as he sat on his pyre.[1]

[1] M. iii. 124 ff.

Badagupa.—A locality in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 124.

Badaratittha.—See **Padaratittha.**

Badaravalli.—The scene of a battle between the forces of **Mānābharaṇa** and those of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 96.

Badarikārāma.—A park about three miles from **Kosambi**[1] where **Khemaka** stayed during his illness. He was visited by monks from the **Ghositārāma.**[2] The Buddha is said to have stayed there and to have preached the **Tipallatthamiga Jātaka**[3] and the **Tittira Jātaka**[4] regarding **Rāhula** (*q.v.*), who spent a whole night in the Buddha's jakes at the Badarikārāma because he was unwilling to violate the rule laid down by the Buddha that no novice should share the room of an ordained monk.[5]

[1] S. iii. 126. [2] SA. ii. 230. [3] J. i. 160. [4] J. iii. 64. [5] See also Vin. iv. 16.

Badarībhātikamāna.—A locality in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 148.

Badalatthala, Badalatthali.—A locality in the **Dakkhiṇadesa** of Ceylon.[1] It was the abode of the senāpati **Saṅkha,** who was killed there.[2] Nearby was **Piliṃvatthu**[3]; it was to Badalatthala that the young **Parakkamabāhu** first came when he escaped from his custodians. From there he went to **Buddhagāma,**[4] and later returned to Baddalatthala in order to meet his mother, **Ratanāvali,** and the senāpati **Deva,** that he might visit his father with them.[5]

[1] Cv. lviii. 42; lxv. 26. [2] *Ibid.*, lxiv. 9. [3] *Ibid.*, lxv. 4. [4] *Ibid.*, lxvi. 19. [5] lxvii. 81.

Baddula Sutta.—See **Gaddula Sutta.**

Baddhaguṇa-vihāra.—A monastery in Ceylon. The cetiya there, destroyed by the **Coḷas,** was restored by **Vīrabāhu,** viceroy of **Vijayabāhu I.**[1]

[1] Cv. lx. 80.

Baddheraka.—An elephant of the king of **Kosala.** He was once very strong, but as he grew old he became weak and, one day, stuck fast in the mire. The elephant-trainer, by the king's orders, went to the elephant arrayed as for battle and caused the battle-drum to be beaten. The elephant's pride was roused and he rose from the mire.[1] *v.l.* **Pāveyyaka.**

[1] DhA. iv. 25 f.

Baddhasīmāpāsāda.—A twelve-storied uposatha-house built in **Pulatthipura** by **Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 56, 67.

Bandha Sutta.—See **Vaccha Sutta.**

1. **"Bandhati" Sutta.**—Eight ways in which a woman attracts a man.[1]

[1] A. iv. 196 f.

2. **"Bandhati" Sutta.**—Eight ways in which a man attracts a woman.[1]

[1] A. iv. 197.

1. **Bandhana Sutta.**—The world is bound by pleasure, by abandoning craving, the world will become free.[1]

[1] S. i. 39.

2. **Bandhana Sutta.**—The Buddha once heard that **Pasenadi** had taken men prisoners and had bound them in chains. He thereupon declared that the bonds of passion were stronger than any chains.[1] The Commentary says[2] that the incident was connected with the loss of the king's turban diadem.

[1] S. i. 76. [2] SA. i. 115; *cp.* **Bandhanāgāra Jātaka.**

Bandhanamokkha Jātaka (No. 120).—The Bodhisatta was once chaplain to King **Brahmadatta.** While the king was absent, quelling a frontier rebellion, his queen sinned with all the messengers sent by the king to inquire after her welfare. On the day of the king's return, the chaplain, while decorating the palace, entered the queen's apartments, and she asked him to satisfy her lust. When he refused the queen (feigning illness) charged him with having ill-treated her. Thereupon the king ordered that the chaplain be beheaded, but the latter begged to be brought before the king, where he protested his innocence and proved, by the testimony of the king's messengers, the queen's wickedness. The king wished to put to death the queen and all the messengers, but the chaplain interçeded on their behalf and they were pardoned. He himself retired to the Himālaya, where he became an ascetic.

The story was told in reference to the attempt of **Ciñcā** to bring calumny upon the Buddha. The queen is identified with Ciñcā and the king with **Ānanda.**[1]

[1] J. i 437 ff.

Bandhanā Sutta.—Those who regard the body, feelings, perceptions, etc., as self, are fettered by bonds; those who do not are free.[1]

[1] S. iii. 164.

Bandhanāgāra Jātaka (No. 201).—The Bodhisatta was once born in a poor family and supported his mother. Having provided him with a wife, much against his will, she died soon after. When his wife was with child, he wished to go away and became an ascetic, but his wife persuaded him to stay. On her second conception he ran away and, becoming an ascetic, rejoiced in his freedom from the bonds of wife and family.

The story was related when some monks reported to the Buddha that a gang of thieves had been taken captive by **Pasenadi** and put in chains. No chains were stronger than those of passion, said the Buddha.[1]

[1] J. i. 139 ff.; *cp.* **Bandhana Sutta** (2); the verses given in the Jātaka are also found there.

1. **Bandhujīvaka Thera.**—An arahant. Thirty-one kappas ago he strung *bandhujīvaka* flowers together and offered them to **Sikhī Buddha.** Seven kappas ago he was a king named **Samantacakkhu.**[1] He is probably identical with **Devasabha.**[2]

[1] Ap. i. 175 f. [2] ThagA. i. 203 f.

2. **Bandhujīvaka Thera.**—An arahant. He met **Siddhattha Buddha** in the forest ninety-four kappas ago and offered him lotuses and *bandhujīvaka* flowers. Fourteen kappas ago he was a king named **Samuddakappa.**[1]

[1] Ap. i. 192.

1. **Bandhumatī.**—The city of birth of **Vipassī Buddha.**[1]

[1] J. i. 41; Bu. xx. 23; D. i. 7, etc.

2. **Bandhumatī.**—Wife of King **Bandhumā** and mother of **Vipassī Buddha.**[1]

[1] J. i. 41; Bu. xx. 23; D. i. 7, etc.

3. **Bandhumatī.**—A river near **Bandhumatī.**[1]

[1] SNA. i. 190.

1. **Bandhumā.**—King of **Bandhumatī** and father of **Vipassī Buddha.** His wife was **Bandhumatī.**[1] He had two daughters who, in their later lives, were **Mahāmāyā** and **Uracchadā.**[2] See also **Ekasāṭaka** and **Mettā Therī.**

[1] J. i. 41, etc. [2] J. vi. 480 f.

2. Bandhumā.—A Pacceka Buddha.[1]

[1] M. iii. 70; ApA. i. 107.

1. Bandhura Thera.—Son of the seṭṭhi of **Sīlavatī.** Having gone to **Sāvatthi** on business and heard the Buddha preach, he entered the Order, winning arahantship in due course. He later returned to Silāvatī and preached to the king, who became a convert, and built for him a vihāra called **Sudassana** and paid him great honour. Bandhura gave the vihāra to the monks and returned to Sāvatthi, saying that he had no need of possessions.

In the time of **Siddhattha Buddha** he was a watchman in the king's palace and offered *kaṇavera* flowers to the Buddha and his monks.[1]

He is probably identical with **Kaṇaverapupphiya** of the Apadāna.[2] *v.l.* **Sandhaya, Sandhava.**

[1] Thag. vs. 103; ThagA. 207 f. [2] Ap. i. 182.

2. Bandhura.—The chief groom of the elephant house of the king of Benares. Bandhura had only one eye. A crow built her nest over the doorway of the elephant house, laid there her eggs and hatched out her young. But every time Bandhura entered or left the stable on the back of the elephant, he struck the crow's nest with his hook, thus destroying it. The crow, in despair, made complaint, and her cry was one of the sounds mentioned in the **Aṭṭhasadda Jātaka** (*q.v.*). When the king discovered how Bandhura was acting, he rebuked him and dismissed him from his service.[1]

[1] J. iii. 430 f.

Bandhula.—Son of a chieftain of the **Mallas** in **Kusinārā.** He studied at **Takkasilā** with **Mahāli** and **Pasenadi.** On his return home, he wished to give an exhibition of his skill, and the princely families of the Mallas bound sticks of bamboo in bundles of sixty, inserting a strip of iron in each bundle; they then suspended the bundles in the air and challenged Bandhula to cut them down. He leapt up in the air and smote them with his sword, but on discovering the treachery of his kinsmen, he threatened to kill them all; his parents, however, dissuaded him, and he went to live in Sāvatthi, where Pasenadi appointed him Senāpati. Bandhula's wife was **Mallikā** (known as **Bandhula-Mallikā** in order to distinguish her from the wife of Pasenadi). As she bore no children, Bandhula wished to send her back to her people; but when she went to bid farewell to the Buddha before her departure, he asked her to return to her husband. He accepted her, thereby showing his faith in the Buddha. Soon after she conceived a child, and her pregnancy-longing was to enter the lotus

tank used by the princes of **Vesāli** on their coronation and to drink its water. Bandhula took her to Vesāli, drove away the strong guards who were posted at the lotus tank, and let Mallikā enjoy it to her heart's content. When the **Licchavi** princes heard of this, they were greatly enraged and pursued Bandhula's chariot, in spite of the warning of Mahāli. When the chariots of the Licchavis came into line, Bandhula, in order to frighten them, twanged his bow; but as they still pursued him, he shot a single arrow, which pierced each of the five hundred Licchavis through his girdle without their being aware of the wound. Bandhula told them of their plight; but they refused to believe him until they loosed the girdle of the foremost and he fell down dead. Thereupon they returned to their homes, bade farewell to their families, and fell dead on the moment of loosening their armour.

Mallikā bore twin sons sixteen times; each of them became perfect in the various arts, and each had a retinue of one thousand men. One day, Bandhula retried a case which had been unjustly decided by the judge and his decision was greatly applauded. The king, hearing the applause and learning the reason, appointed him judge.[1] But the former judges poisoned the king's mind against Bandhula, and the king, listening to them, sent Bandhula and his sons to quell a frontier rebellion, giving orders that they should all be murdered on the way home. This was done, and the news of the massacre was brought to Mallikā while she was entertaining five hundred monks led by the two Chief Disciples.[2] Mallikā read the message, and placing it in a fold of her dress, went on with her duties. **Sāriputta** discovered her fortitude at the end of the meal and greatly praised her. Mallikā, sending for her daughters-in-law, broke the news to them, urging them to harbour no resentment against the king. The king's spies, discovering this, brought the news to Pasenadi. The king was greatly moved, and having sent for Mallikā, begged her forgiveness and granted her a boon. She chose as her boon that she and her thirty-two daughters-in-law should be allowed to return home to **Kusināra**. Bandhula's nephew, **Dighakārāyaṇa**, was appointed commander-in-chief, but he never forgave the injury to Bandhula, and, in the end, brought about Pasenadi's deposition and consequent death.[3]

Bandhula is sometimes referred to as **Bandhulamalla**.[4]

Bandhula's wife, Mallikā, was one of the three persons possessing the **Mahālatāpasādhana**, the others being **Visākhā** and **Devadāniyacora**.[5]

[1] It is probably this incident which is referred to at S. i. 74 (**Aṭṭhakaraṇa Sutta**); see also KS. i. 101, n. 3.

[2] According to MA. (ii. 753) the Buddha was also present.

[3] DhA. i. 228 f., 349-56; J. iv. 148 ff.; MA. ii. 753 f.

[4] *E.g.*, J. iv. 148.

[5] But see DhA. i. 412, where the daughter of Bārāṇasiseṭṭhi is substituted for Devadāniya.

From the time of her husband's death Mallikā laid aside the pasādhana, but, on the day on which the Buddha's body was being removed for cremation, she washed the pasādhana in perfumed water and placed it on the body, which it completely covered. She expressed the wish that, as long as she remained in *saṃsāra*, her body should need no ornament.[6]

[6] DA. ii. 597.

Babbarā.—Name of a tribe.[1]

[1] Ap. ii. 359.

Babbu Jātaka (No. 137).—There was once a rich merchant of **Kāsi** who amassed forty crores of gold. His wife died and, because of her love of money, was reborn as a mouse dwelling over the family treasure. In due course the rest of the family died and the village was deserted. The Bodhisatta was a stone-cutter, working a quarry near the mouse's residence. She, liking him, brought him one day a coin, suggesting that, with a part of it, he should buy her some meat. The Bodhisatta agreed, and this continued for some time. One day the mouse was caught by a cat, but she obtained her release by promising him some of her food. She was later caught by three other cats, but was let free on the same terms. The mouse thus had only one fifth of her food and grew very thin. The Bodhisatta noticed this, and when she told him the reason, he put her inside a crystal box and suggested that when the cats came she should refuse to have anything to do with them. The first cat arrived and, on being reviled by the mouse, jumped on the crystal box and was crushed to death. The same fate overtook the other cats. The mouse thus became free, and in gratitude to the Bodhisatta, showed him all the treasure.

The story was told in reference to **Kāṇā** (*q.v.*), who lost her husband owing to four monks. The monks were the cats and Kāṇā the mouse.[1]

[1] J. i. 477-80.

Barabbala.—A locality in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 51.

1. **Bala Vagga.**—The second chapter of the Pañcaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. iii. 9-14.

2. **Bala Vagga.**—The third and eighth chapters of the **Bala Saṃyutta.**[1]

[1] S. v. 250, 252.

Bala Saṃyutta.—The sixth section of the Mahā Vagga of the Saṃyutta Nikāya.[1]

[1] S. v. 249-53.

1. **Bala Sutta.**—The four powers: energy, mindfulness, concentration and wisdom.[1]

[1] A. ii. 252.

2. **Bala Sutta.**—On the five powers: faith, self-respect (*hiri*), fear of blame, energy and wisdom.[1]

[1] A. iii. 248.

3. **Bala Sutta.**—On the six powers: faith, energy, mindfulness, concentration, insight, destruction of the āsavas.[1]

[1] A. iii. 280.

4. **Bala Sutta.**—On the seven powers: the five in Sutta 2 (above) to which are added mindfulness and concentration.[1]

[1] A. iv. 3.

5. **Bala Sutta.**—On the ten powers of an arahant, whereby he knows that his *āsavas* have come to an end.[1]

[1] A. v. 174 f.

6. **Bala Sutta.**—The five powers (*saddhā, viriya, sati, samādhi, paññā*) constitute the path which leads to the Uncompounded.[1]

[1] S. iv. 361.

7. **Bala Sutta.**—The practice of these five powers (see 6) is the path to the Uncompounded.[1]

[1] S. iv. 366.

8. **Bala Sutta.**—The eight powers of eight beings: weeping in children, anger in women, weapons with thieves, power in kings, discontent with fools, understanding with the wise, consideration with the learned, forgiveness with ascetics and recluses.[1]

[1] A. iv. 223.

9. **Bala Sutta.**—Just as all deeds requiring strength are done with the earth as their support, even so a monk, supported by virtue, cultivates the Noble Eightfold Path.[1]

[1] S. v. 45=S. v. 135.

Balakathā.—The ninth chapter of the Yuganandha Vagga of the Paṭisambhidāmagga.

Balakaraṇīya Vagga.—Several sections of the Mahā Vagga of the Saṃyutta Nikāya bear this name—*i.e.*, S. v. 45, 135, 138, 191, 240, 242, 246, 291, 308.

Balakkāra.—A **Kāliṅga** prince, kinsman of **Tiloka-Sundarī.** He came to Ceylon and was given honour and gifts by **Vijayabāhu I.**[1]

[1] Cv. lix. 46.

"Balataṃ" Sutta.—Six qualities, the possession of which destroys strength in concentration.[1]

[1] A. iii. 427.

Baladatta.—A king, last of the dynasty of **Brahmadeva,** who reigned in **Ekacakkhu.**[1]

[1] Dpv. iii. 25; MT. 128.

Baladeva.—The second of the sons of **Devagabbhā,** the brothers known as the **Andhakaveṇhuputtā.** Baladeva killed **Cānura** and **Muṭṭhika.** The latter, when dying, vowed vengeance and, having been born as a goblin in the **Kāḷamattikā** forest, assumed the form of a wrestler when Baladeva passed that way and killed and ate him.[1]

[1] J. iv. 81, 82, 88; PvA. 11, 93.

Baladevavattikā.—Followers of a certain cult who hoped for purification by their practices.[1]

[1] MNid. 89.

Balapāsāna.—A locality in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 178; lxxv. 3, 5.

Balasena.—A king of fifty-seven kappas ago; a previous birth of **Upaṭṭhāyaka Thera.**[1]

[1] Ap. i. 241.

"Balāni" Sutta.—The four powers of faith, energy, mindfulness, concentration.[1]

[1] A. ii. 141 f.

Balibhojakā.—Probably the totemistic name of a Sinhalese clan; they are mentioned in connection with the celebrations in honour of the Tooth Relic in the reign of **Parakkamabāhu II.**[1]

[1] Cv. lxxxv. 51; see also Cv. *Trs.* i. 29, n. 2.

Balivadda Sutta.—On four kinds of oxen: those that are fierce to the cows of their own herd, to cows of other herds, those that are fierce to neither their own nor others; and the four corresponding kinds of men.[1]

[1] A. ii. 108.

Balisa Sutta.—Dire are gains, favours and flattery, like to a flesh-baited hook, **Māra** being the fisherman.[1]

[1] S. ii. 226.

Baliharaṇa.—A forest-tract (*vanasaṇḍa*) near **Kusinārā** where the Buddha is said to have stayed.[1] It was so called because the people there made offerings to various spirits.[2] The **Kinti Sutta** was preached there.[3]

[1] A. i. 274; v. 79. [2] AA. i. 457; MA. ii. 826. [3] M. ii. 238.

Baluggata.—Fifteen kappas ago there were twelve kings of this name, previous births of **Ugga Thera.**[1] *v.l.* **Khaluggata.**

[1] ThagA. i. 175; Ap. i. 165.

Bahalagaṅgā.—The name given to a portion of the river flowing from the south of **Himavā.** The section is that which flows between the **Tiyaggalapokkharaṇī** and the **Ummaggagaṅgā.** It flows through a rock for a distance of sixty leagues.[1]

[1] SNA. ii. 439; AA. ii. 760; UdA. 302; MA. i. 586.

Bahalamassu-Tissa Thera.—He was a pupil of **Mahātissa,** and when the latter was expelled by the **Mahāvihāra** monks for misdemeanour, Bahalamassu-Tissa left the Mahāvihāra in anger and, dwelling in **Abhayagiri,** formed there a separate faction.[1]

[1] Mhv. xxxiii. 96.

Bahukā.—A river to which sacrifices were offered.[1] *v.l.* **Bāhukā.**

[1] M. i. 39; J. v. 388 f.

Bahukāra Sutta.—Three persons who are very helpful to one another he who leads to the Three Refuges, he through whom one understands Ill, etc., and he who leads one to the destruction of the *āsavas.*[1]

[1] A. i. 123.

Bahucinti.—A fish. See the **Mitacinti Jātaka.**[1]

[1] J. i. 427 f.

" Bahutarā-Sattā " Vagga.—The tenth chapter of the Sacca Saṃyutta.[1]

[1] S. v. 473.

Bahudhanaseṭṭhi.—The name conferred by the king of **Rājagaha** on **Puṇṇa,** when the latter was raised to the rank of seṭṭhi.[1] See **Puṇṇa** (No. 2).

[1] DhA. iii. 307.

Bahudhātuka Sutta.—Preached at **Jetavana.** It contains a series of questions asked by **Ānanda** and the Buddha's answers. The Buddha describes various ways in which the monk can achieve mastery of the elements (*dhātu*), the senses, the chain of causation, the rationally possible and the rationally impossible. Other names for the sutta are **Catuparivaṭṭa, Dhammādāsa, Amatadundubhi** and **Anuttara-Saṅgāmavijaya.**[1]

[1] M. iii. 61 ff.

Bhudhīti.—A brahmin of the **Bhāradvājagotta** who had seven widowed daughters and was much in debt. One day he lost fourteen oxen, and, after searching for them for six days, he came across the Buddha in a forest-tract. He spoke the praises of the Buddha's freedom, unperturbed by the anxieties to which he himself was a prey—for the Buddha had no nagging wife, no creditors, no vermin disturbing his sleep. The Buddha agreed with him, and he was so pleased with the Buddha's words that he asked to be ordained. The Buddha ordained him[1]; the Commentary adds[2] that he took the newly ordained to **Pasenadi** to whom he related what had happened. The king summoned the man's creditors and paid them off, and having sent for his wife and daughters he took them under his protection. The man soon after became an arahant.

[1] S. i. 170 f. [2] SA. i. 187 ff.

Bahudhīti Sutta.—Relates the story of **Bahudhīti Bhāradvāja.**[1]

[1] S. i. 170 f.

Bahunandi.—See **Bāhuraggi.**

Bahuputta, Bahuputtaka.—King of Benares and husband of **Khemā.** He is identified with **Sāriputta.** For details see the **Haṃsa Jātaka.**[1]

[1] J. iv. 423 ff.; *cp.* **Seyya.**

Bahuputta-, Bahuputtaka-cetiya.—A shrine in the neighbourhood of **Vesāli**, to the north of that city.[1] The Buddha is said to have stayed there.[2] It was a pre-Buddhistic shrine and, according to the Commentaries,[3] was a many-branched *nigrodha* tree where persons prayed for sons to the deva of the tree. Hence its name.

Mahā Kassapa says that while yet a "learner" he paid homage to the Buddha at a **Bahuputtaka-nigrodha** where the Buddha had gone to meet him. The Buddha taught him of the training to be followed and, profiting by the lesson, eight days later Mahā Kassapa became an arahant. This nigrodha, however, was on the road from **Rājagaha** to **Nālandā** and was three leagues from **Rājagaha.**[4] It cannot, therefore, have been identical with the tree which gave its name to the Bahuputta-cetiya.

[1] D. iii. 9.
[2] *Ibid.*, ii. 118; Ud. vi. 1; S. v. 259.
[3] *E.g.*, UdA. 323; SA. ii. 128, etc.
[4] S. ii. 220; see *s.v.* **Mahā Kassapa.** It was here that the Buddha exchanged his robe for that of Kassapa, SA. ii. 128; ThagA. ii. 145; AA. i. 102; Mtu. iii. 50.

Bahuputtaka-nigrodha.—See **Bahuputtaka-cetiya.**

Bahuputtikā.—See **Soṇā Therī.**

Bahumaṅgala-cetiya.—A shrine in **Anurādhapura** in the image-house of which **Dhātusena** erected Bodhisatta figures. He also provided a diadem of rays for the Buddha images in the cetiya. These images were known as **Kālaselasatthā** and **Upasumbha.**[1] The cetiya is probably identical with the **Maṅgala-cetiya** (*q.v.*).

[1] Cv. xxxviii. 65.

Bahubhāṇi Jātaka.—Evidently another name[1] for the **Kacchapa Jātaka** (No. 215) (*q.v.*).

[1] Given in DhA. iv. 92.

Bahubhāṇī Sutta.—The five disadvantages of excessive talking: liability to falsehood, malice, harshness, babbling and suffering after death.[1]

[1] A. iii. 254.

Bahula Sutta.—Four conditions which conduce to the growth of insight.[1]

[1] S. v. 412.

Bahulikā, Bāhulikā.—A heretical sect among the Buddhists, an offshoot of **Gokulikā.**[1] The Dīpavaṃsa[2] calls the adherents of this sect **Bahu-**

[1] Mhv. v. 5; Mbv. p. 97.
[2] Dpv. v. 41.

suttakā. According to Tibetan sources[3] they derived their name from their teacher, Bahuśrutiya. In addition to the five propositions held by the **Mahāsaṅghikas,** they considered it as a fundamental doctrine that there is no mode of life leading to real salvation, that the truth of suffering is the Noble Truth, that to perceive the suffering of the *saṃskāras* is to enter perfect purity, that there is no way of seeing the misery of suffering and the misery of change; the Saṅgha is but subject to worldly laws and conditions, arahants acquire the doctrine of others, there is a rightly preached way and a right entry into *samāpatti.*[4]

[3] Rockhill, p. 183. [4] *Ibid.*, 189.

Bahuvedanīya Sutta.—**Pañcakaṅga** asks **Udāyi**[1] how many kinds of feelings the Buddha mentions. Udāyi answers that there are three: pleasant, unpleasant and indifferent. Pañcakaṅga, however, insists that there are but two: pleasant and unpleasant. **Ānanda,** overhearing the conversation, reports it to the Buddha, who says that both Pañcakaṅga and Udāyi are correct because he himself classified feelings in various ways; sensual pleasures might be pleasant, but are not the highest pleasures; far better and more excellent are the pleasures enjoyed by a monk who develops the four *jhānas*, the plane of infinity of consciousness and the plane of nought.[2]

[1] **Paṇḍita-Udāyi,** says MA. ii. 629.
[2] M. i. 396 ff.; the sutta is repeated at S. iv. 223 ff., under the name of **Pañcakaṅga Sutta.**

Bahusodarī.—A goddess (*devadhītā*) living in **Gandhamādana.**[1] See the **Sāma Jātaka.**

[1] J. vi. 83.

Bahussuta Sutta.—Five qualities which make a man learned and wise.[1]

[1] S. iv. 244.

Bahussutakā.—Another name[1] for **Bāhulikā** (*q.v.*).

[1] Dpv. v. 41.

Bahūpakāra Sutta.—Five things which make a monk of great service to his residence.[1]

[1] A. iii. 263.

Bākula.—See **Bakkula.**

Bārāṇasī.—The capital of **Kāsi-janapada.** It was one of the four places of pilgrimage for the Buddhists—the others being **Kapilavatthu, Buddha-**

gayā and **Kusinārā**—because it was at the Migadāya in **Isipatana** near Bārāṇasī that the Buddha preached his first sermon to the **Pañcavaggiyā.**[1] This was the spot at which all Buddhas set in motion the Wheel of the Law (**Dhammacakka**). It is the custom of Buddhas to travel by air from the Bodhi-tree to the scene of their first sermon, a distance of eighteen leagues,[2] but the present Buddha did all the journey on foot in order to be able to meet on the way the **Ājīvaka Upaka** (*q.v.*).

Benares was an important centre of trade and industry. There was direct trade between there and **Sāvatthi,**[3] (the road passing through **Bhaddiya,**[4]) and between there and **Takkasilā.**[5] It was the custom for enthusiastic young men of Benares to go to the university at Takkasilā,[6] but there seem to have been educational institutions at Benares also, some of which were older than even those of Takkasilā.[7] From **Verañjā** to Benares there seem to have been two routes: one rather circuitous, passing through **Soreyya,** and the other direct, crossing the Ganges at **Payāgatittha.** From Benares the road continued to Vesālī.[8] On the road from Benares to Rājagaha was **Andhakavinda.**[9] There seems to have been friendly intercourse between the chieftains of Benares and the kings of **Magadha,** as shown by the fact that **Bimbisāra** sent his own physician, **Jīvaka,** to attend to the son of the Treasurer of Benares.[10] The distance from **Kosambī** to Benares was thirty leagues by river.[11]

The extent of the city of Benares, including its suburbs, at the time when it was the capital of an independent kingdom, is often stated[12] to have been twelve leagues. The names of several kings are mentioned in the Jātakas, among them being those of **Aṅga, Uggasena, Udaya, Kikī, Dhanañjaya, Mahāsīlava, Vissasena,** and **Saṃyama.**[13] The name which occurs most frequently, however, is that of **Brahmadatta,** which seems to have been the dynastic name of the Benares kings. In the **Mahāgovinda Sutta,** the foundation of Bārāṇasī is attributed to **Mahāgovinda,** its first king being **Dhataraṭṭha,** contemporary of **Reṇu.**[14] The Ceylon Chronicles[15] mention the names of others who reigned in Benares —*e.g.*, **Duppasaha** and sixty of his descendants; **Asoka,** son of **Samaṅkara,**

[1] D. ii. 141.
[2] MA. i. 388; BuA. 242, etc.
[3] DhA. iii. 429.
[4] Vin. i. 189.
[5] DhA. i. 123.
[6] See, *e.g.*, J. ii. 4; DhA. i. 250.
[7] KhA. 198; see also DhA. iii. 445, where **Susīma, Saṅkha's** son, goes from Takkasilā to Benares for purposes of study.
[8] Sp. i. 201.
[9] Vin. i. 220.
[10] *Ibid.*, 275 f.
[11] MA. ii. 929.
[12] *E.g.*, J. iv. 377; vi. 160; MA. ii. 608.
[13] For details see *s.v.* The SNA. on the **Khaggavisāna Sutta** contains the names of several kings of Benares who renounced the world and became Paccekа Buddhas.
[14] D. ii. 235 f.
[15] MṬ. 127, 129, 130.

and eighty-four thousand of his descendants; also sixteen kings, ancestors of **Okkāka.** The city itself had been known by different names at different periods; thus, in the time of the **Udaya Jātaka** it was called **Surundhana**; in that of the **Sutasoma, Sudassana**; in that of the **Soṇanaṇḍa,** Brahmavaddhana; in that of the **Khaṇḍahāla, Pupphavatī**; in that of the **Yuvañjaya, Rammanagara**[16]; and in that of the **Saṅkha, Molinī.**[17] It was also called **Kāsinagara** and **Kāsipura,**[18] being the capital of Kāsi. The **Bhojājānīya Jātaka**[19] says that "all the kings around coveted the kingdom of Benares." In the **Brahāchatta Jātaka,**[20] the king of Benares is mentioned as having captured the whole of **Kosala.** At the time of the Buddha, however, Benares had lost its great political importance. Kosala was already the paramount power in India, and several successful invasions of Kāsi by the Kosalans under their kings **Vaṅka, Dabbasena** and **Kaṃsa,** are referred to. The final conquest would seem to be ascribed to Kaṃsa because the epithet **Bārāṇasīggaha** (conqueror of Benares) is an established addition to his name.[21]

Later, when **Ajātasattu** succeeded in establishing his sway over Kosala, with the help of the **Licchavis,** Kāsī, too, was included in his kingdom. Even in the Buddha's time the city of Benares was wealthy and prosperous and was included in the list of great cities suggested by **Ānanda** as suitable places for the Parinibbāna of the Buddha.[22]

Mention is also made of a **Bānārasīseṭṭhi**[23] and a **Santhāgārasālā** (Mote Hall), which was then, however, no longer being used so much for the transaction of public business as for public discussions on religious and philosophical questions.[24] Near Benares was a grove of seven *sirīsaka*-trees where the Buddha preached to the Nāga-king **Erakapatta,**[25] and also the **Khemiyambavana** where **Udena** met **Ghoṭamukha**[26]; on the other side of the river was **Vāsabhagāma,** and beyond that another village called **Cundaṭṭhila.**[27]

The Buddha is several times spoken of as staying in Benares, where he preached several sermons[28] and converted many people including **Yasa,** whose home was in Benares,[29] and his friends **Vimala, Subāhu, Puṇṇaji** and **Gavampati,** all members of eminent families.[30] Isipatana (*q.v.*) became a monastic centre in the Buddha's time and continued so

[16] J. iv. 119 f.
[17] J. iv. 15.
[18] *E.g.*, J. v. 54; vi. 165; DhA. i. 87.
[19] J. i. 178.
[20] J. iii. 116.
[21] J. ii. 403.
[22] D. ii. 146.
[23] *E.g.*, DhA. i. 412; iii. 87, 365.
[24] *E.g.*, J. iv. 74; ascetics who came to the city found lodging for the night in the Potters' Hall (*e.g.*, DhA. i. 39).
[25] DhA. iii. 230.
[26] M. ii. 138.
[27] PvA. 168.
[28] *E.g.*, A. i. 110 f., 279 f.; iii. 392 ff., 399 ff.; S. i. 105; v. 406; Vin. i. 189, 216 f., 289.
[29] Vin. i. 15.
[30] *Ibid.*, 19.

for long after. From there came twelve thousand monks under the leadership of **Dhammasena** to be present at the ceremony of the foundation of the **Mahā Thūpa.**[31]

In the past, Bārāṇasī was the birthplace of **Kassapa Buddha.**[32] In the time of **Metteyya Buddha,** Bārāṇasī will be known as **Ketumatī,** at the head of eighty-four thousand towns. Saṅkha will be Cakkavatti there, but he will renounce the world and will become an arahant under Metteyya.[33] Bārāṇasī evidently derives its name from the fact that it lies between the two rivers Barṇā and Asi.[34]

[31] Mhv. xxix. 31.
[32] Bu. xxv. 33.
[33] D. iii. 75 f.
[34] CAGI. 499 f.

Bārāṇasiseṭṭhi.—See **Mahādhana.**

1. **Bāla Vagga.**—The fifth section of the Dhammapada.

2. **Bāla Vagga.**—The third chapter of the Duka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 59-61.

3. **Bāla Vagga.**—The tenth chapter of the Duka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 84-6.

4. **Bāla Vagga.**—The first chapter of the Tika Nipāta of the Aṅguttara Nikāya.[1]

[1] A. iii. 101-5.

Bālaka.—See below, **Bālakaloṇakāragāma.**

Bālakaloṇakārāma, Bālakaloṇakārāgama.—A locality near **Kosambī.** When the monks of Kosambī started quarrelling, the Buddha left them and went to Bālakaloṇakārāma, where he visited **Bhagu** and preached to him on the virtues of solitude. From there the Buddha proceeded to **Pācīnavaṃsadāya.**[1] The readings of the texts are uncertain, and it is impossible to say whether a village (*gāma*) is meant or only a grove (*ārāma*). The reading Bālakaloṇakāragāma occurs in the Majjhima Commentary[2]; but even here two explanations are given: one to the effect that **Bālaka** was the name of a village of salt-makers (? *loṇakāragāma*) belonging to **Upāli-gahapati.** When the inhabitants of the village came to Upāli with their taxes, he went with them (*bālakagāmavāsiniyā*

[1] Vin. i. 350; M. iii. 154; DhA. i. 47; J. iii. 489.
[2] MA. ii. 596.

. . . *parisāya*) to see **Nigaṇṭha Nātaputta.** The other explanation is that the word *bālakiniyā* in the text is an adjective meaning " composed of fools " (*bālavatiyā bālussannāya*).[3] The confusion seems, therefore, to have arisen very early. Upāli's village (of Bālaka), if such a place existed, was probably near **Nālandā.**

[3] *Cp.*, J. i. 246, where mention is made of *bālagāmikamanussā* who were obviously fools.

Bālacittapabodhanī.—The name of a *Ṭīkā*.[1]

[1] Gv. 65, 67.

Bālanakkhatta.—A festival lasting for seven days, during which people smeared their bodies with ashes and cow-dung and went about talking coarsely. They respected no one, and when they visited at a house where their conversation was not appreciated, they received one penny to go away. Once when the festival was being held in **Sāvatthi,** the Buddha's followers requested him not to leave the monastery, and provided him and the monks with all requisites so that they did not have to go out.[1]

[1] DhA. i. 256 f.

Bālapaṇḍita Sutta.—The 129th sutta of the Majjhima Nikāya, preached at **Jetavana.** It deals with the disabilities of folly and the pain and anguish resulting therefrom, also with the advantages of wisdom and the bliss to which it leads. It contains, besides, descriptions of the horrors of the hells, expressed by means of various similes.[1] The sutta forms a kind of prose background to the **Bāla Vagga** and the **Paṇḍita Vagga** of the Dhammapada. **Mahinda** preached this sutta at the **Nandanavana** in **Anurādhapura,** and one thousand women, who listened to him, became sotāpannas.[2]

[1] M. iii. 163 ff.; *cp.* S. ii. 23 f. [2] Mhv. xv. 4.

Bālava.—A maintenance village, given by **Aggabodhi I V.** to the padhānaghara of Dāṭhāsiva.[1]

[1] Cv. xlvi. 13.

Bāladicca.—A monastery in South India, the residence of **Coḷiya Dīpaṅkara (Buddhappiya),** author of the **Rūpasiddhi.**[1]

[1] P.L.C. 220.

Bālāppabodhana.—A Pāli work, probably a Commentary.[1] There exists a Ṭīkā on it.[2]

[1] Gv. 63, 73. [2] *Ibid.*, 65, 75.

Bālāvatāra.—A Pāli grammar in seven chapters, by **Dhammakitti** (or **Vācissara**), written in the fourteenth century. It is based on the **Kaccāyana** and forms an extremely good summary of Pāli grammar. There are to be found several Sinhalese paraphrases of the work and two ṭīkās in Pāli.[1]

[1] For details see P.L.C. 243 ff.

Bālisika Sutta.—Like baited hooks cast by a fisherman are the "objects" cognisable by the external sense-spheres. He who avoids them has escaped from the clutches of **Māra.**[1]

[1] S. iv. 158.

Bāḷhagilāyana (or **Gilānaya**)[1] **Sutta.**—A number of monks visit **Anuruddha,** who lies grievously ill in the **Andhakavana,** and ask him how it is that painful feelings make no impression on his mind. He answers that it is because he is well grounded in the four *satipaṭṭhānā.*[2]

[1] But see KS. v. 268, n. 2. [2] S. v. 302.

Bāvarī.—A brahmin ascetic who went from **Sāvatthi** to **Dakkhiṇāpatha** and lived on the banks of the **Godhāvarī** in a hermitage which lay half in the territory of **Assaka** and half in that of **Aḷaka.** He received the revenue of a village near by and held a great sacrifice, spending all he possessed. Then to him came a brahmin of terrible mien, demanding five hundred pieces.[1] When Bāvarī told him of his poverty, the brahmin cursed him saying that his head would split in seven pieces. **Bāvarī** was greatly distressed, but a devatā,[2] seeing his trouble, reassured him by saying that the brahmin knew neither the meaning of "head" nor of "the splitting of it." "Who then knows it?" asked Bāvarī, and the devatā told him of the appearance in the world of the Buddha. Forthwith he sent his sixteen pupils—**Ajita, Tissametteyya, Puṇṇaka, Mettagū, Dhotaka, Upasīva, Nanda, Hemaka, Todeyya, Kappa, Jatukaṇṇī, Bhadrāvudha, Udaya, Posāla, Mogharāja** and **Piṅgiya**—to Sāvatthi to see the Buddha and to find out if his claims to Buddhahood were justified. The pupils went northward, through **Aḷaka, Paṭiṭṭhāna, Māhissati, Ujjeni, Gonaddha, Vedisā, Vanasavhya** (or **Tumbava,** *v.l.* **Vanasāvatthi**), **Kosambī, Sāketa** and **Sāvatthi;** then, finding that the Buddha had gone to **Rājagaha,** they followed him there to the **Pāsāṇaka-cetiya,** passing through **Setavyā, Kapilavatthu, Kusinārā, Pāvā, Bhoganagara** and **Vesālī.** When

[1] He was a brahmin of Dunniviṭṭha. His wife was a descendant of the family of Jūjaka and was constantly nagging at him. It was she who sent him to Bāvarī (AA. i. 183).

[2] His mother in a previous birth (AA. i. 183).

they arrived before the Buddha, they greeted him in the name of Bāvarī, and being satisfied that he bore the characteristic signs of a Great Being,[3] Ajita asked Bāvarī's question of the Buddha, and when that had been answered, each of the pupils asked him a question in turn, to which the Buddha replied.[4]

According to the Commentary,[5] all Bāvarī's disciples and their sixteen thousand followers whom they had gathered on their way, became arahants at the conclusion of the Buddha's sermon, save only Piṅgiya, Bāvarī's nephew, who became an anāgāmī, because he had been thinking of Bāvarī when the Buddha preached. Piṅgiya took leave of the Buddha and returned to Bāvarī, to whom he recounted all these events. At the end of his recital, the Buddha appeared before them in a ray of glory and preached to them. Piṅgiya thereupon became an arahant and Bāvarī an anāgāmī.

In the time of **Kassapa Buddha** Bāvarī was King **Kaṭṭhavāhana** (*q.v.*). Hearing of the Buddha from his friend, the king of Benares, he sent messengers, including his nephew, to find out about the Buddha and to report to him. But the nephew returned with the news of the Buddha's death which had taken place before their arrival at Benares. Thereupon, Kaṭṭhavāhana, having accepted the Buddha's teaching, engaged in various good deeds and was reborn after death in the *Kāmāvacara*-deva-world. From there he was born in the family of **Pasenadi's** chaplain and was the teacher of Pasenadi's boyhood. Unwilling to remain longer in the court, he took leave of the king and lived in the royal park as an ascetic. Then, wishing for greater peace, he retired to an island (*antara-dīpa*) in the Godhāvarī where the two kings Assaka and Aḷaka gave him a tract of land, five leagues in extent, the residence of the sages of old. It was from there that he sent his disciples to the Buddha.[6] At that time he was one hundred and twenty years old. Bāvarī was the name of his gotta. He bore on his body three of the marks of a Great Being.[7]

[3] For a problem arising out of the manner in which some of the marks were seen, see Mil. 168 f.; DA. i. 275 f.

[4] This account is given in SN. vs. 976-1148.

[5] SNA. 603 f.

[6] SNA. 575 ff.; AA. i. 182 ff.

[7] SN. vs. 1019.

Bāveru.—A kingdom outside India, beyond the sea. Trade was carried on between Bāveru and India. See the **Bāveru Jātaka.** Bāveru is identified with Babylon.[1]

[1] *E.g.*, Buddhist India, p. 104.

Bāveru Jātaka (No. 339).—Once some merchants sailed from **Bārāṇasī** to **Bāveru** with a crow on board to help them in finding land. There were then no birds in Bāveru, and the people, marvelling at the sight, bought the bird, after much bargaining, for one hundred pieces and paid it great honour. On another voyage, the same merchants brought with them a peacock (the Bodhisatta), and this bird, after much show of reluctance on the part of the merchants, was sold to the people of Bāveru for one thousand pieces. From the time of the arrival of the more beautiful peacock, the crow was entirely neglected and flew away on to a refuse heap.

The story was told in reference to the fact that from the time the Buddha appeared in the world, the heretics lost all their glory.[1]

[1] J. iii. 126 ff.; *cp.* Ud. vi. 10.

Bāhika.—See **Bāhiya.**

1. **Bāhiya Dārucīriya.**—An arahant. He was born in the family of a householder of **Bāhiya**[1]—hence his name—and engaged himself in trade, voyaging in a ship. Seven times he sailed down the Indus and across the sea and returned safely home. On the eighth occasion, while on his way to **Suvaṇṇabhūmi,** his ship was wrecked, and he floated ashore on a plank, reaching land near **Suppāraka.** Having lost all his clothes, he made himself a bark-garment, and went about, bowl in hand, for alms in Suppāraka. Men, seeing his garment and struck with his demeanour, paid him great honour. Though they offered him costly robes and many other luxuries, he refused them all and his fame increased. Because of his bark-garment he was known as **Dārucīriya.** In due course he came himself to believe that he had attained arahantship, but a devatā,[2] reading his thoughts and wishing him well, pointed out to him his error and advised him to seek the Buddha at **Sāvatthi.** By the power of the devatā, Bāhiya reached Sāvatthi in one night, a distance of one hundred and twenty leagues, and was told that the Buddha was in the city begging alms. Bāhiya followed him thither and begged to be taught something for his salvation. Twice he asked and twice the Buddha refused, saying that it was not the hour for teaching.[3] But Bāhiya insisted, saying that life was uncertain and that the Buddha or he might die. The

[1] Ap. ii. 476 says he was born in **Bhārukaccha.**

[2] A Suddhāvāsa-brahmā, who had been his fellow-celibate in the time of Kassapa Buddha, says the Commentary. See below and also MA. i. 340.

[3] The Commentaries say that Bāhiya was excited by his meeting with the Buddha and that the Buddha wished to give him time to regain his calm, hence his refusal. The Buddha knew of his impending death and of his *upanissaya* for arahantship. He was a *pacchima-bhavika.*

Buddha then taught him the proper method of regarding all sense-experiences—namely, as experiences and no more. Even as he listened, **Bāhiya** became an arahant and the Buddha left him. Shortly after, **Bāhiya** was gored to death by a cow with calf.[4] The Buddha, seeing his body lying on the dung heap, asked the monks to remove it and to have it burnt, erecting a thūpa over the remains. In the assembly he declared Bāhiya to be foremost among those who instantly comprehended the Truth (*khippābhiññāṇaṃ*).[5]

Bāhiya's resolve to attain to this eminence was made in the time of **Padumuttara Buddha** when he heard the Buddha declare a monk foremost in instantaneous comprehension. In the time of **Kassapa Buddha,** when the Buddha's teachings were fading from the minds of men, Bāhiya was one of seven monks who climbed a rock, determined not to leave it until they had attained their goal. Their leader became an arahant and the second an anāgāmī—passing into the Suddhāvāsa-world; the rest were reborn in this age as **Pukkusāti, Kumāra-Kassapa, Dabba-Mallaputta, Sabhiya** and **Bāhiya.** Although Bāhiya had kept the precepts in previous births, he had never given a bowl or a robe to a monk. For this reason the Buddha did not, at the end of his sermon, ordain him by the "*ehi bhikkhu-pabbajā.*" The Buddha knew that Bāhiya had not sufficient merit to obtain divine robes. Some say that he was once a brigand and had shot a Paccēka Buddha with an arrow and had taken possession of the Paccēka Buddha's begging-bowl and robe. Bāhiya met his death while searching for a robe in which to be ordained.[6] The cow which killed Bāhiya was identical with the one which killed Pukkusāti, **Tambadāṭhika** and **Suppabuddha.**[7]

[4] *Cp.* the story of **Pukkusāti.**
[5] A. i. 24; Ud. i. 10.
[6] UdA. 77 ff.; AA. i. 156 ff.; DhA. ii. 209 ff.; Ap. ii. 475 ff.
[7] For her story see DhA. ii. 35 f.

2. **Bāhiya.**—A Damiḷa usurper who reigned in **Anurādhapura** for two years (between 43 and 29 B.C.). He was commander-in-chief of **Puḷahattha** whom he slew, being himself, in turn, slain by his own commander-in-chief, **Panayamāra.**[1]

[1] Mhv. xxxiii. 56 ff.; Dpv. xx. 15.

3. **Bāhiya.**—A monk. He is said to have come to the Buddha asking for a teaching in brief and the Buddha told him to dwell on the impermanence of the senses and of sense-objects. Profiting by the lesson, Bāhiya dwelt apart and, putting forth effort, soon became an arahant.[1] It is perhaps the same monk—called **Bāhiya** or **Bāhika**—who is mentioned

[1] S. iv. 63 f.

elsewhere[2] as asking for the Buddha for a lesson and being told to meditate on the four *satipaṭṭhānas*. This contemplation led to arahantship.

[2] S. v. 165 f.

4. **Bāhiya.**—A monk, fellow-dweller of **Anuruddha** at the **Ghositārāma.** He seems to have taken a prominent part in the disputes of the **Kosambī** monks, helping them, but Anuruddha let him take his own way, not protesting at all.[1]

[1] A. ii. 239; *cf.* KhA. 115.

5. **Bāhiya, Bāhika.**—The name of a country, residence of **Bharata,** the hunter mentioned in the **Aṭṭhasadda Jātaka.**[1] See also **Bāhiya Jātaka.**

[1] J. iii. 432.

Bāhiya Jātaka (No. 108).—Once **Brahmadatta,** king of Benares, saw from his window a fat and badly dressed woman relieving nature modestly and decently as she passed the courtyard of the palace when pressing need came upon her. The king was pleased with her quickness and decency, and having sent for her made her his chief queen. Their son became a Cakkavatti.

The story was told in reference to the fat wife of a **Licchavi** prince. The monks expressed surprise that he should love her, but the Buddha pointed out that she was healthy and cleanly in her house.[1]

In the course of the Jātaka, the woman is referred to as a *bāhiyā*, which the scholiast explains by *bahijanapadavāsī*. Bāhiya here, therefore, probably means "rustic."

[1] J. i. 420 ff.

1. **Bāhiya Sutta.**—Relates the incident of **Bāhiya** (3) asking the Buddha for a lesson.[1]

[1] S. iv. 63.

2. **Bāhiya Sutta.**—The same as the above, but the lesson given is on the *satipaṭṭhānas*.[1]

[1] S. v. 165.

Bāhukā.—See **Bahukā.**

Bāhuna.—A monk who is said to have asked the Buddha, while on the banks of the **Gaggarā** Lake in **Campā,** about the conditions from which the Tathāgata is released and emancipated. The Buddha enumerated ten such.[1]

[1] A. v. 151 f.

Bāhuna Sutta.—The questions asked by **Bāhuna** (*q.v.*) and the Buddha's answers thereto.[1]

[1] A. v. 151 f.

Bāhumatī.—A holy river where men bathe in order to expiate their sins.[1]

[1] M. i. 39; MA. i. 145.

Bāhuraggi.—One of seven beings born in the **Avihā**-world, there to pass away entirely. *v.l.* **Bahunandi.**[1]

[1] S. i. 35, 60; ThigA. 222.

Bindumatī.—A courtezan of **Pāṭaliputta.** She was present when **Asoka,** sailing up the Ganges, asked his ministers and the people if there were any person who could make the river flow backwards. Bindumatī performed an act of Truth (*saccakiriyā*) and the river rolled back.[1]

[1] Mil. 121 f.

Bindusāra.—King of **Magadha** and father of **Asoka.** He was the son of **Candagutta** and reigned for twenty-eight years. He had one hundred sons—the eldest being **Sumana**—ninety-nine of whom were killed by Asoka.[1] Bindusāra patronised the brahmins and provided constant meals for sixty thousand brahmins of various sects.[2] His mother was Candagutta's maternal cousin and chief queen. One day, while Bindusāra was yet unborn, she was eating with Candagutta and he fed her with some food prepared for himself. The food contained poison, placed there by the orders of Candagutta's minister, **Cāṇakka,** that the king might gradually be made immune from poison. Cāṇakka entered as she was about to swallow the food, and, anxious to save the unborn child, he cut off the queen's head with a sword before the food could travel down into her stomach, opened her womb, removed the child, and placed it in the womb of a freshly slaughtered goat. For seven days the child lay in the womb of a goat, each day a fresh one, until, at the end of these seven days, the child was ready for birth. Because of this, Bimbisāra's body was spotted in various places from the blood of the goats, and from this he obtained his name.[3] Bindusāra's chief queen was **Dhammā** (*q.v.*) of the **Moriya** clan. She bore two sons, Asoka and **Tissa.**[4] Bindusāra had to kill the yakkha **Devagabbha** (*q.v.*) before he could ascend the throne.[5]

[1] Mhv. v. 18 f., 38 f.; Dpv. v. 101; vi. 15; some accounts (*e.g.*, MṬ. 324) say he had one hundred and one sons.

[2] Sp. i. 44.

[3] MṬ. 187 f.

[4] *Ibid.*, 189, 324.

[5] *Ibid.*, 188.

Bimbasundarī.—Probably another name for **Bimbādevī** (*q.v.*). She is identified with **Amarādevī** of the **Mahā Ummagga Jātaka.**[1]

[1] J. vi. 478.

Bimbādevī.—See *s.v.* **Rāhulamātā.**

Bimbijāliya Thera.—An arahant. In the past he gave a *bimbijālika* flower to **Padumuttara Buddha.** Sixty-eight kappas ago he was king four times under the name of **Kiñjakesara.**[1]

[1] Ap. i. 225.

Bimbisāra.—King of **Magadha** and patron of the Buddha. He ascended the throne at the age of fifteen and reigned in **Rājagaha** for fifty-two years. The Buddha was five years older than Bimbisāra, and it was not until fifteen years after his accession that Bimbisāra heard the Buddha preach and was converted by him. It is said[1] that the two were friends in their youth owing to the friendship which existed between their fathers.[2] But according to the **Pabbajā Sutta**[3] the first meeting between the Buddha and Bimbisāra took place in Rājagaha under the **Paṇḍavapabbata,** only after the Buddha's Renunciation. The king, seeing the young ascetic pass below the palace windows, sent messengers after him. On learning that he was resting after his meal, Bimbisāra followed him and offered him a place in his court. This the Buddha refused, revealing his identity. The Commentary adds[4] that Bimbisāra wished him success in his quest and asked him to visit first Rājagaha as soon as he had attained Enlightenment. It was in fulfilment of this promise that the Buddha visited Rājagaha immediately after his conversion of the **Tebhātika Jaṭilā.** He stayed at the **Supatiṭṭha-cetiya** in **Laṭṭhivanuyyāna,** whither Bimbisāra, accompanied by twelve *nahutas* of householders, went to pay to him his respects. The Buddha preached to them, and eleven *nahutas*, with Bimbisāra at their head, became sotāpannas. On the following day the Buddha and his large retinue of monks accepted the hospitality of Bimbisāra. **Sakka,** in the guise of a young man, preceded them to the palace, singing songs of glory of the Buddha. At the conclusion of the meal, Bimbisāra poured water from a golden jar on the Buddha's hand and dedicated **Veḷuvana**

[1] Mhv. ii. 25 ff.; Dpv. iii. 50 ff.

[2] Bimbisāra's father was called **Bhāti** (MṬ. 137; Dpv. iii. 52); according to Thibetan sources (Rockhill, *op. cit.*, 16) he was called Mahāpaduma and his mother Bimbī.

[3] SN. vs. 405 ff.; also J. i. 66 and DhA. i. 85; also Rockhill, p. 27.

[4] SNA. ii. 386.

for the use of him and of his monks.[5] From this moment up till the time of his death, a period of thirty-seven years, Bimbisāra did all in his power to help on the new religion and to further its growth. He set an example to his subjects in the practice of the precepts by taking the uposatha vows on six days of each month.[6]

Bimbisāra's chief queen was **Kosaladevī** (*q.v.*), daughter of **Mahākosala** and sister of **Pasenadi.** On the day of her marriage she received, as part of her dowry, a village in **Kāsi,** for her bath-money. Her son was **Ajātasattu**[7] (*q.v.*). Bimbisāra had other wives as well; **Khemā,** who, at first, would not even visit the Buddha till enticed by Bimbisāra's descriptions of the beauties of Veḷuvana; and the courtezan **Padumavatī,** who was brought from **Ujjenī,** with the help of a yakkha, so that Rājagaha might not lack a *Nagarasobhinī*. Both these later became nuns. Padumavatī's son was **Abhaya.** Bimbisāra had another son by **Ambapālī,** known as **Vimala Koṇḍañña,** and two others, by different wives, known as **Sīlava** and **Jayasena.** A daughter, **Cundī,** is also mentioned.[8]

Bimbisāra's death, according to the Commentaries,[9] was a sad one. Soothsayers had predicted, before the birth of Ajātasattu, that he would bring about the death of his father, for which reason his mother had wished to bring about an abortion. But Bimbisāra would not hear of this, and when the boy was born, treated him with the greatest affection.[10] When the prince came of age, **Devadatta,** by an exhibition of his iddhi-power, won him over to his side and persuaded him to encompass the death of his father, Bimbisāra's patronage of the Buddha being the greatest obstacle in the path of Devadatta. The plot was discovered, and Bimbisāra's ministers advised him to kill Ajātasattu, Devadatta and their associates. But Bimbisāra sent for Ajātasattu and, on hearing that he desired power, abdicated in his favour. Devadatta chided Ajātasattu for a fool. "You are like a man who puts a skin over a drum in which is a

[5] Vin. i. 35 ff. It was this gift of Veḷuvana which formed the model for **Devānampiyatissa's** gift of the **Mahāmeghavana** to Mahinda (Mhv. xv. 17). The gift of Veḷuvana was one of the incidents sculptured in the Relic chamber of the Mahā Thūpa (Mhv. xxx. 80). It may have been in Veḷuvana that the king built for the monks a storeyed house, fully plastered (Vin. ii. 154). With the attainment of sopātatti, the king declared that all the five ambitions of his life had been fulfilled: that he might become king, that the Buddha might visit his realm, that he might wait on the Buddha, that the Buddha might teach him the doctrine, that he might understand it (Vin. i. 36). According to BuA. (p. 18 f.) the king became a sotāpanna after listening to the **Mahā Nārada Jātaka.**

[6] PvA. 209.

[7] Also J. iii. 121.

[8] For details of the names in this paragraph see *s.v.*

[9] *E.g.*, DA. i. 135 ff.; see also Vin. ii. 190 f.

[10] For details see *s.v.* **Ajātasattu.**

rat," and he urged on Ajātasattu the need for the destruction of Bimbisāra.

But no weapon could injure Bimbisāra[11]; it was therefore decided that he should be starved to death, and with this end in view he was imprisoned in a hot-house (*tāpanageha*) with orders that none but the mother of Ajātasattu should visit him. On her visits she took with her a golden vessel filled with food which she concealed in her clothes. When this was discovered she took food in her head-dress (*molī*), and, later, she was obliged to take what food she could conceal in her footgear. But all these ways were discovered, and then the queen visited Bimbisāra after having bathed in scented water and smeared her person with *catumadhura* (the four kinds of sweets). The king licked her person and that was his only sustenance. In the end the visits of the queen were forbidden; but the king continued to live by walking about his cell meditating. Ajātasattu, hearing of this, sent barbers to cut open his feet, fill the wounds with salt and vinegar, and burn them with coals. It is said that when the barbers appeared Bimbisāra thought his son had relented and had sent them to shave him and cut his hair. But on learning their real purpose, he showed not the least resentment and let them do their work, much against their will. (In a previous birth he had walked about in the courtyard of a cetiya with shoes on, hence this punishment!) Soon after, Bimbisāra died, and was reborn in the **Cātummahārājika**-world as a yakkha named **Janavasabbha**, in the retinue of **Vessavaṇa**. The **Janavasabha Sutta** records an account of a visit paid by Janavasabha to the Buddha some time after.

A son was born to Ajātasattu on the day of Bimbisāra's death. The joy he experienced at the birth of his son made him realize something of the affection his own father must have felt for him, and he questioned his mother. She told him stories of his childhood, and he repented, rather belatedly, of his folly and cruelty. Soon after, his mother died of grief, and her death gave rise to the protracted war between Ajātasattu and Pasenadi, as mentioned elsewhere.[12]

The books contain no mention of any special sermons preached by the Buddha to Bimbisāra nor of any questions asked by him of the Buddha.[13] Perhaps, like **Anāthapiṇḍika**, his equal in devotion to the

[11] Probably because he was a sotāpanna. He also had the power of judging the status of anyone by his voice—*e.g.*, in the case of **Kumbhaghosa** (DhA. i. 233).

[12] See *s.v.* also J. ii. 237, 403.

[13] When he heard that the Buddha intended to perform a miracle, although he had ordered his disciples to refrain from doing so, Bimbisāra had doubts about the propriety of this and questioned the Buddha who set his doubts at rest (DhA. iii. 204; J. iii. 263 f.). It was also at the request of Bimbisāra that the Buddha established the custom of the monks assembling on the first, eighth, fourteenth and fifteenth days of each month (Vin. i. 101 f.).

Buddha, he refrained from giving the Buddha extra trouble, or perhaps the affairs of his kingdom, which was three hundred leagues in extent,[14] did not permit him enough leisure for frequent visits to the Buddha. It is said that he once visited four monks—**Godhika, Subāhu, Valliya** and **Uttiya**—and invited them to spend the rainy season at Rājagaha. He built for them four huts, but forgot to have them roofed, with the result that the gods withheld the rains until the king remembered the omission.[15]

Bimbisāra's affection for the Buddha was unbounded. When the **Licchavis** sent **Mahāli,** who was a member of Bimbisāra's retinue, to beg the Buddha to visit **Vesāli,** Bimbisāra did not himself try to persuade the Buddha to do so, but when the Buddha agreed to go he repaired the whole road from Rājagaha to the Ganges—a distance of five leagues—for the Buddha to walk upon; he erected a rest-house at the end of each league, and spread flowers of five different colours knee-deep along the whole way. Two parasols were provided for the Buddha and one for each monk. The king himself accompanied the Buddha in order to look after him, offering him flowers and perfume and all requisites throughout the journey, which lasted five days. Arrived at the river, he fastened two boats together decked with flowers and jewels and followed the Buddha's boat into the water up to his neck. When the Buddha had gone, the king set up an encampment on the river bank, awaiting his return; he then escorted him back to Rājagaha with similar pomp and ceremony.[16]

Great cordiality existed between Bimbisāra and Pasenadi. They were connected by marriage, each having married a sister of the other. Pasenadi once visited Bimbisāra in order to obtain from him a person of unbounded wealth (*amitabhoga*) for his kingdom. Bimbisāra had five such—**Jotiya, Jaṭila, Meṇḍaka, Puṇṇaka** and **Kākavaliya ;** but Pasenadi had none. The request was granted, and Meṇḍaka's son, **Dhanañjaya,** was sent back to Kosala with Pasenadi.[17]

Bimbisāra also maintained friendly relations with other kings, such as **Pukkasāti**, king of **Takkasilā, Caṇḍappajjota,** king of **Ujjeni,** to whom

[14] DhA. iii. 205; the kingdom included eighty thousand villages (*gāma*) (Vin. i. 179).

[15] ThagA. i. 125. He similarly forgot his promise to give **Pilindavaccha** a park-keeper, if the Buddha would sanction such a gift. Five hundred days later he remembered his promise, and, to make amends, gave five hundred park-keepers with a special village for their residence, called **Ārāmikagāma** or **Pilindagāma** (Vin. i. 207 f.).

[16] DhA. iii. 438 ff.

[17] DhA. i. 385 f.; AA. i. 220. Some of these were richer than Bimbisāra—*e.g.*, **Jotiya** (*q.v.*), whose house was built entirely of jewels while the king's palace was of wood; but the king showed no jealousy (DhA. iv. 211).

he sent his own physician **Jīvaka** to tend in his illness—and Rudrāyaṇa of Roruka.[18]

Among the ministers and personal retinue of Bimbisāra are mentioned **Soṇa-Koḷivisa,** the flower-gatherer **Sumana** who supplied the king with eight measures of jasmine-flowers, the minister **Koliya,** the treasurer **Kumbhaghosaka** and his physician **Jīvaka.** The last named was discovered for him by the prince Abhaya when he was suffering from a fistula The king's garments were stained with blood and his queens mocked him. Jīvaka cured the king with one single anointing; the king offered him the ornaments of the five hundred women of the palace, and when he refused to take these, he was appointed physician to the king, the women of the seraglio and the fraternity of monks under the Buddha.[19]

When **Dhammadinnā** wished to leave the world, Bimbisāra gave her, at her husband's request, a golden palanquin and allowed her to go round the city in procession.[20]

Bimbisāra is generally referred to as **Seniya Bimbisāra.** The Commentaries[21] explain Seniya as meaning " possessed of a large following " or as " belonging to the Seniyagotta," and Bimbisāra as meaning " of a golden colour," *bimbī* meaning gold.

In the time of **Phussa Buddha,** when the Buddha's three step-brothers, sons of **King Jayasena,** obtained their father's leave to entertain the Buddha for three months, Bimbisāra, then head of a certain district, looked after all the arrangements. His associates in this task were born as petas, and he gave alms to the Buddha in their name in order to relieve their sufferings.[22]

During his lifetime, Bimbisāra was considered the happiest of men, but the Buddha declared[23] that he himself was far happier than the king.

The kahāpana in use in Rājagaha during Bimbisāra's time was the standard of money adopted by the Buddha in the formation of those rules into which the matter of money entered.[24]

Bimbisāra had a white banner and one of his epithets was **Paṇḍaraketu.**[25] Nothing is said about his future destiny, but he is represented in the **Janavasabha Sutta**[26] as expressing the wish to become a Sakadāgāmī, and this wish may have been fulfilled.

[18] Dvy. 545. [19] Vin. i. 272 f.

[20] MA. i. 516.

[21] *E.g.*, UdA. 104. According to Thibetan sources, Bimbī was the name of his mother, and from this his own name was derived; but another reason was that he was radiant like the morning sun (Rockhill 16).

[22] See **Tirokudda Sutta,** also PvA. 21 ff.; for his intercession on behalf of another peta see PvA. 89.

[23] *E.g.*, M. i. 95.

[24] Sp. ii. 297.

[25] Thag. vs. 64; ThagA. i. 147.

[26] D. ii. 206.

Bimbi.—An eminent laywoman, follower of the Buddha.[1]

[1] A. iv. 347; AA. ii. 791.

Bilaṅgika-Bhāradvāja.—One of the **Bhāradvāja** brothers. On hearing that the eldest of the clan had entered the Order, he went to the Buddha, and, unable to speak for rage, sat on one side, sulking. The Buddha preached to him, and he was pleased and entered the Order, becoming an arahant in due course.[1]

The Commentary expains[2] that he had earned large profits by running a shop for different kinds of excellently prepared "congey" (*kañjikā*). The name Bilaṅgika (*bilaṅga* being another name for such preparations) was given him by the Recensionists at the Third Council.

[1] S. i. 164; DhA. iv. 163. [2] SA. i. 178 f.

Bilaṅgika-Bhāradvāja Sutta.—Relates the story of the conversion of **Bilaṅgika-Bhāradvāja.**[1]

[1] S. i. 164.

Billagāmatittha.—A ford in the **Mahāvālukagaṅgā,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 48, 122.

Billaphaliya Thera.—An arahant. He was an ascetic living on the banks of the **Candabhāgā** in the time of **Kakusandha Buddha.** One day he gave the Buddha a *billa*-fruit (wood-apple) from the tree which grew in his grove.[1]

[1] Ap. ii. 397.

Billasela.—A mountain in Ceylon. **Vijayabāhu III.** built, on its summit, a temple for the Tooth Relic.[1] From there the Relic was removed by **Parakkamabāhu II.** to **Jambuddoṇi.**[2]

[1] Cv. lxxxi. 33; see also Cv. *Trs.* ii. 138, n. 4. [2] Cv. lxxxii. 7.

Billasela-vihāra.—A monastery on **Billasela,** where **Bhuvanekabāhu,** brother of **Parakkamabāhu II.,** erected, under the king's orders, a pariveṇa called the **Bhuvanekabāhu-pariveṇa.**[1]

[1] Cv. lxxxv. 59.

1. **Biḷāra Jātaka** (No. 128).—The Bodhisatta was once born as a big rat, leader of a troop of rats. A roving jackal, wishing to eat them, took up his stand near their home, poised on one leg, feigning great holiness. Impressed by his austerities, the Bodhisatta and his troop worshipped

him, and each day the jackal ate the rat which was hindmost when they turned to leave him. Seeing their number diminish, the Bodhisatta suspected the reason, and one day he himself came last, behind the others. When the jackal pounced on him, he sprang at his throat and killed him, the other rats eating the body.

The story was told in reference to a monk who was a hypocrite.[1]

[1] J. i. 460 f.

Biḷāra Sutta.—A cat once stood on the refuse heap of a house-drain, and when the mouse who lived there came out, pounced on her and ate her. But the mouse gnawed the guts of the cat so that she died. Such will be the fate of monks who go among the dwellings of householders with unrestrained senses. The sutta was preached to a recalcitrant monk.[1]

[1] S. ii. 270.

Biḷārikosiya.—A rich miser whom **Sakka** converted into a generous donor. See the **Biḷārikosiya Jātaka.**

Biḷārikosiya Jātaka (No. 450).—The Bodhisatta was once a rich merchant of Benares who built an almonry and distributed much alms On his deathbed, he asked his son to continue with the alms, and, after death, he was reborn as **Sakka.** His son followed him and became the the god **Canda.** His son **Suriya,** Suriya's son **Mātali,** and **Mātali's** son **Pañcasikha,** all followed in the same path. But the sixth of the line, **Biḷārikosiya,** became a miser and burnt the almonry. Sakka and the others then came separately, in the guise of brahmins, to visit him and to ask for alms. Kosiya refused their request until each one uttered a little verse, when he was asked to enter and receive a small gift. Kosiya asked the servant to give each a little unhusked rice. This was refused, and in the end he was obliged to give the brahmins cooked rice, meant for cows. Each swallowed a mouthful, but then let it stick in his throat and lay down as if dead. Kosiya, very frightened, had a meal prepared, which he put into their bowls, and then, calling in the passers-by, asked them to note how the brahmins, in their greed, had eaten too much and died. But the brahmins arose, spat out the rice, and publicly shamed Kosiya by showing up his miserliness and the manner in which he had disgraced his ancestors. Then each revealed his identity and departed. Biḷārikosiya mended his ways and became most generous.

The story was related to a monk reputed for his great generosity; he would not even drink a cup of water without sharing it. The monk is identified with Biḷārikosiya, and the Buddha related the story in order to

show how he had changed his ways. **Sāriputta** was Canda, **Moggallāna** Suriya, **Kassapa** Mātalī and **Ānanda** Pañcasikha.[1]

[1] J. iv. 62-9.

Biḷālapādaka.—A rich man of **Sāvatthi.** Once a resident of Sāvatthi invited the Buddha and all his monks to a meal and went from house to house asking the householders to share in the almsgiving. Biḷālapādaka, annoyed at the request, gave only as much as could be grasped by three fingers—hence his name—("catfoot"). The man took the gifts and added them to the others, but Biḷālapādaka, suspecting that he might be disgraced in public, went to the almsgiving with a knife concealed on his person, ready to kill the man if he should mention his gift in ridicule. But he heard the man offer the alms to the Buddha, expressing the wish that all who had joined in the almsgiving should receive a rich reward. Moved by the man's largeness of heart, Biḷālapāda fell at his feet, confessing his guilty intentions and begging for pardon. The Buddha thereupon preached to Biḷālapāda, who, at the conclusion of the sermon, became a sotāpanna.[1]

[1] DhA. iii. 17 ff.

1. **Biḷālidāyaka Thera.**—An arahant. In the time of **Padumuttara Buddha** he was an ascetic in the **Himālaya** and offered the Buddha some biḷāli-tubers. Fifty-four kappas ago he was a king called **Sumekhali**[1] (*v.l.* **Sumelaya**). He is probably identical with **Kosalavihārī Thera.**[2]

[1] Ap. i. 145. [2] ThagA. i. 134 f.

2. **Biḷālidāyaka Thera.**—An arahant. Fifty-four kappas ago he gave some biḷāli-tubers to a recluse at the foot of the mountain **Romasa.**[1]

[1] Ap. i. 232.

1. **Bīja Sutta.**—The five sorts of seed, if unspoilt and planted in good soil, and nourished by wind and water, will sprout and grow. Like to the five kinds of seed are the five kinds of consciousness; like to the earth the four *satipaṭṭhānas*, like to water the lure of lust.[1]

[1] S. iii. 54 f.

2. **Bīja Sutta.**—Just as earth is essential to all seed and vegetation, so is virtue essential to the practice of the Noble Eightfold Path.[1]

[1] S. v. 54 f.

3. **Bīja Sutta.**—Perverted view is the most fertile soil for the development of evil states.[1]

[1] A. i. 30.

4. **Bīja Sutta.**—Just as bitter seed produces bitter fruit, so do false views produce evil and suffering. It is the opposite with sweet seeds and right views.[1]

[1] S. v. 212 ff.

Bījaka.—The son of **Sudinna Kalandakaputta** by the wife of his lay days. He was conceived after Sudinna had already been ordained. His wife came to him during her period and begged him to give her an offspring (*bījaka*). As the rule against unchastity had not then been promulgated, Sudinna yielded to her importunities, thus becoming guilty of the first *pārājikā*. The son was called Bījaka, and so Sudinna came to be called **Bījakapitā** and the mother **Bījakamātā.** Both Bījaka and his mother later left the world and became arahants.[1]

[1] Vin. iii. 17-19; Sp. i. 215 f.

2. **Bījaka.**—A slave of **Videha,** present when the ascetic **Guṇa** expounded his doctrine to King **Aṅgati,** and it was approved by **Alāta.** Bījaka also agreed that Guṇa's teaching accorded with his own experience. He remembered his previous life, when he had been born as **Bhāvaseṭṭhi** of **Sāketa** and had done many acts of virtue and piety. But at present he was the son of a poor prostitute leading a wretched life. Even so, he always gave half his food to any who might desire it, kept the fast, and led, in every way, a virtuous life. But virtue, he said, was useless; it bore no fruit. So saying, he wept. When **Rujā** (*q.v.*) heard this, she said that Bījaka's sufferings were due to evil actions done in the past in earlier lives.[1] The scholiast explains[2] that in the time of **Kassapa Buddha,** while Bījaka was seeking a lost ox, a monk enquired of him the way which he had lost. Bījaka was angry and abused the monk, calling him a slave. His birth as Bhāvaseṭṭhi was due to some earlier good done by him, but in this birth he became a slave. Bījaka is identified with **Moggallāna.**[3]

[1] J. vi. 227, 228, 229, 233, 235. [2] *Ibid.*, 228. [3] *Ibid.*, 255.

Bījagāma.—A village in Ceylon where **Mahallaka-Nāga** built the **Tānaveli-(or Canavela-)vihāra.**[1]

[1] Mhv. xxxv. 125.

Bīraṇatthambhaka Vagga.—The seventh chapter of the Duka Nipāta of the Jātakaṭṭhakathā.[1]

[1] J. ii. 164 ff.

Bīraṇī.—A goddess (*devadhītā*). She had a palace in the **Cātummahārājika**-world which **Nimi** saw on his visit to heaven when he learnt her story from **Mātali.** In the time of **Kassapa** Buddha she had been a slave in a brahmin's house. The brahmin, whose name was **Asoka,** invited eight monks to feed daily at his house and asked his wife to arrange to feed them at a cost of one *kahāpaṇa* each. This she refused to do as did also his daughters; but their slave agreed to carry out this work, and she did it most conscientiously and with great devotion. As a result she was reborn in heaven.[1] Her palace was twelve leagues in height and one in extent; it possessed nine storeys and one thousand rooms. When **Duṭṭhagāmaṇī** wished to erect the **Lohapāsāda,** he asked the monks for a plan, and eight arahants went to the deva-world and returned with a plan of Bīraṇī's palace.[2]

[1] J. vi. 117 f. [2] Mhv. xxvii. 9 ff.

Budalaviṭṭhi.—A village in Ceylon where **Vijayabāhu I.** erected five dwelling-places for the monks on the spot where his parents had been cremated.[1]

[1] Cv. lx. 37.

1. **Buddha.**—A generic name, an appellative—but not a proper name—given to one who has attained Enlightenment[1]; a man superior to all other beings, human and divine, by his knowledge of the Truth (*Dhamma*). The texts mention two kinds of Buddha: viz., **Pacceka Buddhas** (*q.v.*)—*i.e.*, Buddhas who also attain to complete Enlightenment but do not preach the way of deliverance to the world; and Sammāsambuddhas, who are omniscient and are teachers of Nibbāna (*Satthāro*). The Commentaries, however,[2] make mention of four classes of Buddha: *Sabbaññu-Buddhā, Pacceka-Buddhā, Catusacca-Buddhā* and *Suta-Buddhā.* All arahants (*khīṇāsavā*) are called *Catusacca-Buddhā* and all learned men *Bahussuta-Buddhā.* A Pacceka-Buddha practises the ten perfections (*pāramitā*) for two asaṅkheyyas and one hundred thousand kappas, a Sabbaññu Buddha practises it for one hundred thousand kappas and four or eight or sixteen asaṅkheyyas, as the case may be (see below).

[1] *Na mātarā kataṃ, na pitarā kataṃ— vantānaṃ bodhiyā mūle . . . paññatti* (MNid. vimokkhantikhaṃ etaṃ buddhānaṃ bhaga- 458; Ps. i. 176.)

[2] *E.g.*, SA. i. 20; AA. i. [illegible]

Seven Sabbaññū-Buddhas are mentioned in the earlier books[3]; these are **Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana, Kassapa** and **Gotama.** This number is increased in the later books. The *Buddhavaṃsa* contains detailed particulars of twenty-five Buddhas, including the last, Gotama, the first twenty-four being those who prophesied Gotama's appearance in the world. They are the predecessors of Vipassī, etc., and are the following[4]: **Dīpaṅkara, Koṇḍañña, Maṅgala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Nārada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadassī, Dhammadassī, Siddhattha, Tissa** and **Phussa.** The same poem, in its twenty-seventh chapter, mentions three other Buddhas—**Taṇhaṅkara, Medhaṅkara** and **Saraṇaṅkara**—who appeared in the world before Dīpaṅkara. The *Lalitavistara* has a list of fifty-four Buddhas and the *Mahāvastu* of more than a hundred. The **Cakkavatti Sīhanāda Sutta**[5] gives particulars of **Metteyya Buddha** who will be born in the world during the present kappa. The *Anāgatavaṃsa* gives a detailed account of him. Some MSS. of that poem[6] mention the names of ten future Buddhas, all of whom met Gotama who prophesied about them. These are **Metteyya, Uttama, Rāma, Pasenadi Kosala, Abhibhū, Dīghasoṇī, Saṅkacca, Subha, Todeyya, Nāḷāgiripalaleyya** (*sic*).

The **Mahāpadāna Sutta**[7] which mentions the seven Buddhas gives pariculars of each under eleven heads (*paricchedā*)—the kappa in which he is born, his social rank (*jāti*), his family (*gotta*), length of life at that epoch (*āyu*), the tree under which he attains Enlightenment (*bodhi*), the names of his two chief disciples (*sāvakayuga*), the numbers present at the assemblies of arahants held by him (*sāvakasannipāta*), the name of his presonal attendant (*upaṭṭhākabhikkhu*), the names of his father and mother and of his birthplace. The Commentary[8] adds to these other particulars—the names of his son and his wife before his Renunciation, the conveyance (*yāna*) in which he leaves the world, the monastery is which his **Gandhakuṭi** was placed, the amount of money paid for its purchase, the site of the monastery, and the name of his chief lay patron. In the case of Gotama, the further fact is stated that on the day of his birth there appeared also in the world **Rāhulamātā, Ānanda, Kanthaka, Nidhikumbhī** (Treasure Trove), the **Mahābodhi** and **Kāḷudāyī.** Gotama was conceived under the asterism (*nakkhatta*) of **Uttarāsāḷha,** under which asterism he also made his Renunciation,[9]

[3] *E.g.*, D. ii. 5 f.; S. ii. 5 f.; *cp.* Thag. 491; *J.* ii. 147; they are also mentioned at Vin. ii. 110, in an old formula against snake-bites. Beal (*Catena*, p. 159) says these are given in the Chinese Pāṭimokkha. They are also found in the Sayambhū Purāṇa (Mitra, Skt. Buddhist Lit. of Nepal, p. 249).

[4] See *s.v.*

[5] D. iii. 75 ff.

[6] *J.P.T.S.* 1886, p. 37.

[7] D. ii. 5 f.

[8] DA. ii. 422 ff.

[9] *Ibid.*, 425.

preached his first sermon and performed the Twin Miracle. Under the asterism of **Visākha** he was born, attained Enlightenment and died; under that of **Māgha** he held his first assembly of arahants and decided to die; under **Assayuja** he descended from **Tāvatiṃsa.**

The *Buddhavaṃsa Commentary* says[10] that in the Buddhavaṃsa particulars of each Buddha are given under twenty-two heads, the additional heads being the details of the first sermon, the numbers of those attaining realization of truth (*abhisamaya*) at each assembly, the names of the two chief women disciples, the aura of the Buddha's body (*raṃsi*), the height of his body, the name of the Bodhisatta (who was to become Gotama Buddha), the prophecy concerning him, his exertions (*padhāna*) and the details of each Buddha's death. The Commentary also says that mention must be made of the time each Buddha lived as a householder, the names of the palaces he occupied, the number of his dancing women, the names of his chief wife, and his son, his conveyance, his renunciation, his practice of austerities, his patrons and his monastery.

There are eight particulars in which the Buddhas differ from each other (*aṭṭhavemattāni*). These are length of life in the epoch in which each is born, the height of his body, his social rank (some are born as khattiyas, others as brahmins), the length of his austerities, the aura of his body (thus, in the case of Maṅgala, his aura spread throughout the ten thousand world systems, while that of Gotama extended only one fathom[11]); the conveyance in which he makes his renunciation, the tree under which he attains Enlightenment, and the size of the seat (*pallaṅka*) under the Bodhi tree [12]

In the case of all Buddhas, there are four fixed spots (*avijahitaṭṭhānāni*). These are the site of the seat under the Bodhi-tree (*bodhipallaṅka*), the Deer Park at Isipatana where the first sermon is preached, the spot where the Buddha first steps on the ground at **Saṅkassa** on his descent from **Tusita** (**Tāvatiṃsa** ?), and the spots marked by the four posts of the bed in the Buddha's Gandhakuṭi in **Jetavana.** The monastery may vary in size; the site of the city in which it stands may also vary, but not the site of the bed. Sometimes it is to the east of the **vihāra,** sometimes to the north.[13]

Thirty facts are mentioned as being true of all Buddhas (*samatiṃsavidhā dhammatā*). In his last life every Bodhisatta is conscious at the moment of his conception; in his mother's womb he remains cross-legged

[10] BuA. 2 f.

[11] But when he wishes, a Buddha can spread his aura at will (BuA. 106).

[12] Only the first five are mentioned in DA. ii. 424; also at BuA. 105; all eight are given at BuA. 246 f., which also gives details under each of the eight heads, regarding all the twenty-five Buddhas.

[13] DA. ii. 424; BuA. 247.

with his face turned outwards; his mother gives birth to him in a standing posture; the birth takes place in a forest grove (*araññe*); immediately after birth he takes seven steps to the north and roars the "lion's roar"; he makes his renunciation after seeing the four omens and after a son is born to him; he has to practise austerities for at least seven days after donning the yellow robe; he has a meal of milk-rice on the day of his Enlightenment; he attains to omniscience seated on a carpet of grass; he practises concentration in breathing; he defeats Māra's forces; he attains to supreme perfection in all knowledge and virtue at the foot of the Bodhi-tree; **Mahā Brahmā** requests him to preach the Dhamma; he preaches his first sermon in the Deer Park at Isipatana; he recites the **Pāṭimokkha** to the fourfold assembly on the full-moon day of **Māgha**; he resides chiefly in **Jetavana**, he performs the Twin Miracle in **Sāvatthi**; he preaches the Abhidhamma in **Tāvatiṃsa**; he descends from there at the gate of **Saṅkassa**; he constantly lives in the bliss of *phalasamāpaṭṭi*; he investigates the possibility of converting others during two *jhānas*; he lays down the precepts only when occasion arises for them; he relates Jātakas when suitable occasions occur; he recites the Buddhavaṃsa in the assembly of his kinsmen; he always greets courteously monks who visit him; he never leaves the place where he has spent the rainy season without bidding farewell to his hosts; each day he has prescribed duties before and after his meal and during the three watches of the night; he eats a meal containing flesh (*maṃsarajabhojana*) immediately before his death; and just before his death he enters into the twenty-four crores and one hundred thousand *samāpattī*. There are also mentioned four dangers from which all Buddhas are immune: no misfortune can befall the four requisites intended for a Buddha; no one can encompass his death; no injury can befall any of his thirty-two **Mahāpurisalakkhaṇā** or eighty *anubyañjanā*; nothing can obstruct his aura.[14]

A Buddha is born only in this **Cakkavāḷa** out of the ten thousand Cakkavāḷas which constitute the jātikkhetta.[15] There can appear only one Buddha in the world at a time.[16] No Buddha can arise until the *sāsana* of the previous Buddha has completely disappeared from the world. This happens only with the *dhātuparinibbāna* (see below). When a Bodhisatta takes conception in his mother's womb in his last life, after leaving Tusita, there is manifested throughout the world a wonderful radiance, and the ten thousand world systems tremble.[17]

[14] BuA. 248.

[15] AA. i. 251; DA. iii. 897.

[16] D. ii. 225; iii. 114; the reasons for this are given in detail in Mil. 236, and quoted in DA. iii. 900 f.

[17] Similar earthquakes appear when he is born, when he attains Enlightenment, when he preaches the first sermon, when he decides to die, when he finally does so (D. ii. 108 f.; *cp.* DA. iii. 897).

The **Mahāpadāna Sutta**[18] and the **Acchariyabbhutadhamma Sutta**[19] contain accounts of other miracles which attend the conception and birth of a Buddha. Later books[20] have greatly enlarged these accounts. They describe how the Bodhisatta, having practised the thirty *pāramī*, and made the five great gifts (*pañcamahāpariccāgā*), and thus reached the pinnacle of the threefold cariyā—*ñātatthacariyā*, *lokatthacariyā* and *buddhicariyā*—gives the seven *mahādānā*, as in the case of **Vessantara**, making the earth tremble seven times, and is born after death in Tusita. The Bodhisatta, who later became Vipassī Buddha, remained in Tusita during the whole permissible period—fifty-seven crores and sixty-seven thousand years. But most Bodhisattas leave Tusita before completing the full span of life there. Five signs appear to warn the *devaputta* that his end is near[21]; the gods of the ten thousand worlds gather round him, beseeching him to be born on earth that he may become the Buddha. The Bodhisatta thereupon makes the five investigations (*pañcamahāvilokanāni*).

Sometimes only one Buddha is born in a kappa, such a kappa being called **Sārakappa**; sometimes two, **Maṇḍakappa**; sometimes three, **Varakappa**; sometimes four, **Sāramaṇḍakappa**; rarely five, **Bhaddakappa.**[22] No Buddha is born in the early period of a kappa, when men live longer than one hundred thousand years and are thus not able to recognize the nature of old age and death, and therefore not able to benefit by his preaching. When the life of man is too short, there is no time for exhortation and men are full of *kilesa*. The suitable age for a Buddha is, therefore, when men live not less than one hundred years and not more than ten thousand. The Bodhisatta must first consider the continent and the country of birth. Buddhas are born only in **Jambudīpa**, and there, too, only in the **Majjhimadesa** (*q.v.*). He must then consider the family; Buddhas are born only in brahmin or khattiya families, whichever is more esteemed during that particular age. Then he must think of the mother: she must be wise and virtuous and her life must be destined to end seven days after the Buddha's birth.

Having made these decisions, the Bodhisatta goes to **Nandanavana** in Tusita, and while wandering about there "falls away" from Tusita and takes conception. He is aware of his death but unaware of his *cuticitta* or dying thought. The Commentators seem to have differed as to whether there is awareness of conception. When the Bodhisatta is conceived, his mother has no further wish for indulgence in sexual pleasure. For seven days previously she observes the *uposatha* vows,

[18] D. ii. 12-15.
[19] M. iii. 119-124.
[20] *E.g.*, J. i.
[21] See *s.v.* Deva.
[22] BuA. 158 f.

but there is no mention of a virgin birth; the birth might be called parthenogenetic.[23]

On the day of the actual conception, the mother, having bathed in scented water after the celebration of the **Asāḷha**-festival, and having eaten choice food, takes upon herself the uposatha vows and retires to the adorned state-bedchamber. As she sleeps, she dreams that the Four Regent Gods raise her with her bed, and, having taken her to the Himālaya, bathe her in Lake **Anotatta**, robe her in divine clothes, anoint her with perfumes and deck her with heavenly flowers.[24] Not far away is a silver mountain and on it a golden mansion. There they lay her with her head to the east. The Bodhisatta, assuming the form of a white elephant, enters her room, and after circling rightwise three times round her bed, smites her right side with his trunk and enters her womb. She awakes and tells her husband of her dream. Soothsayers are consulted, and they prophesy the birth of a Cakkavatti or of a Buddha.

The two suttas mentioned above speak of the circumstances obtaining during the time spent by the child in his mother's womb. It is said[25] that the Bodhisatta is born when his mother is in the last third of her middle age. This is in order that the birth may be easy for both mother and child. Various miracles attend the birth of the Bodhisatta. The Commentaries expound, at great length, the accounts of these miracles given in the suttas. Immediately after birth the Bodhisatta stands firmly on his feet, and having taken seven strides to the north, while a white canopy is held over his head, looks round and utters in fearless voice the lion's roar: "*Aggo 'ham asmi lokassa, jeṭṭho 'ham asmi lokassa, seṭṭho 'ham asmi lokassa, ayam antimā jāti, natthi dāni punabbhavo.*"[26] To the later Buddists,[27] not only these acts of the Bodhisatta, but every item of the miracles accompanying his birth, have their symbolical meaning. There seems to have been a difference of opinion among the Elders of the Saṅgha as to what happened when the Bodhisatta took his seven strides northwards. Did he walk on the earth or travel through the air? Did people see him go? Was he clothed? Did he look an infant or an adult? **Tipiṭaka Cūḷābhaya**, preaching on the first floor of the **Lohapāsāda**, settled the question by suggesting a

[23] See Mil. 123.

[24] According to the Nidānakathā (J. i. 50.), it is their queens who do these things. *Re* the Bodhisatta assuming the form of an elephant, see Dial. ii. 116 n.

[25] DA. ii. 437.

[26] D. ii. 15.

[27] See, *e.g.*, DA. ii. 439; thus, standing on the earth means the attaining of the four *iddhipādas;* facing north implies the spiritual conquest of multitudes; the seven strides are the seven bojjhaṅgas; the canopy is the umbrella of emancipation; looking round means unveiled knowledge; fearlessness denotes the irrevocable turning of the Wheel of the Law; the mention of the last birth, the arahantship he will attain in this life, etc.

compromise: the Bodhisatta walked on earth, but the onlookers felt he was travelling through the air; he was naked, but the onlookers felt he was gaily adorned; he was an infant, but looked sixteen years old; and after his roar he reverted to infancy![28]

After birth, the Bodhisatta is presented to the soothsayers for their prognostications and they reassert that two courses alone are open to him—either to be a Cakkavatti or a Buddha. They also discover on his body the thirty-two marks of the Great Man (**Mahāpurisa**, *q.v.*).[29] The Bodhisatta has also the eighty secondary signs (*asīti anubyañjana*) such as copper-coloured nails glossy and prominent, sinews which are hidden and without knots, etc.[30] The **Brahmāyu Sutta**[31] gives other particulars about Gotama, which are evidently characteristic of all Buddhas. Thus, in walking he always starts with the right foot, his steps are neither too long nor too short, only his lower limbs move; when he gazes on anything, he turns right round to do so (*nāgavilokana*). When entering a house he never bends his body[32]; when sitting down, accepting water to wash his bowl, eating, washing his hands after eating, or returning thanks, he sits with the greatest propriety, dignity and thoroughness. When preaching, he neither flatters nor denounces his hearers but merely instructs them, rousing, enlightening and heartening them.[33] His voice possesses eight qualities: it is frank, clear, melodious, pleasant, full, carrying, deep and resonant; it does not travel beyond his audience.[34] A passage in the Aṅguttara[35] says that a Buddha preaches in the eight assemblies—of nobles, brahmins, householders, recluses, devas of the Cātummahārājika-world, and of Tāvatiṃsa, of Māras and of Brahmās. In these assemblies he becomes one of them and their language becomes his.

The typical career of a Buddha is illustrated in the life of Gotama (*q.v.*). He renounces the world only after the birth of a son. This, the Commentary explains,[36] is to prevent him from being taken for other than a human being. He sees the four omens before his Renunciation: an old man, a sick man, a dead man, and a recluse. Some Buddhas see all four on the same day, others, like Vipassī, at long intervals.[37] On the night before the Enlightenment, the Bodhisatta dreams five dreams.[38] After the Enlightenment the Buddha does not preach till asked to do so by Mahā Brahmā. This is on order that the world may pay greater

[28] DA. ii. 442.
[29] These are given at D. ii. 17-19; also M. ii. 136 f.
[30] The list is found in Lal. 121 (106).
[31] For details see M. ii. 137 f.
[32] *Cp.* DhA. ii. 136.
[33] M. ii. 139.
[34] For details concerning his voice see DA. ii. 452 f.; and MA. ii. 771 f.
[35] A. iv. 308.
[36] DA. ii. 422. [37] *Ibid.*, 457.
[38] These are given at A. iii. 240.

attention to the Buddha and his teaching.[39] A Buddha generally travels from the Bodhi-tree to Isipatana for his first sermon, through the air, but Gotama went on foot because he wished to meet Upaka on the way.[40]

The Buddha's day is divided into periods, each of which has its distinct duties.[41] He rises early, and having attended to his bodily functions, sits in solitude till the time arrives for the alms round. He then puts on his outer robe and goes for alms, sometimes alone, sometimes with a large following of monks. When he wishes to go alone he keeps the door of his cell shut, which sign is understood by the monks.[42] Occasionally he goes long distances for alms, travelling through the air, and then only *khīṇāsavā* are allowed to accompany him.[43] Sometimes he goes in the ordinary way (*pakatiyā*), sometimes accompanied by many miracles. After the meal he returns to his cell; this is the *pure-bhattakicca*.

Having washed his feet, he would emerge from his cell, talk to the monks and admonish them. To those who ask for subjects of meditation, he would give them according to their temperament. He would then retire to his cell and, if he so desire, sleep for a while. After that, he looks around the world with his divine eye, seeking whom he may serve, and would then preach to those who come to him for instruction. In the evening he would bathe, and then, during the first watch, attend to monks seeking his advice. The middle watch is spent with devas and others who visit him to question him. The last watch is divided into three parts: the first part is spent in walking about for exercise and meditation; the second is devoted to sleep; and the third to contemplation, during which those who are capable of benefiting by the Buddha's teaching, through good deeds done by them in the past, come into his vision. Only beings that are *veneyyā* (capable of benefiting by instruction) and who possess *upanissaya*, appear before the Buddha's divine eye.[44] The Buddha gives his visitors permission to ask what they will. This is called *Sabbaññupavāraṇa*, and only a Buddha is capable of holding to this promise to answer any question.[45] Except during the rains, the Buddha spends his time in wandering from place to place, gladdening men and inciting them to lead the good life. This wandering is called *cārikā* and is of two kinds—*turita* and *aturita*. The first is used for a long journey accomplished by him in a very short time, for the benefit of some particular person. Thus Gotama travelled three gāvutas to meet **Mahā Kassapa**, thirty yojanas to see **Āḷavaka** and **Aṅgulimāla**,

[39] DA. ii. 467.
[40] *Ibid.*, 471.
[41] These are detailed at DA. i. 45 f.; SNA. i. 131 f., etc.
[42] *Ibid.*, 271.
[43] ThagA. i. 65.
[44] DA. ii. 470.
[45] SNA. i. 229.

forty-five yojanas to see Pukkusāti, etc. In the case of *aturita-cārikā* progress is slow. The range of a Buddha's cārikā varies from year to year. Sometimes he would tour the *Mahāmaṇḍala* of nine hundred yojanas, sometimes the *Majjhimamaṇḍala* of nine hundred yojanas, sometimes only the *Antomaṇḍala* of six hundred yojanas. A tour of the Mahāmaṇḍala occupies nine months, that of the Majjhimamaṇḍala eight, and that of the Antomaṇḍala from one to four months.[46]

The Buddha is omniscient, not in the sense that he *knows* everything, but that he *could* know anything should he so desire.[47] His *ñāṇa* is one of the four illimitables.[48] He converts people in one of three ways: by exhibition of miraculous powers (*iddhipāṭihāriya*), by reading their thoughts (*ādesanāpāṭihāriya*), or teaching them what is beneficial to them according to their character and temperament (*anusāsanīpāṭihāriya*). It is the last method which the Buddha most often uses.[49] Though the Buddha's teaching is never really lost on the listener, he sometimes preaches knowing that it will be of no immediate benefit.[50] It is said that wherever a monk dwells during the Buddha's time, in the vicinity of the Buddha, he would always have ready a special seat for the Buddha because it is possible that the Buddha would pay him a special visit.[51] Sometimes the Buddha will send a ray of light from his **Gandhakuṭi** to encourage a monk engaged in meditation and, appearing before him in this ray of light, preach to him. Stanzas so preached are called *obhāsa-yāthā*.[52]

Every Buddha founds an Order; the first *pāṭimokkhuddesayāthā* of every Buddha is the same.[53] The attainment of arahantship is always the aim of the Buddha's instruction.[54] Beings can obtain the four *abhiññā* only during the lifetime of a Buddha.[55] A Buddha has ten powers

[46] Details of the *cārikā* and the reasons for them, are given at length in DA. i. 240-3. When the Buddha cannot go on a journey himself, he sends his chief disciples (SNA. ii. 474). The Buddha announces his intention of undertaking a journey two weeks before he starts, so that the monks may get ready (DhA. ii. 167).

[47] See MNid. 178, 179; see also MNidA. 223; SNA. i. 18.

[48] Neither can the Buddha's body be measured for purposes of comparison with other bodies (MA. ii. 790).

[49] BuA. 81; the Buddha's rivals say that he possesses the power of fascination (*avattanimāyā*); but this is untrue, as sometimes (*e.g.*, in the case of the Kosambī monks) he cannot make even his own disciples obey him. Some beings, however, can be converted only by a Buddha. They are called *buddha-veneyyā* (SNA. i. 331). Some are pleased by the Buddha's looks, others by his voice and words, yet others by his austerities, such as the wearing of simple robes, etc.; and finally, those whose standard of judgment is goodness, reflect that he is without a peer (DhA. iii. 113 f.).

[50] See, *e.g.*, **Udumbarikasīhanāda Sutta** (D. iii. 57).

[51] DA. i. 48.

[52] SNA. i. 16, 265.

[53] DA. ii. 479.

[54] *Ibid.*, iii. 732.

[55] AA. i. 204.

(*balāni*) which consist of his perfect comprehension in ten fields of knowledge,[56] and physical strength equal to that of one hundred thousand crores of elephants.[57] He alone can digest the food of the devas or food which contains the *ojā* put into it by the devas. No one else can eat with impunity the food which has been set apart for the Buddhas.[58] Besides these excellences, a Buddha possesses the four assurances (*vesārajjāni*),[59] the eighteen *āveṇikadhammā*,[60] and the sixteen *anuttariyas*.[61] The remembrance of former births a Buddha shares with six classes of purified beings, only in a higher degree. This faculty is possessed in ascending scale by *titthiyā*, *pakatisāvakā*, *mahāsāvakā*, *aggasāvakā*, *pacceka-buddhā* and *buddhā*.[62]

Every Buddha holds a **Mahāsamaya** (*q.v.*), and only a Buddha is capable of preaching a series of suttas to suit the different temperaments of the mighty assembly gathered there.[63]

A Buddha is not completely immune from disease (*e.g.*, **Gotama**). Every Buddha has the power of living for one whole *kappa*,[64] but no Buddha does so, his term of life being shortened by reason of climate and the food he takes.[65] No Buddha, however, dies till the sāsana is firmly established.[66] There are three *parinibbānā* in the case of a Buddha: *kilesa-parinibbāna*, *khandha-parinibbāna* and *dhātu-parinibbāna*. The first takes place under the Bodhi-tree, the second at the moment of the Buddha's death, the third long after.[67] Some Buddhas live longer than others; those that are *dīghāyuka* have only *sammukhasāvakā* (disciples who hear the Doctrine from the Buddha himself), and at their death their relics are not scattered, only a single thūpa being erected over them.[68] Short-lived Buddhas hold the uposatha once a fortnight; others (*e.g.* Kassapa Buddha) may have it once in six months; yet others (*e.g.*

[56] A. v. 32 f.; M. i. 69, etc. At S. ii. 27 f., ten similar powers are given as consisting of his knowledge of the *Paṭiccasamuppāda*. The powers of a disciple are distinct from those of a Buddha (Kvu. 228); they are seven (see, *e.g.*, D. iii. 283).

[57] BuA. 37.

[58] SNA. i. 154.

[59] Given at M. i. 71 f.

[60] Described at Lal. 183, 343, Buddhaghosa also gives (at DA. iii. 994) a list of eighteen *buddhadhammā*, but they are all concerned with the absence of *duccarita* in the case of the Buddha.

[61] Given by Sāriputta in the **Sampasādāniya Sutta** (D. iii. 102 ff.).

[62] *E.g.*, Vsm. 411.

[63] D. ii. 255; DA. ii. 682 f.

[64] The Commentary explains (DA. ii. 554 f.) that *kappa* here means *āyukappa*, the full span of a man's life during that particular age. Some, like **Mahāsiva Thera**, maintained that if the Buddha could live for ten months, overcoming the pains of death, he could as well continue to live to the end of this **Bhaddakappa**. But a Buddha does not do so because he wishes to die before his body is overcome by the infirmities of old age.

[65] DA. ii. 413.

[66] D. iii. 122.

[67] DA. iii. 899 f.; for the history of Gotama's relics see *s.v.* Gotama.

[68] SNA. 194, 195.

Vipassī) only once in six years.[69] After the Buddha's death, his Doctrine is gradually forgotten. The first Piṭaka to be lost is the **Abhidhamma,** beginning with the **Paṭṭhāna** and ending with the **Dhammasaṅgaṇi.** Then, the **Aṅguttara Nikāya** of the Sutta Piṭaka, from the eleventh to the first Nipāta; next the **Saṃyutta Nikāya** from the **Cakkapeyyāla** to the **Oghataraṇa ;** then the **Majjhima,** from the **Indriyabhāvanā Sutta** to the **Mūlapariyāya Sutta,** and then the **Dīgha,** from the **Dasuttara** to the **Brahmajāla.** Scattered *gāthā* like the **Sabhiyapucchā,** and the **Āḷavakapucchā,** last much longer, but they cannot maintain the *sāsana.* The last Piṭaka to disappear is the **Vinaya,** the last portion being the *mātikā* of the **Ubhatovibhaṅga.**[70]

When a Buddha dies, his body receives the honours due to a monarch.[71] It is said[72] that on the night on which a Buddha attains Enlightenment, and on the night during which he dies, the colour of his skin becomes exceedingly bright. At all times, where a Buddha is present, no other light can shine.[73]

No Buddha is born during the *saṃvaṭṭamānakappa,* but only during the *vivaṭṭamānakappa.*[74] A Bodhisatta who excels in *paññā* can attain Buddhahood in four asaṅkheyyas; one who excels in *saddhā,* in eight, and one whose *viriya* is the chief factor, in sixteen.[75] When once a being has become a Bodhisatta there are eighteen conditions from which he is immune.[76] The Buddha is referred to under various epithets. The Aṅguttara Nikāya[77] gives one such list. There he is called *Samaṇa, Brāhmaṇa, Vedagū, Bhisaka, Nimmala, Vimala, Ñāṇī* and *Vimutta.* The Buddha generally speaks of himself as *Tathāgata.*[78] His followers usually address him as *Bhagavā,* while others call him by his name (Gotama). In the case of Gotama Buddha, we find him also addressed as *Sakka,*[79] *Brahma,*[80] *Mahāmuni*[81] and *Yakkha.*[82] Countless other epithets occur in the books, especially in the later ones. One very famous formula, used by Buddhists in their ritual, contains nine epithets, the formula being: *Bhagavā arahaṃ sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro, purisadammasārāthi, satthā devamanussānaṃ, Buddho*

[69] ThagA. i. 62. [70] VibhA. 432.

[71] These are detailed at D. ii. 141 f.

[72] *Ibid.,* 134. Here we have the beginning of a legend which later grew into an account of an actual "transfiguration" of the Buddha.

[73] SNA. ii. 525.

[74] *Ibid.,* i. 51. [75] *Ibid.,* 47 f.

[76] For details see SNA. i. 50.

[77] C. iv. 340; Buddhaghosa gives seven others: *Cakkhumā, Sabbabhūtanukampī, Vihātaka, Mārasenappamaddī, Vusitavā, Vimutto* and *Angirasa* (DA. iii. 962 f.).

[78] This term is explained at great length in the Commentaries — *e.g.,* DA. i. 59 f.

[79] SN. vs. 345; perhaps the equivalent of Sākya.

[80] SN. p. 91; SNA. ii. 418.

[81] BuA. 38.

[82] M. i. 386; see also KS. i. 262.

Bhagavā.[83] It is maintained[84] that the Buddha's praises are limitless (*aparimāṇa*). One of his most striking characteristics, mentioned over and over again, is his love of quiet.[85] In this his disciples followed his example.[86] The dwelling-place of a Buddha is called **Gandhakuṭi** (*q.v.*). His footprint is called *Padacetiya*, and this can be seen only when he so desires it. When once he wishes it to be visible, no one can erase it. He can also so will that only one particular person shall see it.[87] It is also said[88] that his power of love is so great that no evil action can show its results in his presence. A Buddha never asks for praise, but if his praises are uttered in his presence he takes no offence.[89] When the Buddha is seated in some spot, none has the power of going through the air above him.[90] He prefers to accept the invitations of poor men to a meal.[91]

See also *s.v.* **Gotama** and **Bodhisatta.** Also the article on Buddha in the N.P.D.

[83] These words are analysed and discussed in Vsm. 198 ff.

[84] *E.g.*, DA. i. 288.

[85] *E.g.*, D. i. 178 f.; he is also fond of solitude (*paṭisallāna*), (D. ii. 70; A. iv. 438 f.; S. v. 320 f., etc.). When he is in retirement it is usually *akāla* for visiting him (D. ii. 270). There are also certain accusations which are brought against a Buddha by his rivals, for this very love of solitude. "It is said that his insight is ruined by this habit of seclusion. By intercourse with whom does he attain lucidity in wisdom? He is not at his ease in conducting an assembly, not ready in conversation, he is occupied only with the fringe of things. He is like a one-eyed cow, walking in a circle" (D. iii. 38).

[86] D. iii. 37.

[87] DhA. iii. 194.

[88] SNA. ii. 475.

[89] ThagA. ii. 42.

[90] SNA. i. 222.

[91] DhA. ii. 135.

2. **Buddha.**—A king of forty-one kappas ago, a previous birth of **Vacchapāla (Pāyāsadāyaka) Thera.**[1]

[1] ThagA. i. 160; Ap. i. 157.

3. **Buddha.**—A minister of **Mahinda V.** He was a native of **Māragallaka** and, in association with **Kitti,** another minister, vanquished the **Cola** army at **Paluṭṭhagiri.** He received as reward his native village.[1]

[1] Cv. lv. 26-31.

4. **Buddha.**—A Kesadhātu, general of **Parakkamabāhu I.** He inflicted a severe defeat on **Mānābharaṇa** at **Pūnagāmatittha.**[1]

[1] Cv. lxxii. 7.

5. **Buddha.**—See **Buddhanāyaka.**

1. **Buddha Vagga.**—The fourteenth chapter of the Dhammapada.

2. **Buddha Vagga.**—The first chapter of the Nidāna Saṃyutta.[1]

[1] S. ii. 1-11.

Buddha Sutta.—See **Arahaṃ Sutta** (5).

Buddhakula.—The family of the brahmin of **Sāketa** mentioned in the Commentary to the **Jarā Sutta.** He and his wife had been the parents of the Buddha in five hundred births, and when they saw him at Sāketa they greeted him like a long-lost son. Thenceforth they were known as **Buddhapitā** and **Buddhamātā** and their family as **Buddhakula.**[1]

[1] SNA. ii. 531 ff.; see also the **Sāketa Jātaka** and *Avadāna Śataka* ii. 41.

Buddhagāma.—A village and district in the **Dakkhiṇadesa** of Ceylon. It is mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lviii. 43; lxvi. 19, 25, 39, 62; lxix. 9; lxx. 311; lxxii. 178; for its identification see Cv. *Trs.* i. 206, n. 1.

Buddhagāmakanijjhara.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 45.

Buddhagāma-vihāra.—A monastery in Ceylon for the maintenance of which **Sena II.** gifted a village.[1]

[1] Cv. li. 74.

1. **Buddhaghosa Thera.**—The greatest of Commentators on the Tipiṭaka. He was a brahmin[1] born in a village near **Buddhagayā** and became proficient in the Vedas and allied branches of knowledge. One day he met a monk, named **Revata,** and on being defeated by him in controversy, entered the Order to learn the Buddha's teachings. Because his speech was profound, like that of the Buddha, and because his words spread throughout the world (like those of the Buddha), he came to be called Buddhaghosa. While dwelling with Revata, he wrote the **Ñāṇodaya** and the **Atthasālinī,** and also began to write a **Paritta-ṭṭhakathā** (a concise commentary) on the Tipiṭakas. In order to complete his task, he came over to Ceylon at the suggestion of Revata[2] and studied the Sinhalese

[1] The Sās. (p. 29) says his father was a purohita named **Kesa,** his mother being **Kesī.** Gv. (66) says his father was the purohita of King **Saṅgāma.**

[2] Sās. (p. 29) says he was sent to Ceylon as punishment for thinking himself wiser than his teachers.

Commentaries at the **Mahāvihāra**, under **Saṅghapāla**. When his studies were ended he wrote the **Visuddhimagga**, and having thereby won the approval of the Elders of the Mahāvihāra, he rendered the Sinhalese Commentaries into Pāli. During this peroid he lived in the **Ganthākara-vihāra**,[3] and on the accomplishment of his task he returned to **Jambudīpa**.[4]

Besides the above-mentioned works of Buddhaghosa, we have also the **Samantapāsādikā** and the **Kaṅkhāvitaraṇī** on the Vinaya Piṭaka; the **Sumaṅgalavilāsinī**, the **Papañcasūdanī**, the **Sāratthappakāsinī** and the **Manorathapūraṇī** on the Sutta Piṭaka. He is also said to have compiled Commentaries on the **Khuddakapāṭha** and the **Sutta Nipāta** (called the **Paramatthajotikā**) and on the Dhammapada. He also wrote a series of Commentaries on the Abhidhamma Piṭaka (the **Atthasālinī**, the **Sammohavinodanī** and the **Pañcappakaraṇaṭṭhakathā**). Some ascribe to him the **Jātakaṭṭhakathā**.[5]

[3] Burmese tradition says he obtained his copy of the Tipiṭaka and the Commentaries from the **Āloka-Vihāra**.

[4] But see P.L.C. 83, n. 1.

[5] For details of these works see *s.v.* For further particulars relating to Buddhaghosa, see Law's "Life and work of Buddhaghosa" and P.L.C. 79 ff. The account of his life given here is taken from Cv. xxxvii. 215 ff. For a list of works ascribed to Buddhaghosa see Gv., pp. 59 and 68.

2. **Buddhaghosa.**—Called **Culla-Buddhaghosa** to distinguish him from the greater. He was a native of Ceylon,[1] and two works are ascribed to him[2]—the Jātattagīnidāna and the Sotattagīnidāna. The former probably refers to the Jātakaṭṭhakathā.[3] It was at his request that **Buddhaghosa** (1) wrote his Commentaries to the Abhidhamma.[4]

[1] Gv. 67. [2] *Ibid.*, 63. [3] P.L.C. 126. [4] Gv. 68.

Buddhaghosuppatti.—A very late account of the life of Buddhaghosa; it is more a romance than a historical chronicle.[1]

[1] For an account of this see Law, Pāli Lit. 558 f. The work has been translated and edited by Gray (London).

1. **Buddhadatta Thera.**—He lived in **Uragapura** in South India and wrote his works in the monastery of **Bhūtamaṅgalagāma** in the **Cola** country, his patron being **Accutavikkama**. He studied, however, at the **Mahāvihāra** in **Anurādhapura**. Tradition says[1] that he met **Buddhaghosa**. Buddhadatta's works include the **Vinaya-Vinicchaya**, the **Uttarayinicchaya**, the **Abhidhammāvatāra** and the **Rūpārūpavibhāga**. The **Madhuratthavilāsinī** and the **Jinālaṅkāra** are also sometimes ascribed to him.[2]

[1] *E.g.*, SadS., p. 55.

[2] Svd. 1195, 1199; Gv. 59, 66, 69. For details see P.L.C. 105 ff. and also *s.v.* for the books mentioned.

2. **Buddhadatta.**—Head of a dynasty of twenty-five kings who reigned in **Rājagaha.** His ancestors reigned in **Mithilā.**[1]

[1] Dpv. iii. 30; the MṬ. (p. 129) calls him **Samuddadatta.**

Buddhadāsa.—King of Ceylon for twenty-nine years (between 362 and 409 A.C.) He was the son of **Jeṭṭhatissa** and led a very pious life. He was renowned as a great physician, and various miraculous cures are attributed to him, even snakes seeking his assistance. A jewel which he received from a snake in gratitude for a cure, he placed in the stone image in the **Abhayagiri-vihāra.** A medical work, the **Sāratthasaṅgaha,** in Sanskrit, is ascribed to him.[1] It is said that he appointed a royal physician for every ten villages, and established hospitals for the crippled and for the dumb and also for animals. He appointed preachers to look after the people's spiritual welfare. Among religious buildings erected by him was the **Moraparivena.** He extended his patronage to a holy monk, named **Mahādhammakathī,** who translated the suttas into Sinhalese. Buddhadāsa had eighty sons, named after the Buddha's eminent disciples, the eldest being **Upatissa II.,** who succeeded him.[2]

[1] But see Cv. *Trs.* 13, n. 7. [2] Cv. xxxvii. 105 ff.

Buddhadeva Thera.—A member of the **Mahiṃsāsaka** sect. He was one of the three monks—the others being **Atthadassī** and **Buddhamitta**—at whose suggestion the **Jātakaṭṭhakathā** was written.[1]

[1] J. i. 1.

Buddhanāga Thera.—A disciple of **Sāriputta** of Ceylon. He wrote the **Vinayatthamañjūsā** on the **Kankhāvitaranī** at the request of a monk named **Sumedha.**[1]

[1] Gv. 61 f., 71; SadS. 65; Svd. 1212; P.L.C. 201.

Buddhanāyaka, Buddhanātha.—A general of **Mānābharaṇa** (2). He was defeated at **Nāla** by the **Kesadhātu Rakkha.** Later, during eight days, he fought at **Pillaviṭṭhi** a battle against the forces of **Parakkamabāhu I.** and again against the **Adhikārin Rakkha.** He was killed in the last-named conflict.[1]

[1] Cv. lxx. 296; lxxii. 171, 266, 270. See Cv. *Trs.* i. 311, n. 2.

Buddhapakiṇṇakhandha.—The twelfth chapter of the Buddhavaṃsa.

Buddhapitā.—See **Buddhakula.**

1. **Buddhappiya Thera.**—He was a native of **Cola,** but studied in Ceylon under **Ānanda Vanaratana.** He was the head of **Bāladicca-vihāra** and wrote two books, the **Rūpasiddhi** and the **Pajjamadhu.** He is also known as **Coḷiya Dīpaṅkara.**[1]

[1] P.L.C. 220 f.; Svd. 1239, 1260; SadS. 65.

2. **Buddhappiya.**—A monk, one of those who requested **Buddhaghosa** to write the **Jātakaṭṭhakathā.**[1]

[1] Gv. 68; but see J. i. 1, where his name does not occur.

Buddhabhelagāma.—A village in Ceylon given by **Jeṭṭhā,** wife of **Aggabodhi IV.,** for the maintenance of the **Jeṭṭhārāma.**[1]

[1] Cv. xvii. 28.

Buddhamātā.—See **Buddhakula.**

1. **Buddhamitta Thera.**—A colleague of **Buddhaghosa** and one of those at whose request he wrote the **Jātakaṭṭhakathā.**[1] He is also mentioned as having requested Buddhaghosa to write the Majjhima Commentary. It is said that he lived with Buddhaghosa at the **Mayūrarūpapaṭṭana.**[2]

[1] J. i. 1; Gv. 68. [2] MA. ii. 1029.

2. **Buddhamitta.**—A monk. It was at his request that **Ānanda** wrote the **Mūlaṭīkā** on the **Abhidhammaṭṭhakathā.**[1]

[1] Gv. 69.

1. **Buddharakkhita Thera.**—A monk of Ceylon, an eminent teacher of the Vinaya.[1]

[1] Vin. v. 3; Sp. i. 62.

2. **Buddharakkhita.**—A monk of Ceylon. He was once, with thirty thousand others, ministering to the Elder **Mahārohaṇagutta** of **Therambatthala,** when he saw the king of the Supaṇṇas dashing across the sky to seize the Nāga-king who was offering rice-gruel to the Elder. Buddharakkhita immediately created a mountain into which he made the Elder enter, thus saving the Nāga-king.[1]

[1] Vsm. 154 f., 376.

3. **Buddharakkhita.**—A monk of Ceylon to whom is sometimes ascribed the **Jinālaṅkāra.** He is supposed to have lived about 426 B.C. on the west coast of Ceylon, at the head of a congregation of monks.[1] According to others,[2] he is said to have written both the Jinalaṅkāra and its Ṭīkā.

[1] P.L.C. 18. [2] *E.g.*, Gv. 72.

4. **Buddharakkhita.**—See **Mahā Buddharakkhita.**

Buddharāja.—A powerful man of **Rohaṇa** who is said to have quarrelled with **Loka,** ruler of **Kājaragāma.**[1]

[1] Cv. lvii. 45.

Buddhavaṃsa.—The fourteenth book of the **Khuddaka Nikāya.**[1] The **Dīghabhāṇakas** excluded it from the canon, but it was accepted by the **Majjhimabhāṇakas.**[2] It contains, in verse, the lives of the twenty-five Buddhas, of whom **Gotama** was the last. The name of the Bodhisatta under each Buddha is also given. The last chapter deals with the distribution of Gotama's relics. It is said[3] that the Buddhavaṃsa was preached, at **Sāriputta's** request, at the **Nigrodhārāma** in **Kapilavatthu,** after the Buddha had performed the miracle of the **Ratanacaṅkama.** The Commentary on the Buddhavaṃsa is known as the **Madhuratthavilāsinī** (*q.v.*).

The Gandhavaṃsa[4] speaks of a Buddhavaṃsa written by an author named **Kassapa.** This is probably not the same work. Mention is also made[5] of a Ṭīkā to the Buddhavaṃsa, Paramatthadīpāni by name.

[1] DA. i. 17. [2] *Ibid.* [3] Bu. i. 74. The Bu. has been published by the P.T.S. (1882). [4] p. 61. [5] Gv. 60.

Buddhavīmaṃsaka-māṇava.—See **Uttara** (9).

1. **Buddhasaññaka Thera.**—An arahant. In the time of **Vipassī Buddha** he was an earth-bound deva, and when, at the death of the Buddha, the earth trembled, he realized the Buddha's might and honoured him in his heart. Fourteen kappas ago he was a king named **Samita.**[1] He is probably identical with **Meghiya Thera.**[2]

[1] Ap. i. 151 f. [2] ThagA. i. 149 f.

2. **Buddhasaññaka Thera.**—Ninety-four kappas ago he saw **Siddhattha Buddha** and his heart was gladdened.[1]

[1] Ap. i. 252.

3. **Buddhasaññaka.**—A hermit in the time of **Siddhattha Buddha.** Having heard from his pupils of the birth of the Buddha, he set forth from his hermitage to visit him. But he fell ill while yet one hundred and fifty leagues away, and he died full of faith in the Buddha.[1] He is probably identical with **Vītasoka Thera.**[2]

[1] Ap. ii. 420. [2] ThagA. i. 295 f.

Buddhasiri. A monk of the **Mahāvihāra,** at whose request **Buddhaghosa** wrote the **Samantapāsādikā.**[1]

[1] Sp. i. 2.

Buddhasīha.—A monk of Ceylon, pupil of **Buddhadatta.** It was at his request that **Buddhadatta** (1) wrote the **Rūpārūpavibhāga.**[1] According to one tradition[2] Buddhasīha himself was the author of the work, but the colophon to the book states otherwise.

[1] P.L.C. 108. [2] SadS. 30.

Buddhasoma.—A monk of Ceylon, friend of **Ānanda,** the author of the **Saddhammopāyana.** The work was composed by **Ānanda** to be sent as a religious gift to Buddhasoma.[1]

[1] P.L.C. 212.

Buddhā.—Wife of Prince **Bodhi** and, later, of **Moggallāna.** By Bodhi she had a daughter **Lokitā** and by Moggallāna four children: **Kitti** (afterwards **Vijayabāhu I.**), **Mittā, Mahinda** and **Rakkhita.**[1]

[1] Cv. lvii. 40.

Buddhālaṅkāra.—A Pāli poem based on the **Sumedhakathā** by **Sīlavaṃsa.**[1]

[1] Bode, p. 43.

Buddhija, Buddhiya.—Personal attendant of **Kakusandha Buddha.**[1]

[1] Bu. xxiii. 20; J. i. 42; D. ii. 6.

Buddhippasādinī.—A Ṭīkā on the **Padasādhana** by Śrī Rāhula of the fifteenth century.[1]

[1] P.L.C. 205.

Buddhupaṭṭhāka Thera. — An arahant. Ninety-one kappas ago he blew a conch-shell in honour of **Vipassī Buddha.** Twenty-four kappas ago he became king sixteen times under the name of **Mahānigghosa.**[1] He is probably identical with **Vimala Thera.**[2]

[1] Ap. i. 138 f. [2] ThagA. i. 122 f.

Buddhūpaṭṭhāyaka Thera.—An arahant. Thirty-one kappas ago he was named **Veṭambarī** and his father dedicated him to the service of the Buddha (? **Sikhī**). Twenty-three kappas ago he became king four times under the name of **Samaṇūpaṭṭhaka.**[1]

[1] Ap. i. 242.

Bubbula.—A village in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 99; see Cv. *Trs.* i. 295, n. 4.

Bumū.—The name of a gotta. The village of **Uttarakā** belonged to them, and when the Buddha was staying there with **Sunakkhatta,** the latter was greatly taken up with the practices of **Korakkhattiya.**[1] *v.l.* **Thulū** and **Khulū.** The editors of the Sumaṅgala Vilāsinī[2] have adopted the reading Khulū.

[1] D. ii. 6. [2] DA. iii. 819.

Burudatthalī.—A ford across the **Mahāvālukagaṅgā.**[1]

[1] Cv. lxxii. 36.

Bulī.—The name of a gotta. They claimed one-eighth share of the Buddha's relics and raised a thūpa over them in their city of **Allakappa.**[1] Their territory was probably near **Veṭhadīpa,** because the king of Allakappa is mentioned[2] as being in intimate relationship with the king of Veṭhadīpa.

[1] D. ii. 167. [2] DhA. i. 161.

Būkakalla.—A village in Ceylon near which was the **Ambavāpī** given by **Potthakuṭṭha** to the **Māṭambiya-padhānaghara.**[1]

[1] Cv. xlvi. 20.

Belaṭṭha.—Father of **Sañjaya**[1] (*q.v.*).

[1] SNA. ii. 423.

Belaṭṭha-Kaccāna.—A sugar-dealer. On his way from **Andhakavinda** to **Rājagaha** he met the Buddha seated at the foot of a tree, and, with his permission, presented a pot of sugar (*guḷakumbha*) to the monks. When the monks had shared as much of the sugar as they wished, much was left over, and the Buddha asked Kaccāna to throw it into the water. This he did, and the water crackled. The Buddha preached to Kaccāna who accepted his teaching.[1]

[1] Vin. i. 224 ff.

Belaṭṭhaputta.—See **Sañjaya Belaṭṭhaputta.**

Belaṭṭhasīsa Thera.—An arahant, preceptor of **Ānanda.** He was once afflicted with scurvy and his robes clung to him. The monks thereupon applied water to the robes, but when the Buddha heard of it he made a

rule allowing necessary therapeutic measures.[1] At one time this Thera would lie in the forest where he kept a store of dried boiled rice. When he needed food, after samāpatti he would sprinkle water on the rice and eat it instead of going for alms. When this was reported to the **Buddha**, he blamed Belaṭṭhasīsa for storing up food and promulgated a rule forbidding this.[2] The Dhammapada Commentary,[3] however, states that the offence was committed after the rule was laid down, and, because the food was stored, not because of greed but through lack of covetousness, the Buddha declared Balaṭṭhasīsa free from guilt.

Belaṭṭhasīsa was a brahmin of **Sāvatthi** who had left the world under **Uruvela-Kassapa** before the Buddha's Enlightenment and was converted when Uruvela-Kassapa became a follower of the Buddha. He had been a monk in the time of **Padumuttara Buddha**, but could achieve no attainment. He once gave a *mātuluṅga*-fruit to **Vessabhū** Buddha.[4] He is probably identical with **Mātuluṅgaphaladāyaka** (*q.v.*) of the Apadāna.[5]

[1] Vin. i. 202, 295 f.
[2] *Ibid.*, iv. 86.
[3] DhA. ii. 171.
[4] ThagA. i. 67 ff.; Thag. vs. 16.
[5] Ap. ii. 446.

Belaṭṭhānika (Belaṭṭhakāni) Thera.—He belonged to a brahmin family of **Sāvatthi**, and, after hearing the Buddha preach, he entered the Order. While meditating in a forest tract in **Kosala**, he grew slothful and rough in speech. One day the Buddha, seeing his maturing insight, appeared before him in a ray of glory and admonished him with a verse. Belaṭṭhānika was filled with agitation and soon after became an arahant.

In the time of **Vipassī Buddha** he was a brahmin teacher, and, while wandering about with his pupils, he saw the Buddha and offered him seven flowers. Twenty-nine kappas ago he became king under the name of **Vipulābhāsa.**[1] He is probably identical with **Campakapupphiya** of the Apadāna.[2]

[1] Thag. vs. 101; ThagA. i. 205 f.
[2] Ap. i. 167.

Beluva.—A village near **Vesāli**, where the Buddha spent his last *vassa*.[1] He fell grievously ill during this period, but, by a great effort of will, overcame his sickness.[2] It was at this time that the Buddha, in answer to a question by **Ānanda**, said that he had kept nothing back from his disciples and had no special instructions for the Order to follow after his death. Each disciple must work out his own salvation.[3]

[1] This was ten months before his death (SA. iii. 198). According to the Commentaries (*e.g.*, UdA. 322; SA. iii. 172) the Buddha did not go straight from Beluva to Vesāli, but turned back to Sāvatthi.
[2] During this sickness **Sakka** ministered to the Buddha, waiting on him and carrying on his head the Buddha's stools when he suffered from acute dysentery (DhA. iii. 269 f.).
[3] D. ii. 98 ff.; S. v. 151 ff.

Ānanda is also mentioned as having stayed at Beluva after the Buddha's death. The householder **Dasama** of **Aṭṭhakanagara** sought him there, and their conversation is recorded in the **Aṭṭhakanagara Sutta.**[4] Beluva was a small village, and when the Buddha was there the monks stayed in **Vesāli.** Beluva was just outside the gates of Vesāli[5] and was to the south of this city.[6]

The Theragāthā[7] states that **Anuruddha** died at **Veluvagāma** in the **Vajjī** country. This probably refers to Beluvagāma, in which case Veluva is a *varia lectio.*

[4] M. i. 349 ff.; A. v. 342 ff.
[5] SA. iii. 165.
[6] MA. ii. 571.
[7] vs. 919.

Beluvapaṇḍuvīnā.—The lute carried by **Pañcasikha** (*q.v.*); it belonged originally to **Māra.** When **Māra,** after wasting seven years trying in vain to discover some shortcoming in the Buddha—six years before the Enlightenment and one year after it—left the Buddha in disgust and weariness, the lute which he carried slung on his shoulder slipped and fell. **Sakka** picked it up and gave it to Pañcasikha. It was so powerful that when plucked with the fingers the lovely music produced echoed on for four months.[1] The *vīnā* was three gāvutas in length[2] and had fifty trestles.[3] The **Sumaṅgala Vilāsinī**[4] describes it at length. It was pale yellow, like a ripe *beluva*-fruit. Its base (*pokkhara*) was of gold, its stem of sapphire its strings of silver, and its knots (*veṭhikā*) of coral. The vīnā was probably so called partly because its base was made of a *bilva*-fruit, instead of the usual gourd, and partly because of its colour.

[1] SNA. ii. 393 f.
[2] BuA. 239.
[3] AA. i. 72.
[4] DA. iii. 699.

Bokusala.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 169.

Bojjhaṅga Saṃyutta. — The second section (forty-sixth Saṃyutta) of the Mahāvagga of the Saṃyutta Nikāya.[1]

[1] S. v. 61 ff.

1. **Bojjhaṅga Sutta.**—Among the four kinds of deeds—dark with a dark result, dark with a bright result, bright with a bright result and bright with a dark result—the seven kinds of wisdom (*bojjhaṅga*) are neither dark nor bright, and conduce to the waning of deeds.[1]

[1] A. ii. 236 f.

2. **Bojjhaṅga Sutta.**—The seven bojjhaṅgas lead to the Uncompounded (*Asaṅkhata*).[1]

[1] S. iv. 361.

3. **Bojjhaṅga Sutta.**—Describes how concentration on breathing leads to the cultivation of the seven *bojjhaṅgas*.[1]

[1] S. v. 312.

Bojjhaṅgakathā.—The third chapter of the Yuganaddha Vagga of the Paṭisambhidāmagga.

Bojjhaṅgakosalla Sutta. — One of the sections of the Bojjhaṅga Saṃyutta.[1]

[1] VibhA. 229, 231; the reference is to S. v. 112 f.

Bojjhaṅga-Sākacca Vagga. — The sixth chapter of the **Bojjhaṅga Saṃyutta.**[1]

[1] S. v. 102 ff.

Bojjhā, Bocchā.—An eminent *upāsikā*. The Aṅguttara Nikāya[1] records a visit paid by her to the Buddha at **Jetavana.** The Buddha then preached to her on the *uposatha* and the advantages of keeping the fast.

[1] A. iv. 259, also 347.

Bojjhā Sutta.—Records the visit of **Bojjhā** (*q.v.*) to the Buddha and the sermon preached to her on the *uposatha*.[1]

[1] A. iv. 259 ff.

Bodhanā Sutta.—The Buddha explains to a monk, in answer to his question, that the *bojjhaṅgas* are so called because they conduce to wisdom.[1]

[1] S. v. 83.

Bodhāhārakula, Bodhidhārakula.—That name given to the descendants of the eight families who brought the branch of the Bodhi-tree from **Pāṭaliputta** to Ceylon.[1] The heads of the families were brothers of **Vedisadevi,** wife of **Asoka,** and they were led by **Sumitta** and **Bodhigutta.**[2] The others[3] were **Candagutta, Devagutta, Dhammagutta, Suriyagutta, Gotama** and **Jutindhara.** They were entrusted with the ceremonies in connection with the Bodhi-tree at **Anurādhapura** and each was given a special office.

[1] Mhv. xix. 67. [2] Mbv. p. 154. [3] *Ibid.*, p. 165 f.

1. **Bodhi,** called **Bodhirājakumāra.**—He lived at **Suṃsumāragiri** in the **Bhagga** country and built a palace called **Kokanada** (*q.v.*). When the palace was completed, the Buddha was staying at **Bhesakalāvana** near by, and Bodhi sent a message by **Sañjikāputta,** inviting the Buddha to the palace, that he might bless it by being its first occupant. The Buddha agreed to come and, the next day, arrived with the monks for a meal. Bodhi came, with his retinue, to meet them at the foot of the steps and asked the Buddha to step on to the carpeting which was spread there. Three times the request was made, three times the Buddha kept silence. Thereupon **Ānanda** asked for the carpeting to be removed, saying that the Buddha's refusal to step thereon was as an example to future generations. After the meal, Bodhi had a discussion with the Buddha,[1] recorded in the **Bodhirājakumāra Sutta** (*q.v.*).

The Commentary adds[2] that one of the reasons for the Buddha's refusal to step on the carpet was that he knew the thoughts of Bodhi. Bodhi was saying to himself: "If I am to have a son, the Buddha will step on this carpet, if not, he will not." The Buddha knew also that Bodhi was not destined to have a son because in a previous life he and his wife had lived on an island and eaten young birds.

Bodhi was the son of **Udena,** king of **Kosambī,** and his mother was the daughter of **Caṇḍappajjota** (*q.v.*). Bodhi was skilled in the art of managing elephants,[3] which art he learned from his father, a master in this direction. It is said[4] that, while Bodhi was yet in his mother's womb, she visited the Buddha at the **Ghositārāma** in Kosambī and declared that whatever child was born to her it would accept the Buddha, his teaching and the Order, as its abiding refuge. Later, after Bodhi's birth, his nurse took him to the Buddha at Bhesakalāvana and made a similar declaration. When, therefore, Bodhi acknowledged the Buddha as his teacher, at the conclusion of the Bodhirājakumāra Sutta, he was seeking the Buddha's refuge for the third time.

Some accounts[5] of the building of Bodhi's palace add that, as it was being completed, Bodhi conceived the idea of killing the architect or of blinding him so that he could never design a similar house for anyone else. He confided this idea to Sanjikāputta, who warned the architect. The latter, therefore, obtained special timber from Bodhi, saying it was

[1] Vin. ii. 127 f.; M. ii. 91 ff.

[2] MA. ii. 739 ff.; DhA. (iii. 137 ff.) adds that the Buddha actually told Bodhi of the non-fulfilment of his wish for a son, and related to him the story of his past life in which he and his wife ate birds' eggs.

[3] See also M. ii. 94.

[4] *Ibid.*, 97.

[5] *E.g.*, DhA. iii. 134 ff.; in J. iii. 157 it is stated briefly that Bodhi did actually blind the architect. In a previous birth he put out the eyes of one thousand warriors. See the **Dhonasākha Jātaka.**

for the palace, and made out of it a wooden bird large enough to hold himself and his family. When it was ready, he made it fly out of the window, and he and his family escaped to the Himālaya country, where he founded a kingdom and came to be known as King **Kaṭṭhavāhana.**

2. **Bodhi.**—One of the eight brahmins who recognised the signs at the birth of the Buddha.[1]

[1] J. i. 56; in the Milinda (236) he is called **Subodhi.**

3. **Bodhi.**—Called **Bodhikumāra.** The Bodhisatta born as an ascetic. For his story see the **Cullabodhi Jātaka.**[1]

[1] J. iv. 22 ff.

4. **Bodhi.**—Also called **Mahābodhi ;** the Bodhisatta born as an ascetic. See the **Mahābodhi Jātaka.**[1]

[1] J. v. 227 ff.

5. **Bodhi.**—A monk of Ceylon. At his request **Silāmeghavaṇṇa** proclaimed a regulative act against the undisciplined monks of **Abhayagiri-vihāra.** The monks, expelled under the act, conspired together and killed Bodhi. But the king renewed his exertions and, in memory of Bodhi, succeeded in purifying the Order.[1]

[1] Cv. xliv. 75.

6. **Bodhi.**—A descendant of **Dāṭhopatissa.** He married **Buddhā** (*q.v.*), and had by her a daughter named **Lokitā.**[1]

[1] Cv. lvii. 40.

7. **Bodhi.—Laṅkādhināṭha Bodhi.** General of **Mānābharaṇa** (2). He was slain in battle.[1]

[1] Cv. lxx. 294, 309.

Bodhi Vagga.—The first chapter of the Udāna.

Bodhi Sutta.—On the seven *bojjhaṅgas* as the seven things that cause not decline (*aparihāniyā dhammā*).[1]

[1] A. iv. 23.

Bodhiāvāṭa.—A village in **Rohaṇa** mentioned in the accounts of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 97, 146.

Bodhiupaṭṭhāyaka Thera.—An Arahant. Eighteen kappas ago he was born in **Rammavatī** under the name of **Muraja** and paid great homage to the Bodhi-tree. Fifteen kappas ago he was a king named **Damatha.**[1]

[1] Ap. i. 174.

Bodhigāmavara.—A village and district in the **Dakkhiṇadesa** of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxvi. 78; lxix. 9; lxx. 88; for its identification see Cv. *Trs.* i. 259, n. 1.

Bodhigutta.—Brother of **Vedisadevī.** He belonged to the Sākyan clan, and with **Sumitta** was leader of the retinue sent by **Asoka** to escort the branch of the Bodhi-tree to **Anurādhapura.** At the conclusion of the planting of the tree, Bodhigutta was taken by the king to **Morapāsāda** and there invested with the rank of **Laṅkājayamahālekhaka** (*q.v.*) amid great pomp and ceremony. He was given a house near the Bodhi-tree. Later he married **Sunandā,** sister of **Bodhiguttā,** and had two children—**Mahinda** and **Vidhurinda.**[1]

[1] Mbv. 154 f., 163 f., 169.

Bodhiguttā.—A nun of the **Hatthāḷhakārāma** in **Anurādhapura,** colleague of **Saṅghamittā.** She belonged to the **Moriya** clan and was the elder sister of **Sunandā,** wife of **Bodhigutta.**[1]

[1] Mbv. 169.

Bodhighariya Thera.—An Arahant. Ninety-four kappas ago he built a pavilion by the Bodhi-tree of **Siddhattha Buddha.** Sixty-five kappas ago he became king in **Kāsika,** which city was built for him by **Vissakamma,** ten leagues long and eight broad. His palace was called **Maṅgala.**[1]

[1] Ap. ii. 401.

Bodhitalagāma.—A village on the road from **Gaṅgāsiripura** to **Samantakūṭa** where **Devappatirāja** built a bridge.[1]

[1] Cv. lxxxvi. 21.

Bodhitissa.—A chieftain, probably of **Malaya.** He built the **Bodhitissavihāra.**[1]

[1] Cv. xlvi. 30.

Bodhitissa-vihāra.—See **Bodhitissa.**

Bodhimaṇḍa.—The name given to the spot under the Bodhi-tree where the Buddha attained Enlightenment and where he sat for one week after the Enlightenment.[1] A monastery was later erected there called the **Bodhimaṇḍa-vihāra.** Thirty thousand monks, under **Cittagutta,** came from there to the foundation ceremony of the **Mahā Thūpa.**[2] It was near here that **Buddhaghosa** was born,[3] and here **Sīlākāla** entered the Order.[4] See also *s.v.* **Bodhirukkha.**

[1] Vin. i. 1; but according to DhA. i. 71 he spent seven weeks there.
[2] Mhv. xxix. 41.
[3] Cv. xxxvii. 215.
[4] *Ibid.*, xxxix. 47.

Bodhimaṇḍa-vihāra.—See **Bodhimaṇḍa.**

Bodhimātu-Mahātissa Thera.—He came through the air to receive from **Duṭṭhagāmaṇī** (*q.v.*) a share of the food which the latter had obtained while fleeing from **Cuḷaṅganiyapiṭṭhi.**[1] Accodring to other accounts the Thera's name was **Kuṭumbiyaputta-Tissa** (*q.v.*).

[1] AA. i. 366.

Bodhirājakumāra Sutta.—Records the visits of the Buddha to Prince **Bodhi** (1) and the discussion which ensued. The Buddha refutes **Bodhi's** view that true welfare comes only through unpleasant things, and declares that if a monk has confidence in the Buddha and also the necessary qualities of head and heart, he can master the Dhamma without delay.[1]

[1] M. ii. 91 ff.

Bodhirukka.—The generic name given to the tree under which a Buddha attains Enlightenment.[1] The tree is different in the case of each Buddha. Thus, for **Gotama** and also for **Koṇḍañña** it was an *asvattha*; for **Dīpaṅkara** a *sirīsa*; for **Maṅgala, Sumana, Revata** and **Sobhita** a *nāga*; for **Anomadassī** an *ajjuna*; for **Paduma** and **Nārada** a *mahāsoṇa*; for **Padumuttara** a *salala*; for **Sumedha** a *nimba*; for **Sujāta** a bamboo; for **Piyadassī** a *kakudha*; for **Atthadassī** a *campaka*; for **Dhammadassī** a *bimbajāla*; for **Siddhattha** a *kaṇikāra*; for **Tissa** an *asana*; for **Phussa** an *āmaṇḍa*; for **Vipassī** a *pāṭalī*; for **Sikhī** a *puṇḍarīka*; for **Vessabhū** a *sāla*; for **Kakusandha** a *sirīsa*; for **Koṇāgamma** an *udumbara*; for **Kassapa** a banyan.[2] The site of the Bodhi-tree is the same for all Buddhas,[3] and it forms the navel of the earth[4] (*puthuvinābhi*). No other place can support the weight of the Buddha's attainment.[5]

[1] DA. ii. 416.
[2] See *passim*; the details differ somewhat at BuA. 247.
[3] BuA. 247.
[4] J. iv. 233.
[5] *Ibid.*, 229.

When no Bodhi-tree grows, the **Bodhimaṇḍa** (ground round the Bodhi-tree), for a distance of one royal *karīsa*, is devoid of all plants, even of any blade of grass, and is quite smooth, spread with sand like a silver plate, while all around it are grass, creepers and trees. None can travel in the air immediately above it, not even **Sakka**.[6]

When the world is destroyed at the end of a kappa, the Bodhimaṇḍa is the last spot to disappear; when the world emerges into existence again, it is the first to appear. A lotus springs there bringing it into view and if during the kappa thus begun a Buddha will be born, the lotus puts forth flowers, according to the number of Buddhas (DA. ii 412).

In the case of Gotama Buddha, his Bodhi-tree sprang up on the day he was born.[7] After his Enlightenment, he spent a whole week in front of it, standing with unblinking eyes, gazing at it with gratitude. A shrine was later erected on the spot where he so stood, and was called the **Animisalocana-cetiya** (*q.v.*). The spot was used as a shrine even in the lifetime of the Buddha, the only shrine that could be so used. While the Buddha was yet alive, in order that people might make their offerings in the name of the Buddha when he was away on pilgrimage, he sanctioned the planting of a seed from the Bodhi-tree in **Gayā** in front of the gateway of Jetavana. For this purpose **Moggallāna** took a fruit from a tree at **Gayā** as it dropped from its stalk, before it reached the ground. It was planted in a golden jar by **Anāthapiṇḍika** with great pomp and ceremony. A sapling immediately sprouted forth, fifty cubits high, and in order to consecrate it the Buddha spent one night under it, wrapt in meditation. This tree, because it was planted under the direction of **Ānanda**, came to be known as the **Ānanda-Bodhi**.[8]

According to the Ceylon Chronicles,[9] branches from the Bodhi-trees of all the Buddhas born during this kappa were planted in Ceylon on the spot where the sacred Bodhi-tree stands today in **Anurādhapura**. The branch of Kakusandha's tree was brought by a nun called **Rucānandā**, **Koṇagamana's** by **Kantakānandā** (or **Kanakadattā**), and **Kassapa's** by **Sudhammā**. **Asoka** was most diligent in paying homage to the Bodhi-tree, and held a festival every year in its honour in the month of **Kattika**.[10] His queen, **Tissarakkhā**, was jealous of the Tree, and three years after she became queen (*i.e.*, in the nineteenth year of Asoka's reign), she caused the tree to be killed by means of *maṇḍu*-thorns.[11] The tree, however, grew again, and a great monastery was attached to the Bodhimaṇḍa. Among those present at the foundation of the

[6] J. iv., 232 f.
[7] DA. ii. 425; BuA. 248.
[8] J. iv. 228 ff.
[9] *E.g.*, Mhv. xv.
[10] *Ibid.*, xvii. 17.
[11] *Ibid.*, xx. 4 f.

Mahā Thūpa are mentioned thirty thousand monks, from this Vihāra, led by **Cittagutta.**[12]

Kittisirimegha of Ceylon, contemporary of Samudragupta, erected with the permission of Samudragupta, a Saṅghārāma near the **Mahā-bodhi-vihāra,** chiefly for the use of the Sinhalese monks who went to worship the Bodhi-tree. The circumstances in connection with the Saṅghārāma are given by Hiouen Thsang[13] who gives a description of it as seen by himself. It was probably here that **Buddhaghosa** met the Elder **Revata** who persuaded him to come to Ceylon.

In the twelfth year of Asoka's reign the right branch of the Bodhi-tree was brought by **Saṅghamittā** to **Anurādhapura** and placed by **Devānāmpiya-tissa** in the **Mahāmeghavana.** The Buddha, on his death-bed, had resolved five things, one being that the branch which should be taken to Ceylon should detach itself.[14] From **Gayā,** the branch was taken to **Pāṭaliputta,** thence to **Tāmalittī,** where it was placed in a ship and taken to **Jambukola,** across the sea; finally it arrived at Anurādhapura, staying on the way at **Tivakka.** Those who assisted the king at the ceremony of the planting of the Tree were the nobles of **Kājaragāma** and of **Candanagāma** and of **Tivakka.** From the seeds of a fruit which grew on the tree sprang eight saplings, which were planted respectively at **Jambukola,** in the village of **Tivakka,** at **Thūpārāmā,** at **Issarasamaṇārāma,** in the court of the **Paṭha-macetiya,** in **Cetiyagiri,** in **Kājaragāma** and in **Candanagāma.**[15] Thirty-two other saplings, from four other fruits, were planted here and there at a distance of one yojana. Ceremonies were instituted in honour of the Tree, the supervision of which was given over to **Bodhāhārakula,** at the head of which were the eight ministers of Asoka who, led by **Bodhigutta** and **Sumitta,**[16] were sent as escorts of the Tree. Revenues were provided for these celebrations.

Later, King **Dhātusena** built a Bodhighara or roof over the Tree[17] while **Silākāla** made daily offerings at the shrine,[18] and **Kittisirimegha** had the Bodhighara covered with tin plates.[19] **Mahānāga** had the roof of the Bodhighara gilded, built a trench round the courtyard and set up Buddha images in the image-house.[20] **Aggabodhi I.** erected a stone terrace round the Tree and placed, at the bottom of it, an oil-pit to receive the oil for illuminations on festival days.[21] **Aggabodhi II.** had a well dug for the use of pilgrims,[22] and **Moggallāna III.** held a great celebration in the Tree's

[12] Mhv. xxix. 41.
[13] Beal, *op. cit.*, 133 ff.
[14] Mhv. xvii. 46 f.
[15] *Ibid.*, xix. 60 ff.; for details in connection with the bringing of the Bodhi-tree, see Mbv. 144 ff.
[16] See *ibid.*, 165 f., for the names of the others.
[17] Cv. xxxviii. 431.
[18] See Cv. *Trs.* i. 32, n. 6; Cv. xli. 29.
[19] *Ibid.*, 65
[20] *Ibid.*, 94.
[21] *Ibid.*, xlii. 19.
[22] *Ibid.*, 66.

honour.[23] **Aggabodhi VII.** found the Bodhighara in ruins and had it rebuilt[24]; **Mahinda II.** instituted a regular offering in its honour,[25] and **Udaya III.** gave a village near Anurādhapura to the service of the Bodhi-tree.[26]

[23] Cv. xliv. 45.
[24] *Ibid.*, xlviii. 70.
[25] *Ibid.*, 124.
[26] *Ibid.* liii. 10.

Bodhivandaka Thera.—An arahant. Ninety-one kappas ago he saw the *pāṭali*-bodhi of **Vipassī Buddha** and worshipped it.[1]

[1] Ap. i. 290.

Bodhivaṃsa.—See **Mahābodhivaṃsa.**

Bodhivāla.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Kitti (Vijayabāhu I.).**[1]

[1] Cv. lvii. 54.

Bodhisatta.—The name given to a being who aspires to *Bodhi* or Enlightenment.[1] The word can therefore be used in reference to all those who seek Nibbāna, including Buddhas, Pacceka-Buddhas, and the disciples of Buddhas (*Buddhapaccekabuddhabuddhasāvakā*), but is commonly used only of those beings who seek to become Buddhas. The word may have been used originally only in connection with the last life of a Buddha, in such contexts as "in the days before my Enlightenment, when as yet I was only a Bodhisatta."[2] But already in the Kathāvatthu[3] the previous lives of Gotama Buddha and other saints had begun to excite interest and speculation.

In the developed form of the ideas regarding Bodhisattas, a Bodhisatta's career started with his making a resolution before a Buddha (*abhinīhārakaraṇa* or *mūlapanidhāna*) to become a Buddha for the welfare and liberation of all creatures. In later literature, the *abhinīhāra* is preceded by a period during which the Bodhisatta practises *manopanidhi*, when he resolves in his mind to desire to become a Buddha without declaring this intention to others.

For the *abhinīhāra* to be effective, eight conditions should be fulfilled[4]: the aspirant should be (1) a human being, (2) a male, (3) sufficiently de-

[1] The Commentaries (*e.g.*, DA. ii. 427) define the word thus: *Bodhisatto ti paṇḍitasatto bujjhanakasatto; bodhisaṅkhātesu vā catusu maggesu āsatto laggamānaso ti Bodhisatto.* See also AA. i. 453. For a discussion of the meaning of the word see Har Dayal: *The Bodhisattva Doctrine*, pp. 4 ff.

[2] *E.g.*, M. i. 17, 114, 163; so also in the **Mahāpadāna Sutta** (D. ii. 13) and the **Acchariyaabbhutadhamma Sutta** (M. iii. 119).

[3] *E.g.*, 283-90, 623.

[4] Bu. ii. 59; explained at BuA. 75 f. and SNA. i. 48 f.

veloped to become an arahant in that very birth, (4) a recluse at the time of the declaration, (5) he should declare his resolve before a Buddha, (6) should be possessed of attainments such as the *jhānas*, (7) be prepared to sacrifice all, even life, and (8) his resolution should be absolutely firm and unwavering. In the case of Gotama Buddha, his *abhinīhāra* was made at **Amaravātī** in the presence of **Dīpaṅkara Buddha.** His name at that time was **Sumedha** (*q.v.*). The Buddha, before whom the *abhinīhāra* is made, looks into the future and, if satisfied, declares the fulfilment of the resolve, mentioning the particulars of such fulfilment. This declaration is called *vyākaraṇa*, and is made also by all subsequent Buddhas whom the Bodhisatta may meet during his career. Having received his first *vyākaraṇa*, the Bodhisatta proceeds to investigate the qualities which should be acquired by him for the purposes of Buddhahood (*buddhakārakadhammā*), in accordance with the custom of previous Bodhisattas. These he discovers to be ten in number, the Ten Perfections (*dasapāramī*): *dāna*, *sīla*, *nekkhamma*, *paññā*, *viriya*, *khanti*, *sacca*, *adiṭṭhāna*, *mettā* and *upekhā*.[5] He also develops the four Buddhabhūmi (*catasso buddhabhūmiyo*)—*ussāha*, *ummagga*, *avatthāna* and *hitacariyā*—explained respectively as zealousness (*viriya*), wisdom (*paññā*), resolution (*adhiṭṭhāna*) and compassion (*mettābhāvanā*). He cultivates the six *ajjhāsayas* which conduce to the maturing of Enlightenment (*bodhiparipākāya saṃvattanti*), these six being: *nekkhammajjhāsaya*, *pavivekajjhāsaya*, *alobhajjhāsaya*, *adosajjhāsaya*, *amohajjhāsaya* and *nissaraṇajjhāsaya*.[6]

A Bodhisatta, during his career, escapes from being born in eighteen inauspicious states (*aṭṭhārasa abhabbaṭṭhānāni*). He is never born blind, deaf, insane, slobbery (*eḷamūga*) or crippled, or among savages (*milakkhesu*), in the womb of a slave, or as a heretic. He never changes his sex, is never guilty of any of the five *ānantarikakammas*, and never becomes a leper. If born as an animal, he never becomes less than a quail or more than an elephant. He is never born either among various classes of petas nor among the **Kālakañjakas,** neither in **Avīci** nor in the *lokantaraka-nirayas*, neither as **Māra,** nor in worlds where there is no perception (*asaññībhava*), nor in the **Suddhāvāsas,** nor in the **Arūpa**-worlds, nor ever in another **Cakkavāḷa.**[7]

[5] Bu. ii. 116 ff. Sometimes thirty *pāramī* are spoken of, each of the ten being divided into three, varying in kind and degree. Thus, in the case of *dāna*, the *dānapāramī* consists in giving one's limbs, *dāna-upapāramī* in giving away one's external possessions and *dāna-paramatthapāramī* in giving one's life, this last being the most excellent. In the case of Gotama Buddha, examples of births in which the ten *pāramī* were practised to the highest degree are as follows: the **Ekarāja, Khantivādī, Cūla-Saṅkhapāla, Mahājanaka, Mahāsutasoma, Mūgapakkha, Lomahaṃsa, Sattubhattaka, Sasa,** and **Sutasoma Jātakas** (BuA. 50; J. i. 44 f.).

[6] SNA. i. 50. [7] SNA. i. 50 f.

Besides practising the (thirty) *pāramī*, all Bodhisattas must make the five great sacrifices (*mahāparicāgā*)—giving up wife, children, kingdom, life and limb[8]—and must fulfil the three kinds of conduct (*cariyā*) *ñātatthacariyā, lokatthacariyā* and *buddhiatthacariyā*—and the seven *mahādānas* as practised by **Vessantara,** which caused the earth to quake seven times.[9]

The length of a Bodhisatta's career varies; some practice the *pāramī* for at least four asaṅkheyyas and one hundred thousand kappas, others for at least eight asaṅkheyyas and one hundred thousand kappas, and yet others for sixteen asaṅkheyyas and one hundred thousand kappas. The first of these periods is the very least that is required and is intended for those who excel in wisdom (*paññā*). The middle is for those who excel in faith (*saddhā*); and the last and highest for those whose chief feature is perseverance (*viriya*).[10]

In their penultimate life all Bodhisattas are born in Tusita,[11] where life lasts or fifty-seven crores and six million years, but most Bodhisattas leave Tusita before completing their life-span.[12]

As the time for the announcement of their last birth approaches, all is excitement because of various signs appearing in the ten thousand world systems. The devas of all the worlds assemble in Tusita and request the Bodhisatta to seek birth as a human being, that he may become the Buddha. The Bodhisatta withholds his reply until he has made the Five Great Investigations (*pañcamahāvilokanā*) regarding time, continent, place of birth, his mother and the life-span left to her. Buddhas do not appear in the world when men live to more than one hundred thousand years or to less than one hundred. They are born only in **Jambudīpa** and in the **Majjhimadesa,** and only of a khattiya or brahmin clan. The Bodhisatta's mother in his last birth must not be passionate or given to drink; she should have practised the *pāramī* for one hundred thousand kappas, have kept the precepts inviolate from birth, and should not be destined to live more than ten months and seven days after the conception of the Bodhisatta.

Having satisfied himself as to these particulars, the Bodhisatta goes with the other devas to **Nandanavana** in Tusita, where he announces his departure from their midst and disappears from among them while playing. On the day of his conception, the Bodhisatta's mother takes the vows of fasting and celibacy at the conclusion of a great festival,

[8] J. vi. 552.

[9] DA. ii. 427; DhA. iii. 441; the BuA. (116 f.) gives a story about **Mahgala Buddha** which corresponds to that of **Vessantara** in regard to Gotama Buddha. See *s.v.* **Kharadāṭhika.**

[10] SNA. i. 47 f.

[11] See *s.v.* **Buddha.**

[12] **Vipassī,** *e.g.*, was among the exceptions (DA. ii. 427).

and when she has retired to rest, she dreams that the Four Regent Gods take her with her bed, bathe her in the Anotatta Lake, clad her in divine garments, and place her in a golden palace surrounded by all kinds of luxury. As she lies there the Bodhisatta in the form of a white elephant enters her womb through her right side. The earth trembles and all the ten thousand world systems are filled with radiance. Immediately the Four Regent Gods assume guard over mother and child. Throughout the period of pregnancy, which lasts for ten months exactly, the mother remains free from ailment and sees the child in her womb sitting crossed-legged.[13] At the end of the ten months she gives birth to the child, standing in a grove, never indoors. Suddhāvāsa brahmins, free from all passion, first receive the child in a golden net, and from them the Four Regent Gods take him on an antelope-skin and present him to his mother. Though the Bodhisatta is born free of the mucous otherwise present at birth, two showers of water—one hot, the other cold—fall from the sky and bathe mother and child. The child then takes seven strides to the north, standing firmly on his feet, looks on all sides, and seeing no one anywhere to equal him, announces his supremacy over the whole world and the fact that this is his last birth.[14] Seven days after birth his mother dies. She dies because she must bear no other being. The Bodhisatta's time of conception is so calculated that the mother's destined life-span completes itself seven days after his birth. From the Commentary[15] account it would appear that the age of the Bodhisatta's mother at the time of his birth is between fifty and sixty (*majjhimavayassa pana dve koṭṭhāsā atikkamma tatiye-kotthāse*).

The Bodhisatta's last birth is attended by various miracles.[16] Soothsayers, being summoned, see on the child's body the thirty-two marks of a Great Man (*mahāpurisa*),[17] and declare that the child will become either a **Cakkavatti** or a **Buddha.** His father, desiring that his child shall be a Cakkavatti rather than a Buddha, brings him up in great luxury, hiding from him all the sin and ugliness of the world. But the destiny of a Bodhisatta asserts itself, and he becomes aware of the presence in the world of old age, disease, death and the freedom of mind

[13] Like a preacher on a dais, says the Commentary (DA. ii. 436).

[14] Gotama Buddha as the Bodhisatta, spoke, in three different births, as soon as born—as **Mahosadha,** as **Vessantara,** and in his last birth (J. i. 53).

[15] DA. ii. 437; UdA. 278.

[16] The Commentaries see, in the various incidents connected with the Bodhisatta's last birth, signs of various features which came, later, to be associated with the Buddha and his doctrine; for details see DA. ii. 439 ff.

[17] For details of these see D. ii. 17 ff.; M. ii. 136 f. The reasons for these marks are given at D. iii. 145 ff.

to be found in the life of a Recluse.[18] Urged by the desire to discover the cause of suffering in the world and the way out of it, the Bodhisatta leaves the world on the day of his son's birth. Some Bodhisattas leave the world riding on an elephant (*e.g.*, Dīpaṅkara, Sumana, Sumedha, Phussa, Sikhī and Koṇāgamana), some on a chariot (*e.g.*, Koṇḍañña, Revata, Paduma, Piyadassī, and Kakusandha), some on a horse (*e.g.*, Maṅgala, Sujāta, Atthadassī, Tissa, Gotama), and some in a palanquin (*e.g.*, Anomadassī, Siddhattha and Vessabhū). Some, like Nārada, go on foot, while Sobhita, Dhammadassī and Kassapa travelled in the palaces of their lay-life.

Having left the world, the Bodhisatta practises the austerities, the period of such practices varying. In the case of Dīpaṅkara, Koṇḍañña, Sumana, Anomadassī, Sujāta, Siddhattha and Kakusandha it was ten months; for Maṅgala, Sumedha, Tissa and Sikhī it was eight; for Revata seven; for Piyadassī, Phussa, Vessabhū and Koṇāgamana six; for Sobhita, four; for Paduma, Atthadassī and Vipassī two weeks; for Nārada, Padumuttara, Dhammadassī and Kassapa one week; and for Gotama six years.[19] On the day the Bodhisatta attains to Buddhahood, he receives a meal of milk-rice (*pāyāsa*) from a woman and a gift of kusa-grass, generally from an **Ājīvīka**, which he spreads under the Bodhi-tree[20] for his seat. The size of this seat varies; the seats of Dīpaṅkara, Revata, Piyadassī, Atthadassī, Dhammadassī and Vipassī were fifty-three hands in length; those of Koṇḍañña, Maṅgala, Nārada and Sumedha fifty-seven hands; that of Sumaṇa sixty hands; those of Sobhita, Anomadassī, Paduma, Padumuttara and Phussa thirty-eight; of Sujāta thirty-two; of Kakusandha twenty-six; of Koṇāgamana twenty; of Kassapa fifteen; of Gotama fourteen.[21] Before the Enlightenment the Bodhisatta has five great dreams: (1) that the world is his couch with the Himālaya as his pillow, his left hand resting on the eastern sea, his right on the western, and his feet on the southern; (2) that a blade of *tiriyā*(*kusa*)-grass growing from his navel touches the clouds; (3) that white worms with black heads creep up from his feet, covering his knees; (4) that four birds of varied hues from the four quarters of the world fall at his feet and become white; (5) that he walks to and fro on a heap of dung, by which he remains unsoiled.[22]

The next day the Bodhisatta sits cross-legged on his seat facing the

[18] In the case of some Bodhisattas (*e.g.*, Vipassī) these four signs (*nimittāni* as they are called) are seen by them at different times, but in the case of others on one and the same day (DA. ii. 457).

[19] For the reason for this great length in the last case, see *s.v.* Gotama.

[20] The Bodhi-tree (*q.v.*) is different for each Bodhisatta.

[21] BuA. 247.

[22] For the explanations of these dreams see A. iii. 240 f.; these dreams are referred to at J. i. 69.

cast, determined not to rise till he has attained his goal. The gods of all the worlds assemble to do him honour, but **Māra** (*q.v.*) comes with his mighty hosts and the gods flee. All day, the fight continues between Māra and the Bodhisatta; the *pāramī* alone are present to lend their aid to the Bodhisatta, and when the moment comes, the Goddess of the Earth bears witness to his great sacrifices, while Māra and his armies retire discomfited at the hour of sunset, the gods then returning and singing a pæan of victory. Meanwhile the Bodhisatta spends the night in deep concentration; during the first watch he requires knowledge of past lives, during the second watch he develops the divine eye, while during the last watch he ponders over and comprehends the Paṭicca-samuppāda doctrine. Backwards and forwards his mind travels over the chain of causation and twelve times the earth trembles. With sunrise, omniscience dawns on him, and he becomes the Supremely Awakened Buddha, uttering his udānā of victory, while the whole world rejoices with him.[83]

The above is a brief account, as given in the books, of certain features common to all Bodhisattas. In addition to these, particulars of the personal career of the Bodhisatta who became Gotama, are found, chiefly in the Buddhavaṃsa and the Jātakaṭṭhakathā. It has already been stated that each Bodhisatta receives the *vyākaraṇa* from every Buddha whom he meets, and Gotama was no exception. He received his first *vyākaraṇa* as the ascetic Sumedha, from Dīpaṅkara; and then, as a cakkavatti, from Koṇḍañña, as the brahmin **Suruci**, from Maṅgala; as the Nāga-king **Atula**, from Sumana; as the brahmin **Atideva**, from Revata; as the brahmin **Ajita**, from Sobhita; as a yakkha chief, from Anomadassī; as a lion, from Paduma; as an ascetic (*isi*) from Nārada; as a governor (*Mahārāṭṭhiya*) Jaṭila, from Padumuttara; as the youth **Uttara**, from Sumedha; as a Cakkavatti, from Sujāta; as the youth **Kassapa**, from Piyadassī; as the ascetic **Susīma**, from Atthadassī; as **Sakka**, from Dhammadassī; as the ascetic **Maṅgala**, from Siddhattha; as **Sujāta**, from Tissa; as King **Vijitāvī**, from Phussa; as the Nāga-king **Atula**, from Vipassī; as King **Arindama**, from Sikhī; as King **Sudassana**, from Vessabhū; as King **Khema**, from Kakusandha; as King **Pabbata**, from Koṇāgamana; and as the youth **Jotipāla**, from Kassapa.

The Jātakaṭṭhakathā gives particulars of other births of the Bodhisatta[84]—*e.g.*, as Akitti, Ajjuna, Aṭṭhisena, Anitthigandha, Ayoghara,

[83] For the Paṭicca-Samuppada see D. ii. 31 ff.; for the other details see J. i. 56 ff., where the story of Gotama is given. DA. ii. 462 ff. gives similar details regarding Vipassī; BuA. 248 says it is the same for all Bodhisattas.

[84] To the births given below and taken from the Jātakaṭṭhakathā should be added those given in the Pubbapiloṭikhaṇḍa of the Apadāna (i. 299 ff.; also UdA.) and given *s.v.* Gotama.

Araka, Arindama, Alīnacitta, Alīnasattu, Asadisa, Ādāsamukha, Udaya, Udayabhadda, Kaṭṭhavāhana, Kaṇhadīpāyana, Kaṇhapaṇḍita, Kapila, Kappa, Kassapa, Kāraṇḍiya, Kāliṅgabhāradvāja, Kuṇāla, Kuṇḍakumāra, Kuddālaka, Kusa, Komāyaputta, Khadiravaniya, Guttila, Ghata, Canda, Candakumāra, Campeyya, Cittapaṇḍita, Cullaka-seṭṭhi, Culladhanuggaha, Chaddanta, Chaḷaṅgakumāra, Janasandha. Juṇha, Jotipāla (=Sarabhaṅga), Takkapaṇḍita, Takkāriya, Tirīṭavaccha, Temiya (=Mūgapakkha), Dīghāvu, Duyyodhana, Dhanañjaya, Dhamma, Dhammaddhaja, Dhammapāla (prince and brahmin), Nārada, Nigrodha, Nimi, Pañcālacaṇḍa, Pañcāvudha, Paṇḍita, Padumakumāra, Baka, Bodhikumāra, Brahmadatta (in several births), Bhaddasāla, Bharata, Bhallāṭiya, Bhūridatta, Bhojanasuddhika, Makhādeva, Magha, Mandhātā, Mahākañcana, Mahājanaka, Mahādhana, Mahābodhi (=Bodhi), Mahāsīlava, Mahāsudassana, Mahiṃsāsa, Mahosadha, Māṭaṅga, Mūgapakkha (=Temiya,) Yuvañjaya, Rakkhita, Rāma, Lomasakassapa, Vacchanakha, Vidhura, Visayha, Vessantara, Saṅkicca, Saṅkha, Santusita, Sambhava, Sarabhaṅga, Sādhīna, Siri, Suciparivāra, Sujāta, Sutana, Sutasoma, Suppāraka, Suvaṇṇasāma, Susīma, Senaka, Seruva, Sona, Soma, Somadatta, Somanassa, Hatthipāla and Hārita.

In these and other births the Bodhisatta occupied various stations in life, such as that of an acrobat (Dubbaca Jātaka); ājīvaka (Lomahaṃsa Jātaka); ascetic (numerous births); barber (Illīsa Jātaka); caravan leader (Kimpakka and Mahāvāṇija Jātakas); carpenter (Samuddavāṇija Jātaka); chaplain (various births); conch-blower (Saṅkhadhamana Jātaka); councillor (Kacchapa, Kalāyamuṭṭhi, Kukku, Giridanta, Dhūmakāri, Pabbatūpatthara, Pādañjali, Puṭabhatta, Vālodaka Jātakas); courtier (Bāhayi, Sālittaka, etc., Jātakas); dice-player (Litta Jātaka); drummer (Bherivāda Jātaka); elephant-trainer (Saṅgāmāvacara Jātaka); farmer (Kañcanakkhandha, Kummāsapiṇḍa, Sīhacamma, Suvaṇṇakakkaṭa Jātakas); forester (Khurappa Jātaka); gardener (Kuddālaka Jātaka); goldsmith (Kuṇāla Jātaka); hawker (Seriva Jātaka); horse-dealer (Kuṇḍakakucchisindhava Jātaka); householder (Gahapati and Jāgara Jātaka, also as Kuṇḍaka, Sutana and Hārita); judge (Kūṭavāṇija, Rathalatthi Jātakas); king (numerous births, *e.g.* Arindama, Ādasamukha, etc.); mariner (Suppāraka Jātaka); merchant (several births, *e.g.* as Paṇḍita, etc.); minister (numerous births, *e.g.* as Senaka, Vidhura); musician (Guttila); physician (Kāma, and Visavanta Jātakas); potter, (Kacchapa, Kumbhakāra Jātakas); robber[25] (Kaṇavera, Sata-

[25] The scholiast (J. ii. 389) explains that when a Bodhisatta is born as a wicked man it is due to a fault in his horoscope!

patta Jātakas); smith (Sūci Jātaka); squire (*e.g.*, Nanda Jātaka); stone-cutter (Babbu Jātaka); teacher (numerous births, *e.g.* Anabhirati, Durājāna, Losaka Jātakas); treasurer (*e.g.* as Cullaka, Visayha, Saṅkha and Suciparivāra); tumbler (Ucchiṭṭhabhatta Jātaka); and valuer (Taṇḍulanāli Jātaka). The Bodhisatta was born as a caṇḍāla in several births (*e.g.*, as Citta and Māṭaṅga); in several instances as Sakka, (*e.g.* in the Kāmanīta, Keḷisīla, Mahāpanāda and Vaka Jātakas). He was born several times in the deva-world (*e.g.* as Dhamma and Bhaddasāla, also in the Kakkāru, Kāmavilāpa and Mittavinda Jātakas.) He was a Brahmā of the Ābhassara-world (Candābha and Janasodhana Jātakas); and a Mahābrahmā (Parosahassa and Mahānārada-Kassapa), in the latter his name was Nārada. He was an air-sprite (Puppharatta Jātaka) and a mountain-sprite (*e.g.* Kāka and Samudda Jātakas); a tree-sprite in numerous births (*e.g.* Āyācitabhatta, Baka, Matakabhatta, Rukkhadhamma Jātakas); and a forest-sprite (Kaṇḍina and Gūthapāṇa Jātakas). Many Jātakas mention the birth of the Bodhisatta among animals—*e.g.*, as buffalo (Mahisa Jātaka); bull (as Ayyakāḷaka, Nandivisāla, Mahālohita, Sārambha); cock (in the two Kukkuṭa Jātakas, Nos. 383, 448); crow (as Vīraka and Supatta and in Kāka Jātaka); dog (Kukkura Jātaka); elephant (*e.g.*, Chaddanta and Sīlava Jātakas); fish (Mitacintī); frog (Haritamāta Jātaka); garuḍa (*e.g.*, Sussoṇḍi Jātaka); goose (*e.g.* Ulūka, Cakkavāka, Neru, Palāsa Jātakas); hare (Sasa Jātaka); horse (Ājañña, Bhogājānīya Jātakas and as Vātaggasindhava); iguana (Godha Jātaka); jackal (Sigāla Jātakas); kinnara (as Canda); lion (*e.g.*, Guṇa, Sigāla Jātaka (No. 152), Sūkara Jātakas); mallard (Nacca Jātaka); monkey (Kapi, Nalapāna, Mahākapi, Suṃsumāra Jātakas and as Nandyia); parrot (*e.g.* as Jambuka, Pupphaka, Poṭṭhapāda, and Rādha); peacock (Nos. 42, 375, Mora, Bāveru, and Mahāmora Jātakas); pig (Mahātuṇḍila Jātakas); pigeon (Kapota, Kāka No. 395, Romaka, Lola Jātakas); quail (the three Vaṭṭaka and Sammodamāna Jātakas); rat (Aggika and Biḷāra Jātakas); snake—*nāga*—(as Cāmpeyya, Bhuridatta, Mahādaddara, Saṅkhapāla); vulture (as Aparaṇṇa and in the three Gijjha Jātakas, Nos. 164, 399, 427), and woodpecker (as Khadiravaniya and in Javasakuna Jātaka).

The Bodhisatta was born several times in the purgatories.[26] The wishes of Bodhisattas are generally fulfilled,[27] chiefly because of their great wisdom[28] and zeal.[29] The wisdom of a Bodhisatta is greater than that of a Pacceka Buddha[30]. See also *s.v.* **Buddha.**

[26] Ap. i. 299 ff.

[27] J. iii. 283; v. 282, 291; vi. 401, 405, etc.

[28] J. iii. 282.

[29] *Ibid.*, 425.

[30] J. iv. 341.

Bodhisammajjaka Thera.—An arahant. In the past he picked up leaves from the courtyard of a Bodhi-tree and cleaned it.[1] He is probably identical with **Tissa Thera.**[2]

[1] Ap. ii. 457. [2] ThagA. i. 105 f.

Bodhisiñcaka Thera.—An arahant. Ninety-one kappas ago, when a great festival was being held in honour of the Bodhi-tree of **Vipassī** Buddha, he sprinkled perfumed water on the tree. Thirty-three kappas ago he became king eight times under the name of **Udakāsecana.**[1] *v.l.* **Bodhisaññaka.**

[1] Ap. i. 131.

Bodhisenapabbatagāma.—A village in the **Dakkhiṇadesa** of Ceylon where **Vikkamabāhu II.** defeated **Mānābharaṇa** and his two brothers.[1]

[1] Cv. lxi. 33.

1. **Bodhī.**—Daughter of **Kassapa I.**[1]

[1] Cv. xxxix. 11.

2. **Bodhī Therī.**—A friend of **Isidāsī,** who related the story of her own past lives at the request of **Bodhī.**[1]

[1] ThigA. p 261.

Bodhī-Uppalavaṇṇā-Kassapagiri.—The name given to the enlarged monastery at **Issarasamaṇārāma** built by **Kassapa I.**[1]

[1] Cv. xxxix. 11; see also Cv. *Trs.* i. 43, n. 7.

Bolagāma.—A village mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 6.

Brahāchatta Jātaka (No. 336).—Once Brahmadatta, king of Benares, captured Kosala with its king, and brought all its treasures to Benares, where he buried them in iron pots in the royal park. **Chatta,** the Kosala king's son, escaped, and became an ascetic near **Takkasilā** with a following of five hundred. Later he came with his followers to Benares, won the heart of the king by his demeanour, and lived in the royal park. There, by means of a spell, he discovered the buried treasure, and taking his followers into his confidence, took the treasure to **Sāvatthi** and made the city impregnable. When Brahmadatta discovered his loss and its results, he was disconsolate, but was comforted by his minister,

who was the Bodhisatta, and who pointed out to him that Chatta had but taken what belonged to him.

The story was told in reference to a knavish monk, identified with **Chatta.**[1]

[1] J. iii. 115 ff.

Brahmakāyikā-devā.—See **Brahmaloka.**

1. **Brahmacariya Sutta.**—*Brahmacariyā* is practised for nought else but self-restraint and cessation of Ill.[1]

[1] A. ii. 26.

2. **Brahmacariya Sutta.**—The best practice is the Noble Eightfold Path. Its fruits are sotāpatti, etc.[1]

[1] S. v. 26.

3. **Brahmacariya Sutta.**—The best practice is the Noble Eightfold Path Its aim is the destruction of lust, hatred, and illusion.[1]

[1] S. v. 26 f.

Brahmajāla Sutta.—The first sutta of the **Dīgha Nikāya.** It was preached to the paribbājaka **Suppiya** and his disciple **Brahmadatta.** It first explains the *sīlā*, or moral precepts, in three successive sections—*cūla* (concise), *majjhima* (medium), and *mahā* (elaborate)—and then proceeds to set out in sixty-two divisions various speculations and theories regarding the "soul."[1] Other names for it are **Atthajāla, Dhammajāla, Diṭṭhijāla,** and **Saṅgāmavijaya.** At the end of the discourse the ten world-systems trembled.[2] It is said that once when **Piṇḍapātiya Thera** recited this sutta at the **Kalyāṇiya-vihāra,** his mind concentrated on the Buddha, the earth trembled; the same phenomenon occurred when the **Dīghabhāṇaka Theras** recited it at the **Ambalaṭṭhikā,** to the east of the **Lohapāsāda.**[3]

The Brahmajāla was the first sutta preached in **Suvaṇṇabhūmi,** when **Soṇa** and **Uttara** visited it as missionaries.[4]

The sutta is often quoted, sometimes even in the Canon.[5]

[1] D. i. 46. [2] *Ibid.* [4] Mhv. xii. 51.
[3] DA. i. 131. [5] *E.g.*, S. iv. 286, 287.

1. **Brahmañña Sutta.**—The highest life is the Noble Eightfold Path, and the fruits thereof are sotāpatti, etc.[1]

[1] S. v. 26

2. **Brahmañña Sutta.**—The highest life is the Noble Eightfold Path, and its aim is the destruction of lust, hatred, and illusion.[1]

[1] S. v. 26; *cf.* **Brahmacariya Sutta** (3).

3. **Brahmañña Sutta.**—Few are they who reverence brahmins, many they who do not.[1]

[1] S. v. 468.

1. **Brahmadatta.**—King of **Kāsi.** He captured **Kosala** and murdered its king **Dīghiti** and Dīghiti's wife, but made peace later with Dīghiti's son, **Dighāvu,** restored to him his father's kingdom, and gave him his own daughter in marriage.[1]

[1] Vin. i. 342 ff.; DhA. i. 56 f.

2. **Brahmadatta.**—King of the **Assakas** and friend of **Reṇu.** When **Mahāgovinda** divided Jambudīpa into seven equal portions for Reṇu and his six friends, Brahmadatta was given the kingdom, of the Assakas, with **Potana** as his capital.[1]

[1] D. ii. 235 f.

3. **Brahmadatta.**—In the Jātaka Commentary this is given as the name of numerous kings of Benares. In most cases we are told nothing further of them than that they reigned at Benares at the time of the incidents related in the story. Brahmadatta was probably the dynastic name of the kings of Benares. Thus, for instance, in the **Gaṅgamāla Jātaka**[1] **Udaya,** king of Benares, is addressed as Brahmadatta. In the **Gaṇḍatindu Jātaka,**[2] however, **Pañcāla,** king of **Uttarapañcāla,** is also called Brahmadatta; in this case it was evidently his personal name. It was also the name of the husband of **Piṅgiyāni** (*q.v.*). He was a king, but we are not told of what country. He is identified[3] with **Kuṇāla.**

[1] J. iii. 452. [2] J. v. 102, 103, 104, 105, 106. [3] *Ibid.*, 444.

4. **Brahmadatta Thera.**—He was the son of the king of **Kosala,** and, having witnessed the Buddha's majesty at the consecration of Jetavana, he entered the Order and in due course became an arahant. One day, while going for alms, he was abused by a brahmin, but kept silence. Again and again the brahmin abused him, and the people marvelled at the patience of Brahmadatta, who then preached to them on the wisdom of not returning abuse for abuse. The brahmin was much moved and entered the Order under Brahmadatta.[1]

[1] Thag. vs. 441-6; ThagA. i. 460 ff.

5. **Brahmadatta.**—Head of a dynasty of thirty-six kings, all of whom ruled at **Hatthipura.** His ancestors ruled at **Kapilanagara.**[1]

[1] MT. 127; Dpv. iii. 18.

6. **Brahmadatta.**—A Pacceka Buddha. In the time of **Kassapa Buddha** he had been a monk and had lived in the forest for twenty thousand years. He was then born as the son of the king of Benares. When his father died he became king, ruling over twenty thousand cities with Benares as the capital, but, wishing for quiet, he retired into solitude in the palace. His wife tired of him and committed adultery with a minister who was banished on the discovery of his offence. He then took service under another king and persuaded him to attack Brahmadatta. Brahmadatta's minister, much against his will, and having promised not to take life, made a sudden attack on the enemy and drove them away. Brahmadatta, seated on the field of battle, developed thoughts of *mettā* and became a Pacceka Buddha.[1]

[1] SNA. i. 58 ff.

7. **Brahmadatta.**—A brahmin, father of **Kassapa Buddha.**[1]

[1] J. i. 43; Bu. xxv. 34.

8. **Brahmadatta.**—Pupil of the Paribbājaka **Suppiya.** A conversation between these two led to the preaching of the **Brahmajāla Sutta.**[1]

[1] D. i. 1.

9. **Brahmadatta.**—A monk, sometimes credited with having supplied the illustrations to the aphorisms in **Kaccāyana's** grammar.[1]

[1] P.L.C. 180.

10. **Brahmadatta.**—See also **Ekaputtika°, Catumāsika°, Cūḷani°,** and **Sāgara°**; and below, *s.v.* **Brahmadatta-kumāra.**

Brahmadatta Jātaka (No. 323).—Once, the Bodhisatta, after studying at **Takkasilā,** became an ascetic in the **Himālaya,** visited **Uttarapañcāla,** and resided in the garden of the **Pañcāla** king. The king saw him begging for alms, invited him into the palace and, having shown him great honour, asked him to stay in the park. When the time came for the Bodhisatta to return to the Himālaya, he wished for a pair of single-soled shoes and a leaf parasol. But for twelve years he could not summon up enough courage to ask the king for these things! He could only get as far as telling the king he had a favour to ask, and then his heart failed him, for, he said to himself, it made a man weep to have to ask and it made a man weep to

have to refuse. In the end the king noticed his discomfiture and offered him all his possessions; but the ascetic would take only the shoes and the parasol, and, with these, he left for the Himālaya. The king is identified with **Ānanda.**[1]

[1] J. iii. 78 ff.

1. **Brahmadatta-kumāra.**—Son of **Brahmadatta,** king of Benares. He was the Bodhisatta. For his story see **Dummedha Jātaka.**[1]

[1] J. i. 259 ff.

2. **Brahmadatta-kumāra.**—See **Rājovāda Jātaka.**[1]

[1] J. ii. 2 ff.

3. **Brahmadatta-kumāra.**—Brother of **Asadisa;** see the **Asadisa Jātaka.**[1]

[1] J. ii. 87 ff.

4. **Brahmadatta-kumāra.**—See the **Asitābhū Jātaka.**[1]

[1] J. ii. 229 ff.

5. **Brahmadatta-kumāra.**—See the **Tilamuṭṭhi Jātaka.**[1]

[1] J. ii. 277 ff.

6. **Brahmadatta-kumāra.**—See the **Dhonasākha Jātaka.**[1]

[1] J. iii. 158 ff.

7. **Brahmadatta-kumāra.**—See the **Susīma Jātaka.**[1]

[1] J. iii. 391 ff.

8. **Brahmadatta-kumāra.**—See the **Kummāsapiṇḍa Jātaka.**[1]

[1] J. iii. 407 ff.

9. **Brahmadatta-kumāra.**—See the **Aṭṭhāna Jātaka.**[1]

[1] J. iii. 475 ff.

10. **Brahmadatta-kumāra.**—See the **Lomasakassapa Jātaka.**[1]

[1] J. iii. 514 ff.

11. **Brahmadatta-kumāra.**—See the **Suruci Jātaka.**[1]

[1] J. iv. 315 ff.

12. **Brahmadatta-kumāra.**—See the **Saṅkicca Jātaka.**[1]

[1] J. v. 263 ff.

13. **Brahmadatta-kumāra.**—See the **Mahāsutasoma Jātaka.**[1]

[1] J. v. 457 ff.

14. **Brahmadatta-kumāra.**—See the **Bhūridatta Jātaka.**[1]

[1] J. vi. 159 ff.

1. **Brahmadeva.**—One of the two chief disciples of **Revata Buddha.**[1]

[1] Bu. vi. 21; J. i. 35.

2. **Brahmadeva.**—A khattiya of **Haṃsavatī** to whom Tissa Buddha preached his first sermon.[1] He later became the Buddha's chief disciple.[2]

[1] BuA. 189. [2] Bu. xviii. 21.

3. **Brahmadeva Thera.**—The son of a brahmin woman. Having joined the Order, he dwelt in solitude and became an arahant. One day he went to **Sāvatthi** for alms, and, in due course, arrived at his mother's house. She was in the habit of making an oblation to **Brahmā,** but, on that day, **Sahampatī** appeared before her and told her to bestow her gifts on her son.[1]

[1] S. i. 140 f.

4. **Brahmadeva.**—Aggasāvaka of **Metteyya Buddha.**[1]

[1] Anāgatavaṃsa, vs. 97.

Brahmadeva Sutta.—Records the story of **Brahmadeva Thera** (*q.v.* 3) and his mother.[1]

[1] S. i. 140 ff.

Brahmanimantanika Sutta.—Preached at **Jetavana.** The Buddha tells the monks of his visit to **Baka Brahmā,** who holds the view that this world is eternal. The Buddha tells Baka that his view is false, whereupon **Māra,** having taken possession of one of the Brahmās, protests and urges the Buddha not to be recalcitrant. Baka himself agrees with the Buddha, who tells him of planes of existence of which Baka knows nothing. Baka then says that he will vanish from the Buddha's presence, but finds himself unable to do so. The Buddha then vanishes and repeats a stanza for the Brahmās to hear. Baka admits defeat, but Māra again enters into a Brahmā and asks the Buddha not to communicate his doctrine to others. The Buddha refuses to agree to this. The sutta is so called because it was preached on account of Baka Brahmā's challenge.[1] *Cp.* **Bakabrahma Sutta.**

[1] M. i. 326 ff.

Brahmapārisajja, Brahmapurohita.—See **Brahmaloka.**

Brahmaloka.—The highest of the celestial worlds, the abode of the Brahmas. It consists of twenty heavens: the nine ordinary Brahma-worlds, the five **Suddhāvāsā**, the four Arūpa-worlds, the **Asaññasatta** and the **Vehapphala.**[1] All except the four Arūpa-worlds are classed among the Rūpa-worlds (the inhabitants of which are corporeal). The inhabitants of the Brahma-worlds are free from sensual desires.[2] The Brahma-world is the only world devoid of women[3]; women who develop the jhānas in this world can be born among the **Brahmapārisajjā** (see below), but not among the Mahābrahmas.[4] Rebirth in the Brahma-world is the result of great virtue accompanied by meditation.[5] The Brahmas, like the other celestials, are not necessarily sotāpannā or on the way to complete knowledge (*sambodhiparāyaṇā*); their attainments depend on the degree of their faith in the Buddha, the Dhamma and the Saṅgha.[6] The Jātakas contain numerous accounts of ascetics who practised meditation, being born after death in the Brahma-world.[7] Some of the Brahmas —*e.g.*, **Baka** (*q.v.*)—held false views regarding their world, which, like all other worlds, is subject to change and destruction.[8] When the rest of the world is destroyed at the end of a kappa, the Brahma-world is saved,[9] and the first beings to be born on earth come from the **Ābhassara Brahma**-world.[10] Buddhas and their more eminent disciples often visit the Brahma-worlds and preach to the inhabitants.[11] If a rock as big as the gable of a house were to be dropped from the lowest Brahma-world it would take four months to reach the earth travelling one hundred thousand leagues a day. Brahmas subsist on trance, abounding in joy (*sappītikajjhāna*), this being their sole food.[12] Anāgāmins, who die before attaining arahantship, are reborn in the **Suddhāvāsā** Brahma-worlds and there pass away entirely.[13] The beings born in the lowest Brahma-world are called **Brahmapārisajjā**; their life-term is one-third

[1] *E.g.*, VibhA. 521; for details see *s.v.*

[2] But see the **Mātaṅga Jātaka** (J. iv. 378), where **Ditthamaṅgalikā** is spoken of as **Mahābrahmabhariyā**, showing that some, at least, considered that Mahābrahmas had wives.

[3] DhA. i. 270.

[4] VibhA. 437 f.

[5] Vsm. 415.

[6] See, *e.g.*, A. iv. 76 f.; it is not necessary to be a follower of the Buddha for one to be born in the Brahma-world; the names of six teachers are given whose followers were born in that world as a result of listening to their teaching (A. iii. 371 ff.; iv. 135 ff.).

[7] *E.g.*, J. ii. 43, 69, 90; v. 98, etc.

[8] M. i. 327.

[9] Vsm. 415; KhpA. 121.

[10] Vsm. 417.

[11] *E.g.*, M. i. 326 f.; ThagA. ii. 184 ff.; **Sikhī Buddha** and **Abhibhū** are also said to have visited the Brahma-world (A. i. 227 f.). The Buddha could visit it both in his mind-made body and his physical body (S. v. 282 f.).

[12] SA. i. 161; food and drinks are offered to Mahābrahmā, and he is invited to partake of these, but not of sacrifices (SA. i. 158 f.).

[13] See, *e.g.*, S. i. 35, 60, and Compendium v. 10.

of an asaṅkheyya-kappa; next to them come the **Brahma-purohitā**, who live for half an asaṅkheyya-kappa; and beyond these are the Mahā Brahmas who live for a whole asaṅkheyya-kappa.[14]

The term **Brahmakāyikā-devā** seems to be used as a class-name for all the inhabitants of the Brahma-worlds.[15] The Mahā-Niddesa Commentary[16] says that the word includes all the five (?) kinds of Brahmā (*sabbe pi pañca vokāraBrahmāno gahitā*). The BuA.[17] thus defines the word Brahmā: *brūhito tehi tehi guṇavisesahī ti=Brahmā. Ayaṃ pana Brahmasaddo Mahā - Brahma - brāhmaṇa-Thathāgata-mātāpitu-seṭṭhādisu dissati.* The Samantapāsādikā[18] speaks of a Mahā Brahmā who was a *khiṇāsava*, living for sixteen thousand kappas. When the Buddha, immediately after his birth, looked around and took his steps northward, it was this Brahmā who seized the babe by his finger and assured him that none was greater than he.

The names of several Brahmās occur in the books—*e.g.*, **Tudu, Nārada, Ghaṭikāra, Baka, Sanaṅkumāra** and **Sahampatī.**[19] These are described as Mahā Brahmās. Mention is also made of Pacceka Brahmās—*e.g.*, **Subrahmā** and **Suddhavāsa.**[20] Tudu is also sometimes described as a Pacceka Brahmā.[21] Of the Pacceka Brahmās, Subrahmā and Suddhavāsa are represented as visiting another Brahmā, who was infatuated with his own power and glory, and as challenging him to the performance of miracles, excelling him therein and converting him to the faith of the Buddha.[22] Tudu is spoken of as exhorting **Kokālika** to put his trust in **Sāriputta** and **Moggallāna.**[23]

No explanation is given of the term Pacceka-Brahmā. Does it mean Brahmās who dwelt apart, by themselves? *Cp.* **Pacceka-Buddha.**

The Brahmās are represented as visiting the earth and taking an interest in the affairs of men. Thus, Nārada descends from the Brahma-world to dispel the heresies of King Aṅgati.[24] When the Buddha hesitates to preach his doctrine, because of its profoundity, it is **Sahampatī** (*q.v.*) who visits him and begs him to preach it for the welfare of the

[14] Compendium, v. 6; but see VibhA. 519 f., where Mahā-Brahmās are defined.

[15] A. i. 210; v. 76 f.

[16] p. 109.

[17] BuA., p. 10.

[18] i. 131.

[19] For details, see *s.v.*; to these should be added the names of seven Anāgāmīs resident in Avihā and other Brahma-worlds —**Upaka, Phalagaṇḍu, Pukkusāti, Bhaddiya, Khaṇḍadeva, Bāhuraggi** and **Piṇgiya** (S. i. 35, 60; SA. i. 72 etc.). Baka speaks of seventy-two Brahmās, living, apparently, in his world, as his companions (S. i. 142). See also **Tissa Brahmā.**

[20] S. i. 146 f.

[21] *E.g.*, *ibid.*, 149.

[22] See *s.v.*

[23] *Loc. cit.*

[24] J. vi. 242 f.

world.[26] Sahampatī is mentioned as visiting the Buddha several times subsequently, illuminating Jetavana with the effulgence of his body. It is said that with a single finger he could illuminate a whole **Cakkavāḷa.**[28] **Sanaṅkumāra** (*q.v.*) was also a follower of the Buddha. The Brahmās appear to have been in the habit of visiting the deva-worlds too, for Sanaṅkumāra is reported as being present at an assembly of the **Tāvatiṃsa** gods and as speaking there the Buddha's praises and giving an exposition of his teaching. But, in order to do this, he assumed the form of **Pañcasikha.**[27]

The books refer[28] to the view held, at the Buddha's time, of Brahmā as the creator of the universe and of union with Brahmā as the highest good, only to be attained by prayers and sacrifices. But the Buddha himself did not hold this view and does not speak of any single Brahmā as the highest being in all creation.[29] There are Mahā Brahmās, mighty and powerful (*abhibhū anabhibhūto aññadatthudaso vasavattī*), but they too, all of them, and their world are subject to the laws of *Kamma.*[30] To the Buddha, union with Brahmā seems to have meant being associated with him in his world, and this can only be attained by cultivation of those qualities possessed by the Brahmā. But the highest good lay beyond, in the attainment of Nibbāna.[31]

The word Brahma is often used in compounds meaning highest and best —*e.g.*, Brahmacariyā, Brahmassara; for details see *s.v.* Brahma in the New Pāli Dictionary.

[25] The explanation given (*e.g.*, at SA. i. 155) is that the Buddha waited for the invitation of Sahampati that it might lend weight to his teaching. The people were followers of Brahmā, and Sahampatī's acceptance of the Buddha's leadership would impress them deeply.

[26] SA. i. 158.

[27] D. ii. 211 ff.

[28] *E.g.*, at D. i. 18, where Brahmā is described as *vasavattī issaro kattā nimmātā*, etc.

[29] See, however, A. v. 59 f., where Mahā Brahmā is spoken of as the highest denizen of the Sahassalokadhātu (*yāvatā sahassalokadhātu, MahāBrahmā tattha aggaṃ akkhāyati*); but he, too, is impermanent (*MahāBrahmuno pi . . . atthi eva aññathattaṃ, atthi viparināmo*).

[30] *E.g.*, at S. v. 410 (*Brahmaloko pi āvuso anicco adhuvo sakkāyapariyāpanno sādhāyasmā Brahmalokā cittaṃ vuṭṭhāpetvā sakkāyanirodhacittaṃ upasaṃharāhi*). See also A. iv. 76 f., 104 f., where **Sunetta,** in spite of all his great powers as Mahā Brahmā, etc., had to confess himself still subject to suffering.

[31] Thus in the **Tevijjā Sutta**; see also M. ii. 194 f.

Brahmavatī.—A brahminee, the mother of **Metteyya Buddha.**[1]

[1] Vsm. 434; DhSA. 415; Dvy. 60; Anāgatavaṃsa, vs. 96.

1. **Brahmavaddhana.**—An old name for **Bārāṇasī.**[1] A king named **Manoja** reigned there. For details see the **Sona-Nanda Jātaka.**[2]

[1] J. iv. 119. [2] J. v. 312 ff.

2. **Brahmavaddhana.**—Son of **Metteyya Buddha** before his Renunciation.[1]

[1] Anāgatavaṃsa, vs. 48.

Brahmā.—See **Brahmaloka.**

Brahmā Saṃyutta.—The sixth section of the Saṃyutta Nikāya.[1]

[1] S. i. 136-59.

1. **Brahmā Sutta.**—The Buddha is under the **Ajapālanigrodha,** soon after the Enlightenment, pondering on the four *satipaṭṭhānas* as the only way to Nibbānā. **Sahampati** visits him and agrees with his sentiments.[1]

[1] S. v. 167.

2. **Brahmā Sutta.**—The scene is the same as in the above. The Buddha is reflecting on the five *indriyas* (*saddhā*, *sati*, etc.), as the way to Nibbāna, and **Sahampati** visits him and agrees with him, relating how, when he was a monk named **Sahaka,** in the time of **Kassapa Buddha,** he developed the five *indriyas* and was born in the Brahma-world.[1]

[1] S. v. 232 f.

Brahmāyu.—A brahmin, foremost in **Mithilā** in his knowledge of the Vedas. On hearing of the Buddha at the age of one hundred and twenty, he sent his pupil **Uttara** to discover if the Buddha had on his body the marks of a **Mahāpurisa.** Uttara therefore visited the Buddha and, having seen the thirty-two marks, resolved to observe the Buddha in his every posture and, to this end, followed him about for seven months. He then returned to Brahmāyu and told him of the result of his investigations. Brahmāyu folded his palms reverently and uttered the praises of the Buddha. Soon after, the Buddha came to Mithilā and took up his residence in the **Makhādeva-ambavana.** Brahmāyu, having sent a messenger to announce his arrival, visited the Buddha. It is said that all those present rose to greet him, but Brahmāyu signed to them to be seated. He satisfied any remaining doubts he had as to the marks on the Buddha's body and then proceeded to ask him questions on various topics. At the end of the discussion he fell at the Buddha's feet, stroking them and proclaiming his name. The Buddha asked him to compose himself, and preached to him on " progressive " discourse. Brahmāyu invited the Buddha and his monks to his house, where he entertained them for a week. His death occurred not long after, and the

Buddha, when told of it, said that Brahmāyu had become an Anāgāmī.[1] Brahmāyu's salutation of the Buddha is described as *paṇipāta*.[2]

[1] M. ii. 133 ff. [2] ItvA. 177.

Brahmāyu Sutta.—Records the story of the conversion of **Brahmāyu** (*q.v.*). The Sutta contains a description of the thirty-two marks of the Mahāpurisa[1] and also particulars of the Buddha's conduct in various circumstances—such as walking, eating, meditating, preaching, etc. That is an example of a sutta in which the word "*dhammacakkhu*" means the three Paths leading to *anāgāmiphala*.[2]

[1] *Cp.* Lakkhaṇa Sutta. [2] MA. ii. 617.

Brahmāli Thera.—He belonged to a brahmin family of **Kosala**, and, through association with spiritually-minded friends and his own realization of the ills of *saṃsāra*, he entered the Order. Dwelling in the forest he soon developed insight and acquired arahantship. In the time of **Vipassī Buddha** he was a householder, and, seeing the Buddha going on his alms-rounds, he gave him a *vāra*-fruit.[1]

[1] Thag. vs. 205-6; ThagA. i. 327 f.

1. **Brāhmaṇa Vagga.**—The tenth section of the Majjhima Nikāya, suttas 91-100.

2. **Brāhmaṇa Vagga.**—The sixth chapter of the Tika Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 155-73.

3. **Brāhmaṇa Vagga.**—The twentieth chapter of the Pañcaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. iii. 221-46.

4. **Brāhmaṇa Vagga.**—See also **Yodhājīva Vagga** (2).

5. **Brāhmaṇa Vagga.**—The twenty-sixth section of the Dhammapada.

Brāhmaṇa Saṃyutta.—The seventh section of the Saṃyutta Nikāya.[1]

[1] S. i. 160-84.

1. **Brāhmaṇa Sutta.**—**Ānanda** sees, on his begging round, **Jānussoṇi's** white chariot, drawn by four white mares, the people crowding round it and declaring it the best and most beautiful of chariots. He goes to

the Buddha and asks him if such a description could be used of the Buddha. The Buddha says that the Noble Eightfold Way can be so described.[1]

[1] S. v. 4 f.

2. **Brāhmaṇa Sutta.**—A brahmin visits the Buddha at **Jetavana** and asks why it is that the Buddha's Doctrine will disappear soon after his death. The Buddha says it is because of the failure of men to realize the four *satipaṭṭhānas*.[1]

[1] S. v. 174.

3. **Brāhmaṇa Sutta.**—The brahmin **Uṇṇābha** visits **Ānanda** at the **Ghositārāma** and questions him. Ānanda tells him that the life of a recluse has for its object the abandonment of desire and that this is brought about by the cultivation of the four *iddhipādas*. That would be a task without end, says Uṇṇābha; but Ānanda proves to him that once the purpose is accomplished, there remains nothing more to do. Uṇṇābha accepts Ānanda as his teacher.[1]

[1] S. v. 271 f.

4. **Brāhmaṇa Sutta.**—The Buddha explains to the monks how the teachings of the brahmins differ from his on the practice leading to prosperity.[1]

[1] S. v. 361.

5. **Brāhmaṇa Sutta.**—The Buddha explains, in answer to the question of a brahmin, how the Dhamma can be described as *sandiṭṭhika*.[1]

[1] A. i. 156.

6. **Brāhmaṇa Sutta.**—Two brahmins, skilled in *lokāyata*, visit the Buddha and say that, according to **Pūraṇa Kassapa**, the world is finite, while, according to **Nigaṇṭha Nātaputta**, it is infinite, and that both teachers claim omniscience. How can one know which teaching is true? The Buddha dismisses their question and teaches them that it is not by trying to walk to the end of the world that the end of the world can be reached, but by understanding the five strands of sense-desire (*kāmaguṇa*). This can be accomplished by the cultivation of the *jhānas*.[1]

[1] A. iv. 428 f.

Brāhmaṇagāma.—A village in Ceylon, near which **Mahāsena** built the **Kalandavihāra**.[1]

[1] MT. 685.

Brāhmaṇagāmavāpi.—A tank in Ceylon, restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 32.

Brāhmaṇatissa-cora, Brāhmaṇatissabhaya.—Reference is made in the Ceylon Chronicles and in some of the Commentaries to a period of great distress in Ceylon, owing to the activities of a *cora* (? brigand) called **Brāhmaṇatissa** in the time of **Vaṭṭagāmaṇī-Abhaya (Pitirājā).** According to the Mahāvaṃsa and the Mahāvaṃsa Ṭīkā,[1] Tissa was a brahmin youth of **Rohaṇa.** One day he heard a brahmin-soothsayer announce that if a brigand were to commence his activities under a certain combination of planets, he would conquer the whole of Ceylon. Tissa, acting on this idea, turned robber and sent word to the king that he should hand over his throne to him. At the same time seven **Damiḷas,** with their followers, arrived in **Mahātittha** with the same demand. The king thereupon sent word to Tissa that the kingdom would be his if he could defeat the Damiḷas. Tissa agreed to this and marched against them, but was taken captive in a battle near **Saṅketahāla.** The Pāli Commentaries give further details. Tissa plundered the land for twelve long years; food became so scarce that, owing to starvation, people lost even their sexual desires, and the birth of a child was such a rare occurrence that all the land rejoiced over such a birth.[2] Tissa's activities were at their height when **Vaṭṭagāmaṇī** was in hiding. The stores of food in **Cittalapabbata-vihāra** and in **Tissamahārāma** were laid waste by enormous rats and the monks could obtain no food, Tissa having ravished the land. They therefore sent eight Theras to **Sakka,** begging him to rid the country of Tissa; but Sakka sent reply that he was powerless, and suggested that the monks should go over the seas. Some took his advice and sailed from **Jambukola,** but the leaders of the community—**Saṃyuttabhānaka-Cūḷasīva, Isidatta** and **Mahāsoṇa**—remained behind awaiting better times.[3] The **Mahāvihāra** at **Anurādhapura** was deserted; the **Mahā Thūpa** was overgrown with trees. The monks had to live on lotus-stalks and fruit-rinds thrown away by the people. When Brāhmaṇatissa died, Vaṭṭagāmaṇī once more came to the throne.[4] *v.l.* **Brāhmaṇatiya-cora** (from which the Ceylon Chronicles derive the form Bāmiṇitiyā.[5]) See also **Caṇḍāla-Tissa (Caṇḍāla-Tiya)** which evidently refers to this same "*bhaya.*"

[1] Mhv. xxxiii. 37 ff.; MṬ. 613.
[2] SA. ii. 83.
[3] See also *s.v.* **Nāgā Thera,** whose story given in AA. ii. 654 f.; also MA. i. 546.
[4] VibhA. 445-51.
[5] About the date of the *Bāmiṇisāya* (the brahmin famine as it was called in Sinhalese), see Cv. *Trs.* Introd. xvii., section 4.

Brāhmaṇadhammika Sutta.—Several old and decrepit but wealthy (*Mahāsāla*) brahmins of **Kosala,** visit the Buddha at **Jetavana** and ask him if the practices of the brahmins of their own day are in conformity with those of old. The Buddha answers in the negative and describes in detail the high moral standard of the lives of ancient brahmins. In course of time, however, the brahmins were disturbed by the sight of the king's wealth and adorned and bejewelled women, and became covetous of these. They thereupon induced the king to make offerings and hold sacrifices of animals that these might be for their own gain. Thus righteousness decayed and disease became prevalent among men.

The brahmins, pleased with the Buddha's sermon, declared themselves his followers.[1]

[1] SN. pp. 50-55.

Bh.

Bhagandha-Hatthaka Sutta.—See **Bhadragandha-Hatthaka Sutta.**

Bhagalavatī.—A place in **Uttarakuru** where the **Yakkhas** assemble. The Dīgha Nikāya[1] speaks of it as a hall (*sabhā*), while the Sutta Nipāta Commentary[2] says it is a mountain in **Himavā** where the devas assemble every month for eight days in order to settle disputes. The Yakkha leaders also attend these assemblies. The Sumaṅgalavilāsinī,[3] however, says that it is a jewelled pavilion (*ratanamaṇḍapa*) twelve leagues in extent, on the banks of the **Dharaṇi** Lake. It is surrounded by a creeper named Bhagalavatī, hence, probably, its name.

[1] D. iii. 201. [2] SNA. i. 197. [3] DA. iii. 967.

1. **Bhaginī Sutta.**—It would not be easy to find a person who has not been one's sister during *saṃsāra.*[1]

[1] S. ii. 189.

2. **Bhaginī Sutta.**—There are men who would not lie, even for a sister's sake.[1]

[1] S. ii. 243.

Bhagirathī, Bhagirasī.—See **Bhāgirathī.**

Bhagīrasa.—A king of old, mentioned as having held great sacrifices; he could not, however, advance beyond the *peta*-world.[1]

[1] J. vi. 99.

1. **Bhagu.**—A famous sage (*isi*) of old.[1] He was one of the teachers who composed runes combined with the teachings of **Kassapa Buddha.**[2]

[1] Vin. i. 245; D. i. 104, 238, 243; M. ii. 169, 200; A. iii. 224; iv. 61.
[2] DA. i. 273, etc.

2. **Bhagu Thera.**—He was born in a Sākyan family, and having left the world with his clansmen **Anuruddha** and **Kimbila,** he dwelt in the village of **Bālakaloṇa.** One day, having left his cell in order to drive away his drowsiness, he fell as he was stepping on to the terrace, and, urged thereby to further effort, he accomplished self-mastery and won arahantship. Later, when he was living in the bliss of fruition, the Buddha came to congratulate him on his solitude.[1] It is said[2] that, on this occasion, the Buddha, after his meal, preached to Bhagu for a whole day and a whole night. The next day Bhagu accompanied the Buddha on his alms-round, and turned back when the Buddha proceeded to **Pācīnavaṃsa-migadāya** to see Anuruddha and the others.

In the time of **Padumuttara Buddha,** Bhagu was a householder, and, after the Buddha's death, offered flowers to his relics. As a result he was born among the **Nimmānaratī** gods.[3]

He is probably identical with **Jātipupphiya** of the Apadāna.[4]

A monk named Bhagu is mentioned[5] as staying with **Jātipupphiya** at the **Kukkuṭārāma** in **Pāṭaliputta,** but he is probably a different person.

[1] Thag., vss. 271-4; ThagA. i. 380 f.; *cf.* M. iii. 155; Vin. i. 350, ii. 182; DhA. i. 56, 133; J. i. 140, iii. 489; Mil. 107.

[2] SA. ii. 222; this sermon is referred to as the **Kilesiya Sutta** (*q.v.*).
[3] ThagA. i. 380.
[4] Ap. ii. 405 f. [5] Vin. i. 300.

1. **Bhaggava.**—A teacher to whom the Buddha went after leaving **Rājagaha,** and before seeking **Āḷāra** and **Uddaka.**[1]

[1] ThigA., p. 2.

2. **Bhaggava.**—Father of **Aṅgulimāla** and chaplain of the king of **Kosala.** Bhaggava was a brahmin.[1]

[1] ThagA. ii. 57.

3. **Bhaggava.**—A potter in **Rājagaha** in whose dwelling the Buddha met and conversed with **Pukkusāti.**[1] Bhaggava seems to have been a generic name for all potters, perhaps a special form of address used towards members of the *kumbhakāra* "caste." Thus we find in the books several instances of potters being addressed as "Bhaggava."[2] In the Saṃyutta

[1] M. iii. 237.
[2] *E.g.*, DhA. i. 33; J. ii. 80, iii. 382. At J. iii. 382 the potter's wife is addressed as "**Bhaggavī.**"

Nikāya[3] the Buddha addresses **Ghaṭīkāra Brahmā** as "Bhaggava"; he had been a potter of **Vehaliṅga** in his previous birth and the name "Ghaṭīkāra" itself means "jar-maker." The Commentaries give no explanation of the word; perhaps the potters claimed their descent from Bhṛgu. Bhaggava is sometimes given as an example of a *gotta*.[4] See also **Bhaggavagotta.**

[3] S. i. 36, 60. [4] *E.g.*, Sp. i. 160 (with **Gotama**).

Bhaggavagotta.—A clothed Wanderer (*channaparibbājaka*),[1] who lived in a pleasaunce near **Anupiyā.** He was a friend of **Sunakkhatta** (*q.v.*). The Buddha once visited him, and their conversation is recorded in the **Pāṭika Sutta** (*q.v.*).[2] He was evidently so called because he belonged to the gotta named Bhaggava (? potters).

[1] DA. iii. 816. [2] D. iii. 1 ff.

Bhaggavī.—See **Bhaggava** (3).

Bhaggā.—The name of a tribe and a country, the capital of which was **Suṃsumāragiri** (*q.v.*). The Buddha went there several times in the course of his wanderings[1] and three rules for the monks were laid down there.[2] **Bodhirājakumāra** (*q.v.* 1), son of **Udena** of **Kosambi,** lived there, apparently as his father's viceroy, in which case the Bhaggā were subject to Kosambī.[3] The Bhagga country lay between **Vesālī** and **Sāvatthi.**

It was while sojourning in the Bhagga-country that **Moggallāna** was attacked by **Māra** entering into his stomach,[4] and it was there that he preached the **Anumāna Sutta.**[5] **Sirimaṇḍa** and the parents of **Nakula** were inhabitants of the Bhagga-country, and **Sigālapitā**[6] went there in order to meditate; there he became an arahant.

In the Apadāna[7] the Bhaggā are mentioned with the Kāsā.

[1] *E.g.*, A. ii. 61, iv. 85, etc.; Vin. ii. 127; iv. 115, 198. [2] Vin. v. 145. [3] The C.H.I. (i. 175) says that the Bhaggā were members of the Vajjian confederacy. [4] M. i. 332. [5] *Ibid.*, 95. [6] ThagA. i. 70. [7] Ap. ii. 359.

Bhañña.—The word occurs in the compound **Ukkalā(Okkalā)-Vassa-Bhañña,**[1] a group described as *ahetuvādā, akiriyavādā, natthikavādā,* but who, nevertheless, agreed that the *khandhas* might be divided into past, present and future and who accepted the teaching of the Great Forty (see **Mahācattārīsaka Sutta**). They also accepted non-covetousness, non-malice, right mindfulness and right concentration as worthy. The Commentaries[2] explain that Vassa and Bhañña were two people (*dve janā*) (? tribes).

[1] S. iii. 73; M. iii. 78; A. ii. 31.

[2] AA. ii. 497; MA. ii. 894; SA. (ii. 204) says, *dve pi te māladiṭṭhigatikā.*

Bhaṇḍa, Bhaṇḍu Thera.—A colleague of **Ānanda** whom **Kassapa** reported to the Buddha at **Veḷuvana** for disputing with **Abhiñjaka,** colleague of **Anuruddha.** The Buddha sent for the disputants and rebuked them for their contentiousness. They confessed their fault and were pardoned.[1]

[1] S. ii. 204 f.

Bhaṇḍakucchi.—One of the gate-keepers (*dovārikā*) of **Maṇḍavya,** who were ordered to cast **Mātaṅga** out.[1]

[1] J. iv. 382.

Bhaṇḍagāma.—A **Vajjian** village between **Vesāli** and **Hatthigāma** and near the former. The Buddha visited it during his last tour, and while there he talked to the monks on four conditions which lead to Nibbāna: righteousness, earnest thought, wisdom, and freedom.[1]

[1] D. ii. 123; A. ii. 1 ff.

Bhaṇḍagāma Vagga.—The first chapter of the Catukka Nipāta of the Aṇguttara Nikāya.[1]

[1] A. ii. 1-12.

1. **Bhaṇḍana Sutta.**—The Buddha says it is unpleasant for him even to think of a place where monks are given to dispute, but far worse to go to it. Strife is due to the abandonment of dispassionate, benevolent and harmless thinking. Monks who dwell in harmony cultivate these things.[1]

[1] A. i. 275 f.

2. **Bhaṇḍana Sutta.**—Five disadvantages which come to those who encourage strife and disputes.[1]

[1] A. iii. 252.

3. **Bhaṇḍana Sutta.**—The Buddha rebukes some monks at **Jetavana** who were engaged in disputation and tells them to reflect on ten things which conduce to kindness, peace and concord.[1]

[1] A. v. 88 ff.

? **Bhaṇḍāgāra-amacca.**—Given as an example of a handsome person.[1]

[1] AA. ii. 596.

Bhaṇḍika.—An eminent Thera, well-versed in the four Nikāyas (*catunikāyika*). He was evidently an esteemed Commentator.[1]

[1] See, *e.g.*, SA. i. 17.

Bhaṇḍikā-pariveṇa.—A building attached to the **Abhayagiri-vihāra** and built by **Kassapa V.**[1] It evidently received its name in honour of the king's mother.[2]

[1] Cv. lii. 58. [2] Cv. *Trs.* i. 167, n. 6.

1. **Bhaṇḍu, Bhaṇḍuka.**—An Anāgāmi upāsaka, son of a sister of **Devī,** and therefore cousin of **Mahinda** and **Saṅghamittā.** He accompanied Mahinda to Ceylon, and was ordained, on the day of their arrival, at **Ambatthala.** He attained arahantship immediately after.[1]

[1] Mhv. xiii. 16, 18; xiv. 29, 31 f.; Dpv. xii. 26, 39, 62, 63.

2. **Bhaṇḍu.**—See **Bhaṇḍa.**

Bhaṇḍukaṇṇa.—A juggler, who tried to make **Mahāpanāda** laugh. He made a mango-tree, the **Atulamba,** grow before the palace door and climbed it with the help of a string. **Vessavaṇa's** slaves chopped him up and threw the pieces down, and the other jugglers joined the pieces together and poured water over them. Bhaṇḍukaṇṇa then donned upper and under garments of flowers and started dancing again. But he could not make Mahāpanāda laugh.[1]

[1] J. iv. 324.

Bhatta Sutta.—The five disadvantages which come to a family who wait to eat till the sun has fully risen.[1]

[1] A. iii. 260.

Bhattabhatika.—A labourer who, in return for three years' work, obtained the privilege of enjoying the luxuries of the Treasurer **Gandha** (*q.v.*). When he was ready to eat, however, a Pacceka Buddha appeared and Bhattabhatika gave him all his food. When Gandha discovered this, he made over to Bhattabhatika one-half of all his possessions, and they became firm friends. The king made Bhattabhatika a Treasurer. After death he was born in the deva-worlds, whence he was reborn in **Sāvatthi** as **Sukhakumāra.**[1]

[1] DhA. iii. 87 ff.; for the rest of the story see *s.v.* **Sukha.**

Bhattabhuttavaḷāhaka.—The name given to the spot where **Duṭṭhagāmaṇi** took his meal after crossing the **Mahāvālukagaṅgā,** in his advance against the **Damiḷas.**[1]

[1] MT. 476.

Bhattasūpagāma.—A village in **Rohaṇa,** where a great battle was fought between the forces of **Parakkamabāhu I.** and the rebels who

wished to take possession of the Buddha's Tooth Relic and Alms Bowl. Parakkama's forces were victorious.[1]

[1] Cv. lxxiv. 135.

Bhattā.—See **Hatthā.**

1. **Bhadda.**—A lay disciple of **Nādikā** who, the Buddha declared, had destroyed the five *orambhāgiyasaṃyojanā* and had been born in the highest deva-worlds, thence to pass away entirely.[1]

[1] D. ii. 92.

2. **Bhadda Thera.**—He was born in the family of a seṭṭhi of **Sāvatthi.** His parents had gone to the Buddha before his conception, and had told him that if they had a child they would give him to the Buddha as his servant. When he was seven years old, they took him, arrayed in his best, to the Buddha, in fulfilment of their promise. The Buddha asked **Ānanda** to ordain him. This he did and instructed him, and the same night Bhadda became an arahant. The Buddha called to him saying, "Come, Bhadda," and that was his *upasampadā.*

In the time of **Padumuttara Buddha** he had offered hundreds of thousands of robes, etc., to the Buddha and his monks.[1]

[1] Thag. vss. 473-9; ThagA. i. 474 f.

3. **Bhadda Thera.**—Perhaps to be identified with **Bhadda** (2). He is mentioned as staying at the **Kukkuṭārāma** in **Pāṭaliputta** in the company of **Ānanda,** with whom he discussed the righteous and the unrighteous life[1] and the cultivation of the *satipaṭṭhānas.*[2]

[1] S. v. 15 f. [2] *Ibid.*, 171 f.

4. **Bhadda.**—One of the two chief disciples of **Koṇḍañña Buddha.**[1]

[1] J. i. 30; Bu. iii. 304.

5. **Bhadda.**—Commander-in-chief of **Sena I.** He built the **Bhaddasenāpatipariveṇa** and endowed it with servants and revenues.[1]

[1] Cv. l. 82.

Bhaddaka Sutta.—**Sāriputta** tells the monks that he who delights and engages himself in worldly activities meets with a luckless fate, while he who renounces such meets with a lucky fate.[1]

[1] A. iii. 293.

Bhaddakaccā, Bhaddākaccā, Bhaddakaccānā, also **Subhaddakaccānā.** See **Rāhulamātā.**

Bhaddakaccānā.—The youngest of the children of **Paṇḍu**, the Sākyan. She was so beautiful that seven kings begged to be allowed to marry her. Her father, unable to decide between her suitors, put her in a boat with thirty-two companions and launched the boat upon the Ganges. The boat arrived in the course of the following day at **Gopagāmaka** in Ceylon, where the women landed, dressed as nuns. In due course they came to **Upatissagāma**, where the king, **Paṇḍuvāsudeva**, warned by soothsayers, awaited their arrival and married Bhaddakaccānā. Later, six of her brothers came to Ceylon and settled in different parts; the brothers were **Rāma, Uruvela, Anurādha, Vijita, Dīghāyu** and **Rohaṇa**. The seventh brother, **Gāmaṇī**, stayed at home.

Bhaddakaccānā had ten children, the eldest being **Abhaya** and the youngest **Ummādacittā**.[1]

[1] Mhv. viii. 18 ff.; ix. 1, 9 f.; Dpv. x. 1 ff.

Bhaddakappa.—A *kappa* such as the present in which five Buddhas are born.[1]

[1] BuA. 159.

Bhaddaji Thera.—The son of a seṭṭhi in **Bhaddiya**. He was worth eighty crores, and was brought up in luxury like that of the Bodhisatta in his last birth. When Bhaddaji was grown up, the Buddha came to Bhaddiya to seek him out, and stayed at the **Jātiyāvana** with a large number of monks. Thither Bhaddaji went to hear him preach. He became an arahant, and, with his father's consent, was ordained by the Buddha. Seven weeks later he accompanied the Buddha to **Koṭigāma**, and, while the Buddha was returning thanks to a pious donor on the way, Bhaddaji retired to the bank of the Ganges outside the village, where he stood wrapt in *jhāna*, emerging only when the Buddha came by, not having heeded the preceding chief theras. He was blamed for this; but, in order to demonstrate the attainments of Bhaddaji, the Buddha invited him to his own ferry-boat and bade him work a wonder. Bhaddaji thereupon raised from the river bed, fifteen leagues into the air, a golden palace twenty leagues high, in which he had lived as **Mahāpanāda** (*q.v.*). On this occasion the **Mahāpanāda** or **Suruci Jātaka** was preached. The Mahāvaṃsa account[1] says that, before raising Mahāpanāda's palace, Bhaddaji rose into the air to the height of seven palmyra-trees, holding the **Dussa Thūpa** from the Brahma-world in his hand. He then dived into the Ganges and returned with the palace. The brahmin **Nanduttara**, whose hospitality the Buddha and his monks had accepted, saw this miracle of Bhaddaji, and himself wished for similar power by which he

[1] xxxi. 37 ff.

might procure relics in the possession of others. He was reborn as the novice **Soṇuttara** (*q.v.*), who obtained the relics for the thūpas of Ceylon.

In the time of **Padumuttara** Buddha, Bhaddaji was a brahmin ascetic who, seeing the Buddha travelling through the air, offered him honey, lotus-stalks, etc. Soon after he was struck by lightning and reborn in **Tusita**. In the time of **Vipassī Buddha** he was a very rich seṭṭhi and fed sixty-eight thousand monks, to each of whom he gave three robes. Later, he ministered to five hundred Pacceka Buddhas. In a subsequent birth his son was a Pacceka Buddha, and he looked after him and built a cetiya over his remains after his death.[2]

Bhaddaji is identified with **Sumana** (*q.v.*) of the **Mahānārada-Kassapa Jātaka**.[3]

He is probably identical with **Bhisadāyaka** of the Apadāna.[4] Bhaddaji is mentioned among those who handed down the Abhidhamma to the Third Council.[5] See also **Bhaddaji Sutta.**

[2] Thag. vs. 163 f.; ThagA. i. 285 ff; also J. ii. 331 ff., where the details vary slightly; J. iv. 325; also MT. 560 f.

[3] J. vi. 255.

[4] Ap. ii. 420 f.

[5] DhSA. 32.

Bhaddaji Sutta.—A discussion between **Bhaddaji** and **Ānanda** at the **Ghositārāma.** In answer to Ānanda's questions, Bhaddaji says that **Brahmā** is the best of sights; the best of sounds is that of Radiant Devas shouting " Joy, joy," etc. Ānanda says that such is the talk of *puthujjanas.* The best sight, in his view, is that of the destruction of the *āsavas*; the best sound that of their destruction, etc.[1]

[1] A. iii. 202 f.

Bhaddanahānakoṭṭha.—A bathing-place in **Pulatthipura,** built by **Parakkamabāhu I.**[1]

Cv. lxxviii. 45.

Bhaddayānikā.—An offshoot of the **Vajjiputtaka** heretics.[1] Their doctrines resembled those of the **Dhammuttariyas**; In birth is ignorance and in the arresting of birth is the arresting of ignorance.[2] They also held the view that the corruptions were put away by slices.[3]

[1] Mhv. v. 7; Dpv. v. 46.

[2] Rockhill, *op. cit.*, 194.

[3] Mrs. Rhys Davids, *Points of Controversy*, p. 130.

Bhaddavaggiyā.—A group of thirty young men, converted by the Buddha. They had gone picnicing with their wives in a forest-glade between **Bārāṇasī** and **Uruvelā.** One of them had no wife, and for him they found a courtezan; but she awaited the opportunity and ran away

with their goods. While seeking for her, they saw the Buddha and enquired if he had seen a woman. But he answered, should they not rather seek the "self" than a woman. They all agreed thereto, and he preached to them. At the end of the sermon they realized the Truth and were ordained.[1] Their conversion was one of the subjects sculptured in the Relic Chamber of the **Mahā Thūpa.**[2]

[1] Vin. i. 23 f.; DhA. ii. 33 f. [2] Mhv. xxx. 79.

Bhaddavatikā.—A market-town near **Kosambī.** The Buddha went there and was warned by cowherds and others not to approach **Ambatittha** as a fierce Nāga dwelt there. **Sāgata Thera,** hearing this, went to Ambatittha and subdued the Nāga, afterwards rejoining the Buddha at Bhaddavatikā.[1] The town is probably identical with **Bhaddavatī** (*q.v.*), and was in the **Cetiya** Country.[2]

[1] Vin. iv. 108 f.; J. i. 360 f. [2] Vin. iv. 108.

Bhaddavatiya.—Father of **Sāmāvatī;** he was a seṭṭhi of **Bhaddavatī.** He formed a close friendship with **Ghositaseṭṭhi** of **Kosambī,** through the medium of traders and, when Bhaddavatī was attacked by plague, he left with his wife and daughter to visit Ghositaseṭṭhi. But he died of starvation outside the city before he could reach him.[1]

[1] DhA. i. 187 f.

1. **Bhaddavatī.**—A city, the residence of **Bhaddavatiyaseṭṭhi,** father of **Sāmāvatī.** Trade was carried on between **Kosambī** and Bhaddavatī.[1] See also **Bhaddavatikā.**

[1] DhA. i. 187.

2. **Bhaddavatī, Bhaddavatikā.**—A female elephant belonging to King **Udena.** She had belonged originally to **Caṇḍappajjota.** She could travel fifteen leagues in a day.[1] Udena made use of her in his elopement with **Vāsuladattā.**[2] At first the king paid her great honour, declaring that his life, queen and kingdom were all due to her; her stall was smeared with perfumed earth and hung with coloured hangings, a lamp burned perfumed oil and a dish of incense was set on one side. She stood on a coloured carpet and ate royal food of many flavours. But when she grew old she was neglected and became destitute. One day she saw the Buddha entering the city for alms, fell at his feet, and complained of the king's neglect. The Buddha reported the matter to the notice of Udena, and all former honours were restored to Bhaddavatī. This incident led to the preaching of the **Dalhadhamma Jātaka.**[3]

[1] DhA. i. 196. [2] *Ibid.*, 198. [3] J. iii. 384 f.

3. **Bhaddavatī.**—A princess, sister of **Parakkamabāhu I.**[1]

[1] Cv. lxvi. 147.

1. **Bhaddasāla.**—One of the chief disciples of **Nārada Buddha.**[1] He was a brahmin of **Thullakoṭṭhita** and, together with his friend **Vijitamittā,** he went in search of the Lake of Immortality (*Amatarahada*). During their travels they met Nārada Buddha and entered the Order under him, later becoming arahants.[2]

[1] J. i. 37; Bu. x. 23. [2] BuA. 154.

2. **Bhaddasāla.**—A dryad; see the **Bhaddasāla Jātaka.**

3. **Bhaddasāla Thera.** — An arahant. He accompanied **Mahinda** to Ceylon.[1] **Sirimeghavaṇṇa** made an image of him and placed it in a shrine near his palace.[2] *v.l.* **Bhaddanāma.**

[1] Mhv. xii. 7; Dpv. xii. 12, 38; Sp. i. 62, 70. [2] Cv. xxxvii. 87.

4. **Bhaddasāla.**—A tree in the **Rakkhitavanasaṇḍa** in the Pārileyyaka forest where the Buddha stayed during his retirement.[1]

[1] Ud. iv. 5; Vin. i. 352.

5. **Bhaddasāla.**—A general of King **Nanda**; he waged war against **Candagutta.** In that war took place eighty Corpse Dances, where headless corpses arose and danced in frenzy over the battle-field.[1]

[1] Mil. 292.

6. **Bhaddasāla Thera.**—A monk of Ceylon. **Mahāsiva** was greatly devoted to him, and built for him the **Nagaraṅgana-vihāra** to the east of **Anurādhapura.**[1]

[1] Mhv. xxi. 2.

Bhaddasāla Jātaka (No. 465).—**Brahmadatta,** king of Benares, wishing to have a palace built on one column, sent his carpenters to find a suitable tree. They found many such in the forest, but no road by which to transport them. At last they discovered a lordly *sāla*-tree in the king's park and made preparations to cut it down. The deity of the tree (**Bhaddasāla** 2), who was the Bodhisatta, was greatly distressed at the prospect of the destruction of his children. He, therefore, visited the king by night and begged him not to have the tree cut down. When the king refused this request, Bhaddasāla asked that the tree should be cut down in pieces, so that in its fall it might not damage its kindred round about. This feeling of Bhaddasāla for his kinsmen

touched the king, and he desisted from his purpose of destroying the tree.

The story was related in reference to the Buddha's interference with **Viḍūḍabha** (*q.v.*) when he wished to destroy the **Sākyans.**

Ānanda is identified with the king.[1] On this occasion was preached also the **Kukkura Jātaka** (No. 22), the **Kāka Jātaka** (No. 140), and the **Mahākapi Jātaka** (No. 407).

[1] J. iv. 153-7.

Bhaddasena.—Son of **Ekarāja** and brother of **Candakumāra.**[1] He is identified with **Moggallāna.**[2]

[1] J. vi. 134. [2] *Ibid.*, 157.

Bhaddasenāpati-pariveṇa.—A monastic building erected and endowed by **Bhadda,** general of **Sena I.**[1]

[1] Cv. l. 82.

1. **Bhaddā.**—One of the two chief women disciples of **Revata Buddha.**[1]

[1] J. i. 35; Bu. vi. 22.

2. **Bhaddā.**—One of the chief women patrons of **Kassapa Buddha.**[1]

[1] Bu. xxv. 41.

3. **Bhaddā.**—Wife of King **Muṇḍa.** At her death the king placed her body in a vessel of oil and mourned for her until his friend **Piyaka** took him to **Nārada Thera** at the **Kukkuṭārāma,** and there made him realize the folly of mourning.[1]

[1] A. iii. 57 ff.

4. **Bhaddā.**—A woman of **Kimbila ;** she was the wife of **Rohaka.** She became famous in the city as a virtuous woman (*bhaddiṭṭhī*) on account of her goodness and was admired even by the gods. One festival day, while her husband was away in **Takkasilā** on business, she greatly longed to be with him. The spirit of the house conveyed her thither, and from their union a child was born. Her virtue was doubted by her relations, but she convinced them by arresting a flood with an "Act of Truth." Her husband was also suspicious, but she convinced him by producing a signet ring which he had given her in Takkasilā. Thus she became famous through her virtue. After death she was born in **Tāvatiṃsa,** where she met the Buddha on his visit there, and at his request related to him her story.[1]

[1] Vv. ii. 5; VvA. 109 ff.

Bhaddā-Kaccāna.—See **Bhadda-Kaccāna.**

Bhaddā Kapilānī Therī.—The daughter of a **Kosiyagotta** brahmin[1] of **Sāgala,** in the **Madda** country. When the messengers sent by the parents of **Pipphali-māṇava** (Mahā Kassapa, *q.v.*) were wandering about seeking for a wife for him to resemble the image they carried with them, they discovered Bhaddā and informed Pipphali's parents. The parents arranged the marriage without the knowledge of the young people and Bhaddā went to Pipphali's house. There they lived together, but, by mutual consent, the marriage was never consummated. It was said that she brought with her, on the day of her marriage, fifty thousand cartloads of wealth. When Pipphali desired to leave the world, making over to her his wealth, she wished to renounce it likewise, and together they left the house in the guise of recluses, their hair shorn unobserved by any. In the village, however, they were recognized by their gait, and the people fell down at their feet. They granted freedom to all their slaves, and set forth, Pipphali leading and Bhaddā following close behind. On coming to a fork in the road, they agreed that he should take the right and she the left. In due course she came to the Titthiyārāma (near **Jetavana**), where she dwelt for five years, women not having yet been admitted to the Buddha's Order. Later, when **Pajāpatī Gotamī** had obtained the necessary leave, Bhaddā joined her and received ordination, attaining arahantship not long after. Later, in the assembly, the Buddha declared her foremost of nuns who could recall former lives.

In the time of **Padumuttara Buddha** she was the wife of **Videha,** a seṭṭhi of **Haṃsavatī,** and having heard a nun proclaimed in the first rank of those who could recall former lives, she resolved to acquire a similar rank, while her husband (Mahā Kassapa in this life) resolved to be chief among those who practise austere vows (*dhutavādīnaṃ*). Together they did many good deeds and were reborn in heaven. In the time of **Vipassī Buddha,** the husband was the brahmin **Ekasāṭaka** and she was his wife. In his next birth he was king of Benares and she his chief queen. Together they entertained eight Pacceka Buddhas on a very lavish scale. In the interval between the appearance in the world of **Koṇāgamana** and **Kassapa Buddha,** the husband was a clansman and she his wife. One day a quarrel arose between her and her sister-in-law. The latter gave alms to a Pacceka Buddha and Bhaddā, thinking "She will win glory for this," took the bowl from her hand and filled it with mud. But later she was filled with remorse, took back the

[1] Ap. ii. 583 (vs. 57) says that her mother was **Sucimatī** and her father **Kapila,** whence, probably, her title of Kāpilānī.

bowl, emptied it, scrubbed it with scented powder and, having filled it with the four sweet foods, sprinkled over the top ghee of the colour of a lotus-calyx. Handing it back to the Pacceka Buddha, she prayed to herself " May I have a shining body like this offering."

In a later birth, Bhaddā was born as the daughter of a wealthy treasurer of Benares; she was given in marriage, but her body was of such evil odour that she was repulsive to all and was abandoned by several husbands. Much troubled, she had her ornaments made into an ingot of gold and placed it on the shrine of Kassapa Buddha, which was in process of being built, and did reverence to it with her hands full of lotuses. Her body immediately became fragrant and sweet, and she was married again to her first husband.[2] Later, she was the queen of **Nanda**, king of Benares,[3] with whom she ministered to five hundred Pacceka Buddhas, sons of **Padumavatī**. When they passed away she was greatly troubled and left the world to give herself up to ascetic practices. She dwelt in a grove, developed *jhāna*, and was reborn in the Brahma-world.[4]

Bhaddā-Kāpilānī's name is mentioned several times[5] in the Vinaya rules in connection with her pupils who were found guilty of transgressing them. She and **Thullanandā** were both famous as preachers, and the latter, being jealous of Bhaddā, went out of her way to insult her.[6] Once Bhaddā sent word to **Sāketa** asking Thullanandā if she could find her a lodging in **Sāvatthi**. Nandā agreed to do this, but made things very unpleasant for Bhaddā when she arrived.[7]

Bhaddā Kāpilānī is identified with the brahmin woman in the **Hatthipāla Jātaka**[8] and with **Sāma's** mother in the **Sāma Jātaka**.[9]

[2] The Apadāna account mentions two other lives: one when she was the wife of **Sumitta** and gave a blanket to a Pacceka Buddha,' and again when she was born among the Koliyans and attended on one hundred Pacceka Buddhas of **Koliya**.

[3] **Brahmadatta**, according to the Apadāna, which gives King Nanda as the name of her husband in another life.

[4] ThigA. 67 ff.; Ap. ii. 578 ff.; AA. ii. 93 ff., 203 f.; A. i. 25; Thig. vs. 63-6.

[5] *E.g.*, Vin. iv. 227, 268, 269, etc.

[6] Vin. iv. 290.

[7] *Ibid.*, 292.

[8] J. iv. 491. [9] J. vi. 95.

Bhaddā-Kuṇḍalakesā.—A Therī. She was foremost among nuns, of swift intuition, and was born in the family of a treasurer of **Rājagaha**. On the same day, a son was born to the king's chaplain under a constellation favourable to highwaymen, and was therefore called **Sattuka** (*q.v.*). One day, through her lattice, Bhaddā saw Sattuka being led by the city-guard to execution on a charge of robbery. She fell at once in love with him and refused to live without him. Her father, out of his love for her, bribed the guard to release Sattuka, let him be bathed in perfumed

water, and brought him home, where Bhaddā, decked in jewels, waited upon him. Very soon, Sattuka began to covet her jewels and told her that he had made a vow to the deity of the Robbers' Cliff that, should he escape, he would bring him an offering. She trusted him and, making ready an offering, went with him arrayed in all her ornaments. On arriving at the top of the cliff, he told her of his purpose, and she, all undaunted, begged of him to let her embrace him on all sides. He agreed to this, and then, making as if to embrace him from the back, she pushed him over the cliff. The deity of the mountain praised her presence of mind saying that men were not in all cases wiser than women.

Unwilling to return home after what had happened, she joined the Order of the white-robed **Niganṭhas.** As she wished to practise extreme austerities, they dragged out her hair with a palmyra comb. Her hair grew again in close curls, and so they called her **Kuṇḍalakesā** ("Curly-hair"). Dissatisfied with the teaching of the Niganṭhas, she left them, and going to various teachers, became very proficient in discussion and eager for debate. She would enter a village and, making a heap of sand at the gate, set up the branch of a rose-apple saying, "Whoever wishes to enter into discussion with me, let him trample on this bough." One day, **Sāriputta,** seeing the bough outside **Sāvatthi,** ordered some children to trample on it. Bhaddā then went to **Jetavana** accompanied by a large crowd whom she had invited to be present at the discussion. Sāriputta suggested that Bhaddā should first ask him questions; to all of these he replied until she fell silent. It was then his turn, and he asked "One—what is that?"[1] She, unable to answer, asked him to be her teacher. But Sāriputta sent her to the Buddha, who preached to her that it were better to know one single stanza bringing calm and peace than one thousand verses bringing no profit. At the end of this sermon, Bhaddā attained arahantship, and the Buddha himself ordained her.

In the time of **Padumuttara Buddha,** she had heard him preach and place as foremost among nuns one whose intuition was swift (*khippā-bhiññā*). She vowed that this rank should one day be hers. Later, when **Kassapa** was Buddha, she was one of the seven daughters of **Kiki,** king of Benares, and was named **Bhikkhadāyikā** (*v.l.* **Bhikkhu-dāsikā**). For twenty thousand years she remained celibate and built a dwelling for the Order.[2]

[1] Probably meaning "state any *one* fact true for everyone."

[2] A. i. 25; AA. i. 200 ff.; ThigA. 99 ff.; Ap. ii. 560 ff. The DhA. account (ii. 217 ff.) differs in various details. There Bhaddā is shut up by her parents at the top of a seven-storeyed building with only a single woman to wait on her, for "girls when young, burn for men!" It was thus that she saw the robber.

In the Therīgāthā[3] are included several verses spoken by her when she had been a nun for fifty years, wandering about in **Aṅga, Magadha, Kāsi** and **Kosala,** living on the people's alms.

[3] Thig. vss. 107-11.

Bhaddāli Thera.—When the Buddha, at **Jetavana,** laid down the rule that monks should eat one meal a day and that in the morning, Bhaddāli protested and refused to keep this rule because he said that, in so eating, he would be a prey to scruples and misgivings. For three months he avoided the Buddha, until, just before the Buddha was starting on a journey, Bhaddāli, acting on the advice of his fellow-monks, confessed his fault to the Buddha and begged for forgiveness.[1] The Buddha praised this action and preached to him the **Bhaddāli Sutta** (*q.v.*).

It is said[2] that, in a previous birth, Bhaddāli had been a crow, therefore in this life he was always hungry and was known among his fellows as the Great Eater (**Mahāchātaka**).

Thirty kappas ago he met **Sumedha Buddha** in the forest, wrapt in meditation, and, having tidied the place where the Buddha was sitting, he erected over him a pavilion.[3]

[1] M. i. 437 ff. [2] MA. ii. 648. [3] Ap. ii. 365 f.

Bhaddāli Sutta.—Preached to **Bhaddāli** (*q.v.*) when he confessed his fault. The monk, who believes in the Buddha and obeys his instructions, will ultimately understand *dukkha* and will bring it to an end. The sutta also contains the parable of the *Ājāniya*-horse. A horse, schooled by an expert trainer and put through the various stages of training, becomes endowed with ten qualities, and is fit to be regarded as a treasure by a king. Similarly, a man who has developed the Noble Eightfold Path and obtained right knowledge and right deliverance, becomes the richest field in which the seed of merit may be sown.[1]

[1] M. i. 437 ff.

Bhaddā-Suriyavaccasā.—Daughter of the Gandhabba **Timbarū** and beloved of **Pañcasikha** (*q.v.*).

Bhaddika.—See **Bhaddiya** (3).

Bhadditthivimāna-vatthu.—The story of **Bhaddā,** wife of **Rohaka.** See **Bhaddā (4).**

1. **Bhaddiya Thera.**—An *anāgāmī*, one of seven persons who became arahants as soon as they were born in **Avihā**.[1]

[1] S. i. 35, 60; ThigA. 222, etc.

2. **Bhaddiya Thera.**—Called **Kāḷigodhāputta,** chief among monks of aristocratic birth (*uccakulikānaṃ*).[1] He belonged to a family of the Sākyan rājas of **Kapilavatthu** and entered the Order in the **Anupiya** Mango-grove with **Anurudha** and the others, soon afterwards attaining to arahantship. Dwelling in the bliss of Nibbāna, under a tree in a lonely spot, Bhaddiya used to exclaim "*Aho sukhaṃ, aho sukhaṃ.*" When this was reported to the Buddha, he questioned Bhaddiya, who answered that when he was ruling his principality he was well protected, yet was ever fearful and nervous, whereas now, having remounced all, he was free from all fear.[2] This incident was the occasion for the preaching of the **Sukhavihāri Jātaka** (*q.v.*).

Bhaddiya was the son of **Kāḷigodhā,** the senior Sākyan lady of her time. For five hundred births Bhaddiya had been king, hence his eminence in this life, though there were others more aristocratic.[3] His resolve to gain this distinction was formed in the time of **Padumuttara Buddha,** when he was born in a very rich family and did various good deeds towards that end. In the interval between **Kassapa Buddha** and **Gotama Buddha,** he was a householder of Benares and, discovering that **Pacceka** Buddhas took their meals on the banks of the Ganges, placed seven stone planks for them to sit on.[4] When Bhaddiya was ruling his Sākyan principality he had as general **Soṇa-Poṭiriyaputta,** who later joined the Order.[5] Anuruddha was Bhaddiya's great friend, and when Anuruddha wished to renounce the world, his mother agreed only on condition that Bhaddiya should accompany him, hoping, in this way, to hold him back. But Anuruddha overcame all Bhaddiya's objections and persuaded him to renounce the household life within a week. It is said[6] that Bhaddiya attained arahantship in the first rainy season after his ordination.

[1] A. i. 23.
[2] Thag. vss. 842-65; UdA. ii. 10; Vin. i. 183 f.; J. i. 140.
[3] AA. i. 109.
[4] ThagA. ii. 55 f.; Ap. i. 95 f.
[5] ThagA. i. 316.
[6] Vin. ii. 182 f.

3. **Bhaddiya.**—A city in the **Aṅga** kingdom.[1] The Buddha visited there several times and stayed sometimes at the **Jātiyāvana** where **Meṇḍaka** (*q.v.*), who lived there, came to see him.[2] It was there that the precept was laid down forbidding monks to wear sandals.[3] Bhaddiya

[1] DhA. i. 384; also iii. 363.
[2] Vin. ii. 242; DhA. iii. 363; also A. iii. 36.
[3] Vin. i. 190; DhA. iii. 451 f.; also another ruling re the *Pārājikā* (Vin. iii. 37 f.).

was also the residence of **Bhaddaji Thera**[4] and **Visākhā** (*q.v.*). *v.l.* **Bhaddika.**

[4] J. ii. 331, etc.; Dvy. (123 ff.) calls it Bhadraṅkara.

4. **Bhaddiya.**—A seṭṭhi, father of **Bhaddaji Thera** (*q.v.*).

5. **Bhaddiya.**—See **Lakuṇṭaka Bhaddiya.**

6. **Bhaddiya.**—One of the four chief merchants of **Ekarāja,** king of **Pupphavatī** (Benares).[1]

[1] J. vi. 135.

7. **Bhaddiya.**—A **Licchavi** who visited the Buddha at the **Kūṭāgārasālā** and asked if it were true that the Buddha was a magician who, by a glamorous trick, enticed away the followers of others. The Buddha advised Bhaddiya not to be led away by hearsay but to judge for himself; and he then proceeded, by means of question and answer, to convince Bhaddiya that his teachings were truly founded on fact and, if accepted and practised, would benefit not only human beings but the very trees of the forest.[1]

The Commentary adds[2] that, at the conclusion of the discourse, Bhaddiya became a sotāpanna.

[1] A. ii. 190 ff. [2] AA. ii. 558.

1. **Bhaddiya Sutta.**—Records the visit of the Licchavi **Bhaddiya** to the Buddha and also their conversation.[1]

[1] A. ii. 190 ff.

2. **Bhaddiya Sutta.**—Preached in reference to **Lakuṇṭaka Bhaddiya** (*q.v.*). Though hunchbacked and unsightly, yet, says the Buddha, he was highly gifted, of a lofty nature, having achieved his goal. Even a puny boy, if wise, is truly great, feared by men as the lion is by animals.[1]

[1] S. ii. 279.

3. **Bhaddiya Sutta.**—The Buddha tells **Bhaddiya Thera** (2) that the Noble disciple who is a sotāpanna is pleased with four things: unwavering loyalty to the Buddha, to the Dhamma, to the Saṅgha, and virtues that are dear to the Noble Ones.[1]

[1] S. v. 403.

Bhaddekaratta Sutta.—Preached at **Jetavana.** The true saint is he who does not hanker after the past and does not long for the future. He is not swept away by present states of consciousness, but, scanning his heart

with insight, he struggles unceasingly to win eternal Changelessness.[1] This sutta was learned by **Ānanda** and used by him in an exposition to his colleagues. This exposition was approved by the Buddha and came to be called the **Ānanda-Bhaddekaratta Sutta.**[2] One day, as **Samiddhi** was drying himself after bathing at **Tapodā** in **Rājagaha,** a deity questioned him on this sutta, and he had to confess his ignorance. Samiddhi then went to the Buddha and asked him about the sutta, and the Buddha preached to him only the verses, with no explanation. The monks, who were present, thereupon asked **Mahā Kaccāna** for a detailed exposition. He gave it, and the monks referred it to the Buddha who advised them to remember it. This exposition came to be called the **Mahā Kaccāna-Bhaddekaratta Sutta.**[3] Similarly, **Lomasakaṅgiya** was asked about the sutta by the god **Candana** when he was staying in the **Nigrodhārāma** at **Kapilavatthu.** He, in his turn, had to confess his ignorance, and Candana taught him the verses, which, he said, were uttered by the Buddha during his visit to **Tāvatiṃsa.**[4] Lomasakaṅgiya learnt the verses, and, going to the Buddha, questioned him concerning them. The Buddha made them clear to him. This account is called the **Lomasakaṅgiya-Bhaddekaratta Sutta.**[5] Extracts from the Bhaddekaratta Sutta are uttered by speakers in the **Hatthipāla Jātaka**[6] and the **Mahākapi Jātaka.**[7]

[1] M. iii. 187 ff. [2] *Ibid.*, 189.
[3] *Ibid.*, 192 ff.
[4] When he went to preach the Abhidhamma. The Commentary (MA. ii. 962) explains that the Buddha preached this sutta for the benefit of devas who could not understand the Abhidhamma.
[5] M. iii. 199 ff.
[6] J. iv. 481.
[7] J. v. 66.

Bhadra, or ? **Bhagandha-Haṭṭhaka Sutta.**—The headman **Bhadragaka** visits the Buddha at **Uruvelakappa** and asks for a teaching about *dukkha.* The Buddha says he will talk neither of the future nor of the past, but only of the present. By means of questioning Bhadragaka, the Buddha makes him realize that sorrow and suffering come only through desire. For example, he would grieve if anything happened to his friends in Uruvelakappa, or to his son **Ciravāsi,** or to his wife; but he would not worry about those who were unknown to him and therefore unloved by him.[1]

The Commentary says[2] that in this sutta *vaṭṭadukkha* (? the sorrow of transmigration) is described.

[1] S. iv. 327 f. [2] SA. iii. 103.

Bhadrakāra.—Son of **Vidhura** and eldest brother of **Sambhava** (the Bodhisatta). For details see the **Sambhava Jātaka.** Bhadrakāra is identified with **Moggallāna.**[1]

[1] J. v. 67.

Bhadragaka.—A headman of **Uruvelakappa** and father of **Ciravāsi.**[1] See **Bhadra Sutta.**

[1] S. iv. 327.

Bhadraghaṭa Jātaka (No. 291).—Once the Bodhisatta was a rich merchant with an only son. He did great good and was born as **Sakka.** The son squandered all his wealth in drinking and amusements and fell into poverty. Sakka took pity on him and gave him the **Bhadraghaṭa** (Wishing Cup), asking him to take care of it. But one day, when the son was drunk, he threw the cup into the air and smashed it, thus reducing himself once again to misery.

The story was told in reference to a ne'er-do-well nephew of **Anāthapiṇḍika.** His uncle helped him again and again, but he squandered everything, and one day Anāthapiṇḍika had him turned out of his house. The two squanderers were the same.[1]

[1] J. ii. 431 f.

Bhadravanasaṇḍa.—The name given to the grove near the **Bodhi**-tree where the Buddha took his noonday rest after the meal of milk-rice provided by **Sujātā.**[1]

[1] SNA. ii. 391.

Bhadrā Therī.—She belonged to a clan of the Sākyans, and left the world with **Pajāpatī Gotamī.** While she was meditating, the Buddha sent her a ray of glory and she attained arahantship.[1]

[1] Thig. vs. 9; ThigA. 13.

Bhadrāvudha.—One of the sixteen disciples of **Bāvarī,** who, at his request, visited the Buddha.[1] He questioned the Buddha as to how a man could get over attachment and cross the flood. By grasping after nothing in the world, answered the Buddha, for **Māra** follows the man who clings to things. This question and answer are contained in the **Bhadrāvudhamāṇava-puccha,**[2] which is explained in the Culla Niddesa.[3] At the end of the discourse, Bhadrāvudha and his pupils became arahants and joined the Order.[4]

[1] SN. vs. 1008.
[2] *Ibid.*, 1101-4.
[3] CNid. 36 f.
[4] SNA. ii. 599.

Bhaya Vagga.—The thirteenth chapter of the Catukka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. ii. 121-33.

1. **Bhaya Sutta.**—There are three terrors that part mother and son: a great fire, a great flood, and a raid by robbers. They are also parted by old age, disease, and death. The practice of the Noble Eightfold Path will avoid these terrors.[1]

[1] A. i. 178 f.

2. **Bhaya Sutta.**—"Fear" is a name for sense-desires; likewise "pain," "disease," "blain," "bondage" and "bog." Impassioned by the senses and bound by them, both in this world and in the next, men are subject to fear, etc.[1]

[1] A. iii. 310 f.

3. **Bhaya Sutta.**—The same as No. 2, with the addition of "womb" to the list.[1]

[1] A. iii. 311.

4. **Bhaya Sutta.**—There are four fears: birth, old age, disease, and death.[1]

[1] A. ii. 121.

5. **Bhaya Sutta.**—Four other fears: fire, water, kings, bandits.[1]

[1] A. ii. 121.

6. **Bhaya** or **Bhikkhu Sutta.**—In the Ariyan disciple the five kinds of guilty dread are allayed; he is possessed by the four limbs of sotāpanna, and the Ariyan method is, by him, well seen and penetrated by insight.

[1] S. v. 389.

Bhayabherava Sutta.—**Jāṇussoṇi** visits the Buddha at **Jetavana** and asks him how it is that young men who have left the world under him should be able to live in solitude, in the depths of the forest, a joyless life. The Buddha answers that while yet a Bodhisatta he was assailed by the same doubts. Fear comes only to him whose heart is filled with desire and longing, and who is restless, witless, and drivelling. But the man who is pure, resolute, and free from corruptions of the heart, lives in confidence in the forest and develops the *jhānas*. The Buddha then describes how he passed through these stages of development before becoming the Enlightened One.[1] This sutta contains an account of the "threefold lore" (*tisso vijjā*) of the Buddha[2] and praises of the *Saraṇā*[3] (Refuges).

[1] M. i. 16 ff. [2] See Sp. i. 116. [3] *Ibid.*, 172.

1. **Bhayasiva.**—A member of the **Moriya**-clan in Ceylon, contemporary of **Silākāla.** His son was **Aggabodhi** and his nephew King **Mahānāga.**[1]

[1] Cv. xli. 69 f.

2. **Bhayasiva.**—A Pacceka Buddha.[1]

[1] M. iii. 69; ApA. i. 106.

Bhayoluppala.—A tank in Ceylon, made by **Kuṭakaṇṇatissa.**[1] The name was later corrupted into **Bahuppala.**[2]

[1] Mhv. xxxiv. 33. [2] MṬ. 628.

Bharaṇa.—One of the chief warriors of **Duṭṭhagāmaṇi.** He was the son of **Kumāra** of **Kappalakandara** and was very fleet of foot. At the age of ten or twelve he could chase hare and elk, seize them and dash them on the ground.[1]

[1] Mhv. xxiii. 64 ff.

Bharaṇḍu Sutta.—Records the visit of the Buddha to the hermitage of Bharaṇḍukālāma (*q.v.*).[1]

[1] A. i. 276 ff.

Bharaṇḍukālāma.—A recluse, once a co-disciple of the Buddha in the holy life. Once, when the Buddha visited **Kapilavatthu** and wanted lodging for the night, **Mahānāma** suggested that he should go to the hermitage of **Bharaṇḍu.** The Buddha acted on this suggestion and spent the night there. When Mahānāma arrived the next morning, the Buddha talked to him about the three kinds of teachers: those who have full comprehension of sense-desires only but not of objects of sense or of feelings; those who have full comprehension of sense desires and of objects of sense; and those who have comprehension of all three. Would their conclusions coincide, or would they differ? Here Bharaṇḍu chimed in and asked Mahānāma to say they would be the same. But the Buddha contradicted him, whereupon Bharaṇḍu said they would be different; but the Buddha again contradicted him, and even, also, a third time. Grieved at being slighted by the Buddha in the presence of Mahānāma, an important Sākyan, Bharaṇḍu left Kapilavatthu, never to return.[1]

The Commentary explains[2] that he had lived in the same hermitage as the Buddha, when they were both pupils of **Āḷārakālāma.**

Bharaṇḍu had the reputation of being able to secure the best and choicest alms in the city.

[1] A. i. 276 f. [2] AA. i. 458.

1. **Bharata.**—A sage of old who, as a result of living the holy life, was born in the Brahma-world.[1]

[1] J. vi. 99.

2. **Bharata.**—The Bodhisatta born as the king of **Roruva** and husband of **Samuddavijayā.** For his story see the **Āditta Jātaka.**[1]

[1] J. iii. 470 ff.

3. **Bharata.**—A hunter who brought from the **Himālaya** the chief of a herd of monkeys whose cry was one of the noises mentioned in the **Aṭṭhasadda Jātaka** (*q.v.*).[1]

[1] J. iii. 432.

4. **Bharata Thera.**—He was a householder of **Campā,** and, having heard that **Soṇa Kolivisa** had left the world, he, too, with his brother, **Nandaka,** entered the Order, soon afterwards becoming an arahant. Later, he helped his more slow-witted brother to obtain insight.

In the past Bharata gave to **Anomadassi Buddha** a pair of comfortable and very beautiful sandals.[1]

[1] Thag. vss. 175, 176; ThagA. i. 300 f.

5. **Bharata.**—King of the **Sovīras** in the time of **Reṇu.** His capital was in **Roruva.**[1]

[1] D. ii. 235 f.

6. **Bharata.**—A king of Benares, belonging to the dynasty of **Okkāka.** He was the father of **Dasaratha** (*q.v.*).[1]

[1] MT. 130.

7. **Bharata.**—A scion of the **Mahāsammata**-race and son of **Sāgaradeva.** He was the father of **Aṅgīrasa.**[1]

[1] Mhv. ii. 4; Dpv. iii. 6.

Bharatakumāra.—Son of the second queen of **Dasaratha** and step-brother of **Rāma** and **Lakkhaṇa.** For his story see the **Dasaratha Jātaka.** He is identified with **Ānanda.**[1]

[1] J. iv. 124 ff.

Bharattāla.—A village in Ceylon, given by **Aggabodhi IV.** for his maintenance of the **Dāṭhāsiva-padhānaghara.**[1]

[1] Cv. xlvi. 12.

Bharu.—The name of a king, a country, and its capital. See the **Bharu Jātaka** and **Bharukaccha.** The name of the king and the country in the **Suppāraka Jātaka** (*q.v.*) are also identical.

Bharu Jātaka (No. 213).—Once the Bodhisatta was leader of a band of five hundred ascetics in **Himavā.** One day they came to the city of **Bharu** for salt and vinegar, and took up their residence under a banyan-tree to the north of the city. A similar group remained under a tree to the south. Next year, the tree to the south of the city was found to have withered away, and the group who had lived there, having arrived first, took possession of the other tree, to the north. This led to a dispute between the two groups, and they sought the intervention of **Bharu,** king of the Bharu country. He decided in favour of one group, but being bribed by the other, he changed his mind. Later, the ascetics repented of their greed and hastened back to Himavā. The gods, angry with the king, submerged the whole of Bharu, three hundred leagues in extent, under the sea.

The story was told to **Pasenadi,** king of **Kosala,** who took bribes from some heretics and gave permission for them to build a centre near **Jetavana.** When the Buddha heard of it, he sent monks to interview the king, but the latter refused to receive even the Chief Disciples. The Buddha then went himself and dissuaded the king from giving permission for an act which would lead to endless dissensions.[1]

[1] J. ii. 169 ff.; the story is also given at SA. iii. 218 f., which says further that Pasenadi built the **Rājakārāma** to make amends for his fault.

1. **Bharukaccha.**—A seaport in the country of **Bharu.**[1] Mention is made of merchants going by sea from there to **Suvaṇṇabhūmi.**[2] Bharukaccha was the residence of **Vaḍḍhamātā Therī**[3] and **Malitavambha Thera.**[4] In the Mahāniddesa,[5] Bharukaccha is mentioned in a list of places to which men went for trade. **Vijaya** lived there for three months before sailing for Ceylon.[6] Bharukaccha is the modern Broach in Kathiawar. The people of Bharukaccha are called **Bharukacchakā.**[7]

[1] J. iv. 137.
[2] *E.g.*, J. iii. 188.
[3] ThigA. 171.
[4] ThagA. i. 211.
[5] MNid. i. 155; see also Mil. 331.
[6] Dpv. ix. 26; the Dvy. (586) says the city was founded by Bhiru, one of the three people who escaped from the kingdom of Sikhaṇḍi, the parricide ruler of Sauvīra, when this was destroyed by a heavy fall of sand, following on the murder of Rudrāyana, king of Roruka. Bharukaccha is, according to this account, a corruption of Bhīrukaccha (Marsh of Bhiru). But Brahmanized tradition ascribes its foundation to the sage Bhṛgu. It is identical with Barygaza of Ptolemy and the Periplus of the Erythrean Sea.
[7] *E.g.*, DhSA. 305.

2. **Bharukaccha.**—A park in Ceylon laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 11.

Bharukacchaka Vatthu.—The story of a monk of **Bharukaccha** who having (in his dream) lain with a woman, thought he was guilty of a *pārājikā* offence. But **Upāli** ruled that he was blameless.[1]

[1] Vin. iii. 39; Sp. i. 283.

Bhallatittha.—A landing-place in Ceylon where **Abhayanāga** once lived.[1]

[1] Mhv. xxxvi. 43.

Bhallāṭiya.—King of Benares. See the **Bhallāṭiya Jātaka.**

Bhallāṭiya Jātaka (No. 504).—The Bodhisatta was once born as **Bhallāṭiya,** king of Benares. Desirous of eating venison cooked on charcoal, he gave the kingdom in charge of his courtiers and went to the **Himālaya** on a hunting expedition. While wandering about near **Gandhamādana,** among pleasant streams and groves, he came across two kinnaras fondly embracing each other and then weeping and wailing most pitifully. The king quieted his hounds, laid down his weapons, and approached the kinnaras. In answer to his questions, the female told him that one day, while she was picking flowers on the opposite bank for a garland for her lover, it grew late and a storm arose. The stream which separated the two lovers swelled in flood and they had to spend the night apart from each other. The memory of one night, thus passed in separation, had filled them with sorrow for six hundred and ninety-seven years, and they still wept whenever they thought of it.

The story was told in reference to a quarrel between **Pasenadi** and **Mallikā** about conjugal rights. They were sulky and refused to look at each other. The Buddha visited the palace and reconciled them. The two kinnaras were identified with the king and the queen.[1]

[1] J. iv. 437 ff.

Bhallātakadāyaka Thera.—An arahant. Eighteen kappas ago he was an ascetic and, seeing the **Buddha Atthadassī** going through the air, invited him to his hermitage. There he gave the Buddha a *bhallātaka*-fruit.[1]

He is probably identical with **Vijitasena.**[2]

[1] Ap. ii. 398. [2] ThagA. i. 426.

Bhallātaka-vihāra. A monastery in Ceylon, built by **Dhātusena**[1] and restored by **Vijayabāhu I.**[2]

[1] Cv. xxxviii. 47. [2] *Ibid.*, lx. 61.

1. **Bhallika, Bhalliya, Bhalluka Thera.**—The younger brother of **Tapassu,** their father being a caravan leader of **Pokkharavatī** in **Ukkalā.**[1] While they were going along with five hundred trading carts, these stopped near the **Rājāyatana**-tree where the Buddha was sitting, eight weeks after his Enlightenment. When they investigated the cause for their carts thus stopping, a deity, their kinsman in a former life (their mother according to one account),[2] pointed out to them the Buddha and asked them to give him a meal as he had eaten nothing for seven weeks. Not waiting to cook, the merchants gave the Buddha some butter and honey in a bowl provided by the Four Regent Gods. At the end of the meal the Buddha talked to them. They accepted the Buddha and the Dhamma as their Refuge,[3] and obtained from the Buddha a few hairs as an object of worship. Later, when the Buddha was in **Rājagaha** after the preaching of his First Sermon, the merchants visited him and listened to his preaching. Tapassu became a sotāpanna, and Bhallika entered the Order and became an arahant.

In the past, Bhallika had given fruit to a Pacceka Buddha, named **Sumana.** During this life of **Sikhī Buddha,** he was a brahmin of **Aruṇavatī,** and hearing that **Ujita** and **Ojita** had given the Buddha his first meal, he and his friend invited the Buddha to eat at their house, and resolved to win a similar distinction for themselves in the future. They were herdsmen in the life of **Kassapa Buddha,** and for many years supplied milk-rice to the Buddha and the monks.[4]

The Theragāthā[5] contains a verse spoken by Bhallika when **Māra** tried to frighten him by assuming a hideous form.

It is said[6] that the hair (eight handfuls) given by the Buddha was deposited in a cetiya in **Asitañjana** and that on fast days blue rays shone from the cetiya.

[1] AA. i. 207 calls their buthplace **Asitañjana.**

[2] AA. i. 207.

[3] The *Dvevācikasaraṇa.* They thus became the Buddha's first lay disciples; A. i. 26.

[4] ThagA. i. 48 f.; AA. i. 207 f.; Vin. i. 3 f.; J. i. 80. Mhv. iii. 303 f.

[5] vs. 7.

[6] AA. i. 208. There is a tradition in Ceylon (recorded in the *Pūjāvaliya*) that Tapassu and Bhalluka visited the east coast of Ceylon and built a cetiya there. An inscription makes a similar record.

2. **Bhallika, Bhalluka.**—One of the chief lay patrons of **Dīpaṅkara Buddha.**[1]

[1] Bu. ii. 215.

Bhalluka.—Nephew of **Dighajantu.**—He received a message from **Eḷāra,** in consequence of which he landed at **Mahātittha** in Ceylon with sixty thousand men, only to find that Eḷāra was dead and had been cremated seven days earlier. Bhalluka thereupon marched on **Anurādhapura** and pitched his camp at **Kolambahālaka. Duṭṭhagāmaṇi** marched against him, and a battle took place in the precincts of the **Mahāvihāra.** Bhalluka shot an arrow at the king, and, believing that it had pierced his mouth, set up a great shout, but **Phussadeva,** who was seated on **Kaṇḍula** immediately behind the king, shot at Bhalluka, who thereupon fell dead prostrate at the feet of the king.[1]

[1] Mhv. xxv. 77 ff.

1. **Bhava Sutta.**—A discussion between **Sāriputta** and **Jambukhādaka** on "becoming."[1]

[1] S. iv. 258.

2. **Bhava Sutta.**—On the three kinds of *bhava*—in the *kāma*-world, the *rūpa*-world, and the *arūpa*-world.[1]

[1] S. v. 56.

3. **Bhava Sutta.**—There are three kinds of *bhava: kāma, rūpa,* and *arūpa*; these can be given up by training in further virtue, further thought, and further insight.[1]

[1] A. iii. 444.

4. **Bhava Sutta.—Ānanda** asks the Buddha to what extent there is "becoming." There will be "becoming" as long as there are worlds of sense, of form, and of formlessness; action is the field, consciousness the seed, and craving the moisture which bring about rebirth in these worlds.[1]

[1] A. i. 223 f.

Bhavagga.—The name given to the highest point of existence (among the gods),[1] but, more often, to the highest point in the universe as opposed to **Avīci,** the lowest.[2]

[1] *E.g.*, Vibh. 426; Mil. 132. [2] *E.g.*, J. iv. 182; J. vi. 354; Mil. 336.

Bhavanimmita.—Fifty-seven kappas ago there were four kings of this name, previous births of **Phalakadāyaka Thera.**[1] *v.l.* **Santanāmika.**

[1] Ap. i. 174.

Bhavanetti Sutta.—The Buddha tells **Rādha** that that which leads to rebirth is lust for the body, for feelings, etc.[1]

[1] S. iii. 190.

1. **Bhāgineyya Saṅgharakkhita Thera.**—He was the nephew of the Elder **Saṅgharakkhita,** hence his name. Once, at a certain monastery he was given two sets of robes, and immediately put away the better set to be given as a present to his uncle and teacher. At the end of the rains, he went to the monastery of his uncle, and, having waited upon him, offered his gift. But his uncle refused it in spite of the youth's repeated request. Thereupon the nephew became sulky, and while fanning the Elder, started to think what he could do if he became a layman. He would sell his robe, buy a she-goat, get rich thereby, marry, and have a son. While taking the child out for a walk, he would ask to be allowed to carry him, his wife would refuse and carry him herself. Then she would drop the child and her husband would hit her. So thinking, in his absent-mindedness, the youth hit the Elder with the fan. The Elder read his thoughts and rebuked him. The youth then started to run away, but the monks caught him and brought him before the Buddha. The Buddha preached to him on the difficulty of keeping the mind in check. At the end of the sermon the youth became a sotāpanna.[1]

[1] DhA. i. 300 ff.

2. **Bhāgineyya Saṅgharakkhita.**—A novice who ate hot food and burnt his tongue. His teacher warned him against such lack of restraint, and the novice, developing insight on that topic, became an arahant.[1]

[1] Vsm., p. 45.

3. **Bhāgineyya Saṅgharakkhita.**—A monk who lived in the **Koṭagerukapāsāda** during his illness. His cell could accommodate just one bed, yet the devas of two deva-worlds, led by **Sakka,** were present there to wait upon him.[1]

[1] MṬ. 552.

4. **Bhāgineyya-Upali.**—See **Upāli** (2).

1. **Bhāgīrathī.**—A name for the Ganges.[1] The river was so called because the sage **Bhagīratha** filled up the ocean with the Ganges whom he made his daughter.[2] It may also be the name of a separate river flowing from the **Himālaya** and forming one of the chief sources of the Ganges. The river flowed past **Haṃsavatī.**[3] *v.l.* **Bhagīrasī, Bhagīrathī.**

[1] *E.g.*, J. v. 93, 255; Ap. ii. 436.
[2] *Mahābhārata*, iii. 107, 9961; v. 178, 7096.
[3] *E.g.*, Ap. i. 51; ii. 343.

2. **Bhāgīrathī.**—A channel, branching off from the **Anotatta-vāpī** in Ceylon, and forming part of the irrigation scheme of **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 49.

Bhājanadāyaka Thera.—An arahant. Ninety-one kappas ago he was a potter of **Bandhumatī** and supplied pots to the monks. Fifty-three kappas ago he was a king named **Anantajāli.**[1]

[1] Ap. i. 218.

Bhātaragāma.—A village in Ceylon, residence of **Nāgā Therī.**[1]

[1] AA. ii. 654; MA. i. 546.

Bhātā Sutta.—It is not easy to find one who has not been a brother in the long faring of *saṃsāra.*[1]

[1] S. ii. 189.

Bhāti, Bhātiya.—King of **Magadha,** father of **Bimbisāra.**[1]

[1] Dpv. iii. 52 f.; MT. 137.

Bhātikatissa.—Son of **Mahallanāga** and king of Ceylon for twenty-four years (203-227 A.C.). He built a wall round the **Mahāvihāra.** He erected the **Gavaratissa** and **Bhātikatissa-vihāras** and built the **Mahāmaṇi** tank, and also built an *uposatha*-hall in the **Thūpārāma.** He was succeeded by his younger brother, **Kaṇiṭṭhakatissa.**[1]

[1] Mhv. xxxvi. 1 ff.; Dpv. xxii. 18, 20, 30, 31.

Bhātikatissa-vihāra.—A vihāra built by **Bhātikatissa** (*q.v.*).

Bhātikābhaya.—Also called **Bhātika** or **Bhātiya.** Son of **Kuṭakaṇṇatissa** and king of Ceylon for twenty-eight years (38-66 A.C.). He was called Bhātika or Bhātiya because he was the elder brother of **Mahādāṭhika Mahānāga.** He was very pious, and once had the whole of the **Mahā-Thūpa** covered with sandalwood paste in which were embedded sweet-smelling flowers. On another occasion he covered the whole thūpa with flowers and sprinkled them with water drawn by machines from the **Abhaya-vāpi.** He made a plaster covering for the **Mahā-Thūpa,** into which were mixed many cartloads of pearls. A net of coral was made and thrown over the cetiya, and in its meshes were fastened lotus-flowers of gold, as large as waggon-wheels. One day the king heard the sound of the chanting of arahants in the relic-chamber of the Mahā-Thūpa, and he lay down resolving not to rise until he had seen them. The theras made a door by which he could enter, and, having seen the glories of the chamber, he described them for the benefit of the people, making figures in illustration of his descriptions. Bhātikābhaya did many other works of merit, held **Vesākha**-festivals, organized offerings

for the **Bodhi**-tree, and showed great hospitality to the monks at various places. He was succeeded by his brother **Mahādāṭhika-Mahānāga.**[1]

Bhātikābhaya once heard of a skilful judgment being given by **Abhidhammika-Godha Thera** and laid down a rule that all disputes should be taken to the Elder for settlement.[2] On another occasion he appointed a brahmin minister, named **Dighakārāyaṇa,** to settle a controversy between the monks of **Abhayagiri** and those of the **Mahāvihāra.**[3] He had a queen called **Sāmadevī** who was the daughter of a cattle-butcher. A large number of cattle-butchers were once brought before the king, but as they were unable to pay the fine demanded, he appointed them as scavengers in the palace. One of them had a beautiful daughter, and the king fell in love with her and married her. Owing to her, her kinsmen, too, lived in happiness.[4]

Bhātikābhaya once heard a Sutta[5] in which the Buddha had declared that, of all perfumes, that of jasmine was the strongest. In order to test this the king filled a room with the four kinds of perfume and then placed in it handfuls of various flowers, including jasmine. He then left the room and shut the door. After a while he entered again, and the first scent which greated him was that of jasmine. Convinced of the truth of the Buddha's statement, he fell prostrate and worshipped him.[6] It is said[7] that the king once asked a reciter to tell him of an auspicious stanza (*jayamaṅgala*) connected with all the Three Jewels. After thinking for a while, he recited the stanza beginning *divā tapati ādicco, ratti ābhāti candimā.*[8] At the end of the first *pāda*, the reciter saluted the setting sun, at the end of the second the rising moon, at the end of the third the Saṅgha, and at the end of the stanza he stretched his hands upwards in salutation of the **Mahā Thūpa.** The king asked him to hold his hands there and placed in them one thousand pieces.

[1] For details see Mhv. xxxiv. 38 ff.; MṬ. 553 f.
[2] Sp. ii. 307.
[3] *Ibid.*, iii. 583.
[4] VibhA. 440.
[5] See A. v. 21 f.
[6] AA. ii. 819.
[7] SA. ii. 180.
[8] S. ii. 284.

Bhātiyavaṅka-vihāra.—A monastery in Ceylon. A monk of the monastery, who once went to worship at the **Mahā Thūpa,** saw there some devatās also worshipping; they had been born in heaven as a result of having participated in the building of the thūpa.[1] In the time of **Duṭṭhagāmaṇi,** the chief incumbent of the vihāra was **Mahānāga.**[2]

[1] Mhv. xxx. 46 f.
[2] MṬ. 606.

Bhāra Vagga.—The third chapter of the **Khandha Saṃyutta.**[1]

[1] S. iii. 25-33.

Bhāra Sutta.—The burden is the five *upādānakkhandhas*, the burden-bearer is the person (*puggala*), the taking up of the burden is the lust that leads to rebirth, the laying down of the burden is passionless ceasing of craving.[1]

[1] S. iii. 25 f.

Bhārata.—A title by which **Pañcāla,** king of **Uttarapañcāla,** is addressed in the **Sattigumba Jātaka**[1]; also the king of Benares, in the **Saṅkhapāla Jātaka,**[2] and **Manoja,** king of Benares, in the **Sona-Nanda Jātaka.**[3] The scholiast explains[4] the word by "*raṭṭhabhāradhārītāya.*"

[1] J. iv. 435.
[2] J. v. 170.
[3] *Ibid.*, 317, 326.
[4] *Ibid.*, 317.

Bhāratayuddha.—Evidently refers to the story of the Mahābhārata. It is reckoned among the sinful topics of conversation.[1]

[1] *E.g.*, VibhA. 490.

1. **Bhāradvāja.**—One of the two chief disciples of **Kassapa Buddha.**[1]

[1] J. i. 43; Bu. xxv. 39; SNA. i. 293.

2. **Bhāradvāja Thera.**—He belonged to the **Bhāradvājagotta** and was a brahmin of **Rājagaha.** He sent his son **Kaṇhadinna** to **Takkasilā,** to study under a certain teacher, but, on the way there, the boy met a Thera, entered the Order, and became an arahant. Bhāradvāja, too, heard the Buddha preach at **Veḷuvana,** became a monk, and attained arahantship. Later, when Kaṇhadinna visited the Buddha at Rājagaha, he met his father and learnt from him of his attainments.

Thirty-one kappas ago, Bhāradvāja met the Pacceka Buddha **Sumana** and gave him a *vallīkāra*-fruit.[1] He is, perhaps, identical with **Vallikāraphaladāyaka** of the Apadāna.[2]

[1] Thag. vss. 177-8; ThagA. i. 302 f.
[2] Ap. ii. 416; but the same Apadāna verses are given under **Bhalliya** (ThagA. i. 49).

3. **Bhāradvāja Thera.**—He was the eldest of a clan of **Bhāradvājas** living in **Rājagaha** and his wife was a **Dhanañjāni** brahminee. The wife was a devout follower of the Buddha, and constantly sang the praises of the Buddha, of his teachings, and of the Order. Annoyed at this, Bhāradvāja went to the Buddha and asked a question. He was so pleased with the answer that he joined the Order and not long after became an arahant,[1] several of his brothers following his example. (See No. 5, below.)

[1] S. i. 160 f.

4. **Bhāradvāja.**—A young brahmin, pupil of **Tārukkha.** A discussion between him and **Vāseṭṭha** led to the preaching of the **Tevijja Sutta** (*q.v.*),[1] and also the **Vāseṭṭha Sutta** (*q.v.*).[2] Bhāradvāja later became the Buddha's follower.[3] The **Aggañña Sutta** was preached to him and to Vāseṭṭha when they were undergoing the probationary period prior to their becoming fully ordained monks.[4] Buddhaghosa says[5] that they accepted the Buddha as their teacher at the conclusion of the Vāseṭṭha Sutta and entered the Order at the end of the Tevijja Sutta. Later, while meditating on the teachings of the Aggañña Sutta, they became arahants.[6] According to Buddhaghosa,[7] Bhāradvāja belonged to a noble family worth forty-five crores.

[1] D. i. 235.
[2] SN., p. 115 ff.; M. ii. 197 f.
[3] D. i. 252; SN., p. 123.
[4] D. iii. 80.
[5] DA. iii. 860.
[6] *Ibid.*, 872.
[7] *Ibid.*, 860.

5. **Bhāradvāja.**—The name of a brahmin clan; about twenty individuals belonging to this clan are mentioned in the Piṭakas. In one family, living at **Rājagaha,** the eldest was married to a **Dhanañjāni** brahminee and later became an arahant. (See above, No. 3.) His brothers, **Akkosaka-Bhāradvāja, Asurindaka-Bhāradvāja, Bilaṅgika-Bhāradvāja** and **Saṅgārava-Bhāradvāja,** followed him.[1] Several other Bhāradvājas living in **Sāvatthi** visited the Buddha there, and joined the Order and became arahants; viz., **Ahiṃsaka-Bhāradvāja, Jaṭā-°** and **Suddhika-; Aggika-°** joined the Order at **Veḷuvana, Sundarika-°** on the banks of the **Sundarikā,** and **Bahudhītika-°** in a forest tract in **Kosala. Kasī-Bhāradvāja, Kaṭṭhahāra-°** and **Navakammaki-°** became lay disciples.[2] The Elder **Piṇḍola** (*q.v.*) also belonged to the Bhāradvājagotta; so did **Kāpaṭhika.**[3] The gotta was evidently considered to be very ancient. Mention is made in the books of a **Bhāradvāja-isi** among the authors of the runes of the brāhmaṇas.[4] The **Kāliṅgabodhi Jātaka** (*q.v.*) speaks of a **Kāliṅgabhāradvāja** brahmin, while the brahmin carpenter in the **Phandana Jātaka** (*q.v.*) belongs to the same clan. The purohita **Sucīrata,** of **Dhanañjaya Koravya** (in the **Sambhava Jataka,** *q.v.*), is a Bhāradvāja, as is also **Jūjaka** of the **Vessantara Jātaka** (*q.v.*). In a Vinaya passage[5] the Bhāradvājagotta is mentioned together with the **Kosiya** as a low clan (*hīnagotta*).

[1] S. i. 160 ff.; SA. i. 175 ff.; MA. ii. 806.
[2] For particulars of the names mentioned here, see *s.v.*
[3] M. ii. 169 f.
[4] *E.g.*, D. i. 242; M. ii. 169, 200; A. iii. 224; iv. 61, etc.
[5] Vin. iv. 6; but see DA. iii. 860.

6. **Bhāradvāja.**—A brahmin of the **Bhāradvāja-gotta** living at **Kammāsadhamma.** The Buddha once stayed there and slept on a mat in his fire-hut, and there he met the **Paribbājaka Māgandiya.**[1]

[1] M. i. 501 ff.

7. **Bhāradvāja.**—A yakkha chief to whom disciples of the Buddha should make appeal in time of need.[1]

[1] D. iii. 204.

8. **Bhāradvāja.**—A Pacceka Buddha.[1]

[1] M. iii. 70.

Bhāradvāja Sutta.—**Udena** visits **Piṇḍola-Bhāradvāja** at the **Ghositārāma** and asks how it is that young men in their prime should leave the world and yet live to the full the righteous life. Piṇḍola answers that these young men regard all women as mothers, sisters, or daughters. They regard the body as full of manifold impurities, and abide watchful over the doors of the senses. Udena is pleased with the explanation and accepts the Buddha's teaching.[1]

[1] S. iv. 110 f.

Bhāvaseṭṭhi.—A previous birth of **Bījaka** (2).[1]

[1] J. vi. 228.

1. **Bhāvāna Sutta.**—A monk may wish to be free from the *āsavas* and from attachment, but his wish will be fruitless unless he develops the four *satipaṭṭhānas*, the four *sammappadhānas*, the four *iddhipādas*, the five *indriyas*, the five powers, the seven *bojjhaṅgas*, and the Eightfold Noble Path. Without these he resembles one who waits for eggs to hatch out when there is no hen. But if the monk develops these qualities he will wear away the *āsavas*, etc., and be aware that they are worn away, like a carpenter who knows when the handle of his adze is worn away; all these things will weaken and rot away like a ship out of the water all the winter, exposed to wind and rain.[1]

[1] A. iv. 125 f.

2. **Bhāvanā Sutta.**—The four *satipaṭṭhānas*, if cultivated, conduce to the state in which no further and no hither shore exist.[1]

[1] S. v. 180.

3. **Bhāvanā Sutta.**—The cultivation of the four *satipaṭṭhānas* consists in contemplation of body, feelings, mind, and mind states.[1]

[1] S. v. 182.

4. **Bhāvanā Sutta.**—On psychic (*iddhi*-) power, its basis, its cultivation, and the practice which leads to its cultivation.[1]

[1] S. v. 276.

1. **Bhāvitatta.**—One of the two chief disciples of **Sumana Buddha.**[1] He was the purohita in Sumana's city of birth, and was one of those to whom Sumana preached his first sermon.[2]

[1] J. i. 34; Bu. v. 26. [2] BuA. 126.

2. **Bhāvitatta.**—A king who heard **Paduma Buddha** preach, and became a monk with a retinue of one hundred thousand crores.[1]

[1] BuA. 148.

3. **Bhāvitatta.**—The name of two Pacceka Buddhas.[1]

[1] M. iii. 69.

Bhikkhaka Sutta.—A mendicant brahmin of **Sāvatthi** asks the Buddha if there be any difference between the Buddha and himself, they both being mendicants. Mere mendicancy does not make a "*bhikkhu*," answers the Buddha; the true *bhikkhu* is he who has cast out all wickedness.[1]

[1] S. i. 182.

Bhikkhadāyaka Thera.—An arahant. Ninety-four kappas ago he gave a spoonful of food to **Siddhattha Buddha.** Eighty-seven kappas ago he was king seven times under the name of **Mahāreṇu.**[1] He is probably identical with **Godhika Thera.**[2]

[1] Ap. i. 140. [2] ThagA. i. 124.

Bhikkhadāyī.—See **Bhikkhudāsī.**

Bhikkhādāyaka.—Once a man of **Rājagaha** had just sat down to eat when he saw a monk, who had travelled far, standing outside his house. He emptied his food into the monk's bowl. When he died he was reborn in **Tāvatiṃsa** in a golden palace twelve yojanas in height.[1]

[1] Vv. vi. 6; VvA. 292 f.

1. **Bhikkhādāyikā.**—A woman of **Uttaramadhurā.** The Buddha visited that city for her special benefit. Seeing him as she was returning from her bath, she invited him to her house and gave him a meal. She died soon after and was reborn in **Tāvatiṃsa,** where **Moggallāna** saw her and learnt her story.[1]

[1] Vv. ii. 10; VvA. 118 f.

2. **Bhikkhādāyikā.**—A similar story of a woman of **Rājagaha** who gave alms to an arahant monk and was reborn in **Tāvatiṃsa.**[1]

[1] Vv. ii. 11; VvA. 119 f.

Bhikkhāparampara Jātaka (No. 496).—Once **Brahmadatta,** king of Benares, travelled about his kingdom in disguise seeking for some one who would tell him of a fault possessed by him. One day, in a frontier village, a very rich landowner saw him, and, pleased with his appearance, brought him a very luxurious meal. The king took the food and passed it to his chaplain; the latter gave it to an ascetic who happened to be by. The ascetic placed it in the bowl of a Pacceka Buddha sitting near them. The Pacceka Buddha proceeded, without a word, to eat the meal. The landowner was astonished and asked them the reason for their action, and, on learning that each one was progressively greater in virtue than the king, he rejoiced greatly.

The story was told in reference to a landowner of **Sāvatthi,** a devout follower of the Buddha. Being anxious to honour the Dhamma also, he consulted the Buddha, and, acting on his advice, invited **Ānanda** to his house and gave him choice food and three costly robes. Ānanda took them and offered them to **Sāriputta,** who, in his turn, made a gift of them to the Buddha.

Ānanda was the king of the story, Sāriputta the chaplain, while the ascetic was the Bodhisatta [1]

[1] J. iv. 369 ff.

1. **Bhikkhu Vagga.**—The seventh section of the **Majjhima Nikāya,** containing suttas 61-70.

2. **Bhikkhu Vagga.**—The twenty-fifth section of the **Dhammapada.**

Bhikkhu Vibhaṅga.—The first division of the Sutta Vibhaṅga of the Vinaya Piṭaka. It is also called the **Mahā Vibhaṅga.**

Bhikkhu Saṃyutta.—The twenty-first section of the Saṃyutta Nikāya.[1]

[1] S. ii. 273-86.

1. **Bhikkhu Sutta.**—Gains, favours and flattery are a danger even to an arahant unless the freedom of his will is unshakable.[1]

[1] S. ii. 238.

2. **Bhikkhu Sutta.**—Once **Moggallāna** and **Lakkhaṇa** saw a bhikkhu, born as a peta, going through the air, his body, robes, etc., on fire. He had been a sinful monk in the time of **Kassapa Buddha.**[1]

[1] S. ii. 260.

3. **Bhikkhu Sutta.**—A monk asks for a teaching in brief and the Buddha tells him that that for which a monk has bias, by that is he reckoned (*i.e.*, he has to give up all bias). The monk dwells in solitude, reflecting on this, and becomes an arahant.[1]

[1] S. iii. 34 f.

4. **Bhikkhu Sutta.**—Ignorance consists in ignorance of the nature of the body, its arising, its cessation and the way thereto; wisdom is wisdom with regard to these things. The same with the other khandhas.[1]

[1] S. iii. 162 f.

5. **Bhikkhu Sutta.**—The Buddha agrees with a group of monks that if when questioned by other sectarians as to the object of their holiness, they answer that it is the full knowledge of *dukkha*, their answer is right; he proceeds to tell them what should be their answer if questioned as to what is *dukkha*.[1]

[1] S. iv. 50 f.

6. **Bhikkhu Sutta.**—The Buddha tells a monk about feelings, their arising and cause, their cessation and the way thereto, etc.[1]

[1] S. iv. 232.

7. **Bhikkhu Sutta.**—A monk asks for a teaching in brief, and the Buddha tells him that he must have truly pure virtue and straight view. Standing on sure virtue, he should cultivate the four *satipaṭṭhānas*; thus will he reach his goal. The monk follows this teaching and becomes an arahant.[1]

[1] S. v. 142 f.

8. **Bhikku Sutta.**—It is by cultivating the four *iddhipādas* that a monk destroys the *āsavas*.[1]

S. v. 284.

9. **Bhikkhu Sutta.**—See **Bhaya Sutta** (6).

10. **Bhikkhu Sutta.**—The Buddha tells the monks at **Gijjhakūṭa** of seven things, the maintenance of which among the monks will conduce to their progress and save them from desire.[1]

[1] A. iv. 216.

11. **Bhikkhu Sutta.**—See also **Bhikkhū Sutta.**

Bhikkhudāsikā, Bhikkhadāyikā.—The fourth of the seven daughters of **Kiki**, king of Benares, in the time of **Kassapa Buddha.** She lived in

celibacy for twenty thousand years and erected a building for the use of the monks. She was a previous birth of **Bhaddā Kuṇḍalakesā.**[1]

[1] Ap. ii. 561; ThigA. 104; J. vi. 481, however, says she was **Gotamā (Pajāpatī Gotamī).**

1. **"Bhikkhunā" Sutta.**—In the Buddha's method of explaining Dhamma, there feelings are divided into various categories of 2, 3, 5, 6, 18, 30, 108, etc.[1]

[1] S. iv. 228.

2. **"Bhikkhunā" Sutta.**—Same as **Bhikkhu Sutta** (6).

Bhikkhuṇī.—The third of the seven daughters of **Kikī** (*q v.*), king of Benares. She was a previous birth of **Paṭācārā.**[1]

[1] *E.g.*, Ap. ii. 546, 561; ThigA. 114; but see J. vi. 481, where bhikkhuṇī is given as a common noun. I am inclined to think that this latter reading is wrong.

Bhikkhuṇī Vibhaṅga.—The second section of the **Sutta Vibhaṅga** of the Vinaya Piṭaka, also called **Cūla-Vibhaṅga.**

Bhikkhuṇī Saṃyutta.—The fifth section of the **Saṃyutta Nikāya.**[1]

[1] S. i. 128-35.

1. **Bhikkhuṇī Sutta.**—The same as **Bhikkhu Sutta** (2), substituting "nun" for "monk."[1]

[1] S. ii. 261.

2. **Bhikkuṇī Sutta.**—Once a nun, being enamoured of **Ānanda,** sent a message asking him to visit her, saying that she was ill. Ānanda came and preached to her on the body, how food should be taken only to sustain it, how craving for food should be abandoned together with pride and desire for sexual relations. The nun was overcome with shame at her intended deception and, falling at Ānanda's feet, begged his forgiveness.[1]

[1] A. ii. 144 f.

Bhikkhuṇī-khandhaka.—The tenth section of the **Culla Vagga** of the Vinaya Piṭaka.

Bhikkhuṇīvāsaka Sutta.—**Ānanda** visits a settlement of nuns at **Sāvatthi** and is told that the nuns who have cultivated the four *satipaṭṭhānas* have attained to greater excellence of comprehension than before. Ānanda says that is how it should be. Later, he visits the Buddha and reports to him the incident. The Buddha tells him how to develop the

satipaṭṭhānas and of the advantages resulting therefrom. The sutta ends with an exhortation to earnestness and diligence. There are plenty of places suitable for meditation, one should not therefore be remiss with regard to this.[1]

[1] S. v. 154 f.

Bhikkhupāṭimokkha.—See **Anumāna Sutta.**

1. **Bhikkhū Sutta.**—A monk who knows decay and death, birth, becoming, grasping, craving, etc., their arising, their cessation and the way thereto—such a monk stands knocking at the door of Deathlessness.[1]

[1] S. ii. 43.

2. **Bhukkhū Sutta.**—Whatever monks have destroyed the *āsavas* by personal knowledge and insight, have done so by cultivating and developing the four *iddhipādas*. It is the same for the past, present and future.[1]

[1] S. v. 257.

3. **Bhikkhū Sutta.**—The Buddha explains to a group of monks psychic power and its cultivation.[1]

[1] S. v. 287.

4. **Bhukkhū Sutta.**—The Buddha tells a group of monks about the seven *bojjhaṅgas* and their cultivation.[1]

[1] S. v. 334 f.

5. **Bhikkhū or Suddhika Sutta.**—Four conditions, the possession of which makes of a disciple a *sotāpanna*.[1]

[1] S. v. 403.

Bhinnālavanagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 97.

Bhinnorudīpa.—A monastery in Ceylon built by **Aggabodhi I.** for the Elder (probably **Dāṭhāsiva**) who was living in the **Mahāpariveṇa.** The revenue from **Vaṭṭākārapiṭṭhi** was given for its maintenance.[1]

[1] Cv. xlii. 26.

Bhiyya.—One of the chief lay patrons of **Paduma Buddha.**[1]

[1] Bu. ix. 23.

Bhiyyasa (Bhiya).—One of the two chief disciples of **Koṇāgamana Buddha.**[1] He was a royal prince, and the Buddha preached to him and to his companion, **Uttara,** together with their thirty thousand followers, at **Sundaravatī.**[2]

[1] J. i. 43; Bu. xxiv. 22; D. ii. 5, etc. [2] BuA. 215.

Bhima.—The name of a celestial musician or a musical instrument.[1]

[1] VvA. 93, 96, 211, 372.

Bhiruka Jātaka.—See **Pañcagaru Jātaka.**

Bhillivāna-vihāra.—A monastery in Ceylon built by **Dhātusena.**[1]

[1] Cv. xxxviii. 50.

Bhisa.—A king of three kappas ago, a previous birth of **Bhisāluvadāyaka.**[1]

[1] Ap. i. 120.

Bhisa Jātaka (No. 488).—Once the Bodhisatta was born into a family which had eighty crores. He was called **Mahā Kañcana** and had six younger brothers (the eldest of them being **Upakañcana**) and a sister, **Kañcanadevī.** None of them would marry, and, on the death of their parents, they distributed their wealth, and, together with a servant man and maid, they went into the **Himālaya** and became ascetics, gathering wild fruits for food. Later, they agreed that Mahā Kañcana, Kañcanadevī and the maid should be spared the task of collecting fruit and that the others should do this in turn. Each day the fruits collected were divided into lots and the gong was sounded. The ascetics would then come one by one and take each his or her share. By the glory of their virtues, **Sakka's** throne trembled. In order to test them, for three days in succession he caused Mahā Kañcana's share to disappear. On the third day, Mahā Kañcana summoned the others and asked the reason for this. Each protested his innocence and swore an oath that heavy curses should attend them if any were guilty of stealing so much as a lotus-stalk (*bhisa*). In each case punishment was to be that in their next birth they should have lands, possessions and other encumbrances—which, from an ascetic's point of view, would be a grievous thing. At this gathering were also present the chief deity of the forest, an elephant escaped from a stake, a monkey who had once belonged to a snake-charmer, and Sakka, who remained invisible. At the end of their protestations of innocence, Sakka inquired of Mahā Kañcana why they

all so dreaded possessions; on hearing the explanation, he was greatly moved and asked pardon of the ascetics for his trick.

The story was related in the same circumstances as the **Kusa Jātaka** (*q.v.*).

Sāriputta, Moggallāna, Puṇṇa, Kassapa, Anuruddha and **Ānanda** were the Bodhisatta's brothers, **Uppalavaṇṇā** the sister, **Khujjuttarā** the maid, **Citta-gahapati** the servant, **Sātāgiri** the forest deity, **Pārileyya** the elephant, **Madhuvāseṭṭha** the monkey and **Kāludāyi**, Sakka.[1]

The **Bhisacariyā** is included in the **Cariyā-Piṭaka**,[2] and the story is also found in the Jātakamālā.[3]

[1] J. iv. 304-14. [2] iii. 4. [3] No. 19.

1. **Bhisadāyaka Thera.**—An arahant. In the past, while gathering lotus-stalks for food, he saw **Padumuttara Buddha** travelling through the air and asked him to accept some stalks. The Buddha did so. Soon after, the man was struck by lightning and reborn in **Tusita.**[1]

He is probably identical with **Bhaddaji Thera.**[2]

[1] Ap. ii. 420 f. [2] ThagA. i. 286.

2. **Bhisadāyaka Thera.**—An arahant. Thirty-one kappas ago he was an elephant, and seeing **Vessabhū Buddha** in the forest, he gave him lotus-stalks to eat. Thirteen kappas ago he was born sixteen times as king under the name of **Samodhāna.**[1]

[1] Ap. i. 114.

Bhisapuppha Jātaka (No. 392).—The Bodhisatta was born once as an ascetic, and one day a goddess, having seen him smell a lotus in bloom, upbraided him, telling him he was a thief to smell a lotus which did not belong to him. Near by was a man digging up lotus plants for their fibres, but to him the goddess said nothing. When questioned, her answer was that in a man like the Bodhisatta, seeking for purity, a sin even as large as a hair-tip showed like a dark cloud in the sky. The Bodhisatta, greatly impressed, thanked her.

The goddess is identified with **Uppalavaṇṇā.**

The story was told in reference to a monk who was upbraided by a deity in a forest tract in **Kosala** for smelling a lotus. In great agitation, he went and consulted the Buddha, who told him the above story.[1]

[1] J. iv. 307 ff.

Bhisamuḷāladāyaka Thera.—An arahant. Ninety-two kappas ago he met **Phussa Buddha** alone in the forest and gave him lotus-stalks and petals.[1]

[1] Ap. i. 286 f.

Bhisāluvadāyaka Thera.—An arahant. Ninety-one kappas ago he gave some lotus-stalks and water to **Vipassī Buddha.** Three kappas ago he was a king named **Bhisa.**[1]

[1] Ap. i. 120.

Bhīta Sutta.—The Buddha, in answer to a deva's question, says that if a man be pure in word, deed and thought, has faith, and is generous, he need not fear life in another world.[1]

[1] S. i. 42.

Bhīma.—A sage of old who possessed the five *abhiññā* and great *iddhi*-powers. The Bodhisatta, at that time, was a learned brahmin, and, having met Bhīma, said that he was a sensualist (*kāmabhogī*), and his disciples agreed with him. It was for this reason the Buddha and five hundred monks suffered calumny at the hands of **Sundarikā.**[1]

[1] Ap. i. 299; UdA. 264.

Bhīmatittha-vihāra.—A monastery in the **Pañcayojana** district of Ceylon (the modern Bentoṭa). In the time of **Parakkamabāhu II.** a tooth of **Mahā Kassapa** was enshrined in the vihāra, and the king visited the vihāra and held a three days' festival in honour of the relic.[1]

Kittinissaṅka laid out a garden of fruit trees in the vihāra-precincts, and later **Devappatirāja,** minister of Parakkamabāhu II., laid out, on the king's orders, a great grove of cocopalm, a *yojana* broad, from the vihāra up to **Kālanadītittha.**[2]

[1] Cv. lxxxv. 81. [2] *Ibid.*, lxxxvi. 16, 40, 44.

1. **Bhīmaratha.**—One of the vassal kings of **Daṇḍakī** who sinned against **Kisavaccha.** When Daṇḍakī and his kingdom were destroyed, **Kāliṅga, Aṭṭhaka** and **Bhīmaratha,** in the company of **Sakka,** sought **Sarabhaṅga.** Sarabhaṅga preached to them and they became free from sensuality.[1]

[1] J. v. 135, 137, 149.

2. **Bhīmaratha.**—A king and a city of the same name. **Siddhattha Buddha** preached to the king, and ninety crores of beings understood the Truth.[1]

[1] Bu. xvii. 4; BuA. 186.

3. **Bhīmaratha.**—A king of seventy-seven kappas ago, a previous birth of **Sirivaḍḍha (Kiṅkiṇipupphiya) Thera.**[1]

[1] Ap. i. 204; ThagA. i. 107.

Bhīmarāja.—A **Kāliṅga** prince of **Sīhapura**, brother of **Tilokasundarī**. He came to Ceylon and **Vijayabāhu I.** gave him suitable maintenance.[1]

[1] Cv. lix. 46.

1. **Bhīmasena.**—A weaver; see the **Bhīmasena Jātaka.**

2. **Bhīmasena.**—One of the five **Pāṇḍavas**, sons of King Paṇḍu; he was the husband of **Kaṇhā** (*q.v.*).[1]

[1] J. v. 424, 426.

Bhīmasena Jātaka (No. 80).—The Bodhisatta was once a very skilful archer, educated at **Takkasilā** and famed as **Culla-Dhanuggaha.** He was a crooked little dwarf and, lest he should be refused employment on account of his size, he persuaded a tall, well-built weaver, called **Bhīmasena,** to be his stalking-horse. Bhīmasena went with him to the king of Benares and obtained the post of royal archer. Once, the kingdom was attacked by a tiger and Bhīmasena was sent to kill it. Following the advice of the Bodhisatta, he went with a large band of country men, and when the tiger was sighted he waited in a thicket and lay flat on his face. When he knew that the tiger had been killed, he came out of the thicket trailing a creeper in his hand and blamed the people, saying that he had meant to lead the tiger like an ox to the king and had gone into the wood to find a creeper for that purpose. "Who has killed the tiger and spoilt all my plans?" he asked. "I will report all of you to the king." The terrified people bribed him heavily and said no word as to who had killed the tiger. The king, believing that Bhīmasena himself had killed it, rewarded him handsomely. The same thing happened with a buffalo. Bhīmasena grew rich and began to neglect the Bodhisatta. Soon after, a hostile king marched on Benares. Bhīmasena went with a large army riding on an elephant, the Bodhisatta behind him, but at the sight of the battlefield Bhīmasena was so terrified that he fouled the elephant's back. The Bodhisatta taunted him and sent him home, while he himself captured the enemy king and brought him to the king of Benares, who showed him all honour.

The story was related in reference to a monk who, although of low family, used to boast of that family's greatness. The truth was discovered and his pretensions exposed. He is identified with **Bhīmasena.**[1]

[1] J. i. 355-9.

Bhujaka.—A tree with fragrant wood, found only in **Gandhamādana.**[1]

[1] VvA. 162

Bhujaṅgadvāra.—One of the gates of **Pulatthippura.**[1]

[1] Cv. lxxiii. 162.

Bhuñjatī.—Wife of **Vessavaṇa** and a devout follower of the Buddha. Once, when **Sakka** went to see the Buddha at the **Salalāgāra,** he found the Buddha engaged in meditation, Bhuñjatī waiting on him and worshipping him with clasped hands. Sakka asked her to salute the Buddha in his name when he should awake from his meditation.[1] Buddhaghosa adds[2] that Bhuñjatī had reached the second Fruit of the Path and found no pleasure in the luxuries of heaven.

[1] D. ii. 270 f. [2] DA. iii. 705.

Bhummaja.—One of the **Chabbaggiyā** (*q.v.*). His followers were called **Bhummajakā.**

Bhummā.—A class of devas, earth-bound deities. They belong to the lowest category of devas.[1]

[1] *E.g.*, A. iv. 119.

1. **Bhuvanekabāhu.**—A Sinhalese ruler (*Ādipāda*) who founded a town at **Govindamala** in **Rohaṇa** and dwelt there after **Māgha's** forces had devastated Ceylon.[1]

[1] Cv. lxxxi. 6.

2. **Bhuvanekabāhu.**—The younger son of **Vijayabāhu III.** When **Parakkamabāhu II.** came to the throne, Bhuvanekabāhu was made Yuvarāja. By the king's orders he learnt the Tipiṭaka, in which he became well versed, and later instructed the Theras therein.[1] See also **Bhuvanekabāhu-pariveṇa.**

[1] Cv. lxxxi. 68; lxxxii. 4; lxxxiv. 29.

3. **Bhuvanekabāhu.**—The second of the five sons of **Parakkamabāhu II.** He was entrusted (by Vijayabāhu IV.) with the defence of the north of Ceylon with his headquarters at **Sundarapabbata.** He later built a town there where he settled. When Vijayabāhu died and **Mitta** usurped the throne, Bhuvanekabāhu fled from the capital (**Jambuddoṇi**) and narrowly escaped death on the way. But soon after, the Āriya-soldiers revolted against Mitta and restored Bhuvanekabāhu to the throne, where he ruled for eleven years (1237-84 A.C.) as Bhuvanekabāhu I. Among other acts of piety, he appointed scribes to copy the whole of the Tipiṭaka, and gave copies to the chief vihāras of Ceylon.[1]

[1] Cv. lxxxvii. 16; lxxxviii. 24, 79; xc. 4, 28 ff.

4. **Bhuvanekabāhu.**—Son of **Bhuvanekabāhu I.** He succeeded **Parakkamabāhu III.** and had his capital at **Hatthiselapura.** Every year, in the month of Jeṭṭhamūla, he held a great festival to celebrate his coronation and to admit new members into the Order. He ruled for eleven years (1291-1302 A.C.).[1]

[1] Cv. xc. 59 ff.

5. **Bhuvanekabāhu III.**—Also called **Vanni-Bhuvanekabāhu.** He succeeded **Parakkamabāhu IV.**[1]

[1] Cv. xc. 105.

6. **Bhuvanekabāhu IV.**—He succeeded **Vijayabāhu V.** and ruled at **Gaṅgāsiripura** (*c.* 1346-53 A.C.).[1]

[1] Cv. xc. 107 ff.

7. **Bhuvanekabāhu V.** (1360-91 A.C.).—He reigned at **Jayavaḍḍhanakoṭṭa.** Among other pious acts, he made a very costly casket for the Tooth Relic.[1]

[1] Cv. xci. 9 ff.

8. **Bhuvanekabāhu VI.**—He came to the throne by murdering **Jayabāhu II.** and ruled for seven years (1473-80 A.C.).[1]

[1] Cv. xcii. 1 f.

9. **Bhuvanekabāhu VII.** (1521-50 A.C.).—He succeeded **Vijayabāhu VI.**[1]

[1] Cv. xcii. 4 f.

10. **Bhuvanekabāhu Thera.**—An eminent monk of Ceylon in the fifteenth century. He was the teacher of the author of the **Anāpattidīpanī.**[1]

[1] P.L.C. 247, 254.

Bhuvanekabāhu-pariveṇa.—A monastic building in the **Bilāsela-vihāra** in **Hatthiselapura,** erected by **Bhuvanekabāhu,** younger brother of **Parakkamabāhu II.**[1] Bhuvanekabāhu was cremated there, and **Vijayabāhu IV.** erected a three-storeyed building on the spot, with a Buddha-image. He also set up a statue of Bhuvanekabāhu with all ornaments and gave a maintenance village for the vihāra.[2]

[1] Cv. lxxxv. 59. [2] *Ibid.*, lxxxviii. 54 ff.

Bhusāgāra.—The threshing floor in **Ātumā** where the Buddha stayed on his visit there.[1] Once while he was meditating there, a thunderstorm

[1] Vin. i. 249.

broke out and two peasants and four oxen were killed near him, but so wrapt in thought was he that he knew nothing of it.[2]

[2] D. ii. 131 f.

1. **Bhūta Thera.**— The son of a very wealthy councillor of **Sāketa,** his last and only child, the others having been devoured by a Yakkha. The child was, therefore, well guarded at his birth, but the Yakkha had meanwhile gone to wait on **Vessavaṇa** and had not returned. The boy was called Bhūta so that non-humans might protect him. He grew up in great luxury, but, like **Yasa,** having heard the Buddha preach at **Sāketa,** he entered the Order and dwelt on the banks of the **Ajakaraṇī,** where he attained arahantship. Later, when visiting his relations, he stayed in the **Añjanavana.** They besought him to remain there, but this he refused to do.

In the time of **Siddhattha Buddha** he was a brahmin and, seeing the Buddha, he sang his praises in four verses. Fourteen kappas ago he became king four times under the name of **Uggata.**[1]

He is probably identical with **Parappasādaka Thera** of the Apadāna.[2]

[1] Thag. vs. 518-26; ThagA. i. 493 ff. [2] Ap. i. 113 f.

2. **Bhūta.**—An officer of **Parakkamabāhu I.** He bore the title **Bhaṇḍārapotthakī,** and later came to be called **Adhikārī.**[1]

[1] Cv. lxxii. 196; lxxiv. 72, 119, 136; lxxv. 196.

3. **Bhūta.**—The son of a householder of **Sāvatthi,** his mother being **Tissā** and his step-mother **Mattā** (*q.v.*).[1]

[1] PvA. 82.

Bhūtagana.—A mountain near **Himavā.**[1]

[1] Ap. i. 179; ThagA. i. 215.

Bhūta-pariveṇa.—A monastic building erected by **Aggabodhi VIII.**[1] It was probably attached to the **Bhūtārāma** (*q.v.*).

[1] Cv. xliv. 46.

1. **Bhūtapāla.**—An example of one who possessed *ñāṇavipphāra-iddhi.*[1] He was the child of a poor man of **Rājagaha,** and went one day with his father in a cart to the forest to collect firewood. By the time they returned to the town-gate, evening had fallen. The cart was halted awhile, and the oxen, having got free from the yoke, entered the town. Telling the child to sit near the cart, the father set off after the oxen. Before he could return, the gate was shut, and the child owed his escape during the night from wild beasts and demons to his *ñāṇavipphāra-iddhi.*[1]

[1] PS. ii. 211.

Although the place where he slept was near to a cemetery, no evil spirit could harm the boy as that birth was destined to be his last. He later joined the Order and became an arahant, being famed as **Bhūtapāla Thera.**[2]

[2] PSA. 493 f.; Vsm. 379 f.

2. **Bhūtapāla.**—The Vibhaṅga Commentary[1] in explaining the term *kāsāvapajjota* says that it means " resplendent with the colour of orange, completely (*ekobhāsinī*) like the family of Bhūtapālaseṭṭhi " (*Bhūtapālaseṭṭhikulasadisānī*).[1]

[1] VibhA. 342; see also **Bhūtavālika.**

Bhūtamaṅgalagāma.—A village in the **Coḷa** country in South India. **Buddhadatta** lived there in a monastery built by **Veḷhudāsa.**[1]

[1] P.L.C. 107.

Bhūtavālika.—A seṭṭhiputta, held up as an example of a devout follower of the Buddha.[1] He is probably identical with **Bhūtapālaseṭṭhi.**

[1] AA. i. 335.

Bhūmicāla Vagga.—The seventh chapter of the Aṭṭhaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. iv. 293-313.

Bhūmicāla Sutta.—It records the incident, at the **Cāpāla-cetiya** in **Vesāli,** of the Buddha giving **Ānanda** a last chance of asking him to prolong his life. When Ānanda fails to take advantage of this opportunity, the Buddha announces to **Māra,** who asks him to finish his life, that he will die at the end of three months. At this announcement there was a great earthquake, the reason for which Ānanda enquires of the Buddha, who enlightens him.[1]

[1] A. iv. 308 ff.; D. ii. 102 f.; S. v. 259; Ud. vi. 1.

Bhūmija Thera.—Uncle of Prince **Jayasena.** He was a friend of **Sambhuta** (*q.v.*), and, when the latter left the household, he was accompanied by his friends **Bhūmija, Jeyyasena** and **Abhirādhana,** all of whom joined the Order.[1] See **Bhūmija Sutta.**

[1] M. iii. 138 ff.

Bhūmija Sutta.—Bhūmija once went to the house of his nephew **Jayasena** in **Rājagaha.** Jayasena questioned him about the Buddha's teaching, and, pleased with what he heard, entertained Bhūmija to a

meal. Bhūmija reported this to the Buddha, who approved of what he had said to Jayasena and further developed the theme. Right outlook is absolutely essential to the winning of the fruits of the higher life; it is just as impossible to get oil out of sand or milk from a cow's horn at it is to obtain the fruits of higher life with a wrong outlook.[1]

[1] M. iii. 138 ff.

Bhūmija. A king of fifteen kappas ago; a previous birth of Nāgasamāla.[1]

[1] Ap. i. 119.

Bhūri Sutta. Four conditions which, if developed, lead to extensive insight.[1]

[1] S. v. 412.

Bhūridatta.—The Bodhisatta born as the son of the Nāga king, **Dhataraṭṭha.** See the **Bhūridatta Jātaka.**

Bhūridatta Jātaka (No. 543).—Prince **Brahmadatta,** son of the king of Benares, lived on the banks of the **Yamunā,** exiled from his father's kingdom. He wore the garb of an ascetic, but his heart was not in the ascetic life, and, when a Nāga-maiden tried to seduce him, he easily succumbed. Their children were **Sāgara-Brahmadatta** and **Samuddajā.** When the king of Benares died, Brahmadatta returned with his children to the kingdom and his Nāga wife returned to the Nāga-world. While playing about in a lake specially prepared for them, the children of Brahmadatta discovered a tortoise, **Cittacūla,** and were much frightened. Cittacūla was brought before the king and was ordered to be cast into the Yamunā, that being the direst penalty the king could envisage. Caught in a whirlpool, Cittacūla was carried to the realm of the Nāga-king **Dhataraṭṭha,** and, when questioned, had the presence of mind to say that he had been sent from Benares to propose a marriage between Dhataraṭṭha and Samuddajā. Nāga messengers were sent to the Benares court to make arrangements, and they laid their proposal before the king. Cittacūla had meanwhile spirited himself away. Brahmadatta was horrified at the proposals of the messengers, and did not fail to say so, whereupon Dhataraṭṭha was so incensed at the insult offered to him that he laid siege to Benares with his Nāga hosts. To avert the total destruction of the city, Samuddajā was given to Dhataraṭṭha, with whom she dwelt for a long time without discovering that she was in the Nāga-world, everyone, at the king's orders, having assumed human form. Samuddajā had four children—**Sudassana, Datta, Subhaga** and **Ariṭṭha (Kāṇāriṭṭha)**—and one step-daughter, **Accimukhī.** Datta, who was the Bodhisatta,

used to visit **Virūpakkha,** the ruler of the Nāga hosts, and one day went with him to pay homage to **Sakka.** In the assembly a question arose which only Datta could answer, and Sakka was so pleased with him that he gave him the name of **Bhūridatta** (wise Datta). Anxious to be born in Sakka's company, Bhūridatta took the vows and observed the fast, lying on the top of an ant-hill. At the end of the fast, Nāga maidens would come and take him back.

One day a brahmin villager and his son, **Somadatta,** went hunting in the forest and spent the night on a banyan tree near where Bhūridatta lay. At dawn, these two saw the Nāga maidens come for Bhūridatta and witnessed their song and dance, which Bhūridatta, having laid aside his snake-form, much enjoyed. Discovering the presence of the villagers, Bhūridatta entered into conversation with them, and invited them to the Nāga-world, where they passed a whole year, enjoying great luxury. Owing to lack of merit, the villagers grew discontented and wished to return to the world of men on the pretext that they wished to become ascetics. Bhūridatta offered them a wish-conferring jewel, but this they refused, saying that they had no use for it. Once in the world of men, Somadatta and his father took off their ornaments to bathe, but these divine ornaments disappeared to the Nāga-world.

Some time later, while father and son were wandering about in the forest, having returned from stalking deer, they met a brahmin called **Ālambāyana,** who possessed a Nāga jewel. He was a poor man of Benares who had fled into the forest to escape his creditors. There he had met an ascetic, **Kosiya,** to whom a Garuḍa king had taught the Ālambāyana spell which was potent to tame Nāgas. The Garuḍa had torn up a banyan-tree which shaded the ascetic's walk. A Nāga, which the Garuḍa had seized, coiled itself round the tree, but the Garuḍa carried the tree with the Nāga on it. When he discovered that he had done the ascetic an injury in pulling up the tree, he felt repentant and taught the ascetic the Ālambāyana spell by way of atonement. The ascetic, in turn, taught it to the poor brahmin, hoping it would help him. The brahmin, now called Ālambāyana, left the ascetic and, while wandering about, came across some Nāgas, carrying Bhūridatta's jewel. They heard him recite the spell and fled in terror, leaving behind them the jewel, which he picked up.

When Somadatta and his father met the brahmin, they saw the jewel, and the father schemed to steal it. He told Ālambāyana of the difficulties connected with guarding the jewel and of how dangerous it might prove, if not duly honoured. If Ālambāyana would give him the jewel, he would show him the abode of Bhūridatta, whom the brahmin might then capture, making money with his help. When Somadatta realised

his father's treachery, he rebuked him and fled from him. Ālambāyana went with the villager and captured Bhūridatta and crushed his bones. Having thus rendered the Nāga helpless. Ālambāyana put him in a basket and travelled about making him dance before large audiences. The jewel, which Ālambāyana gave to the treacherous villager, slipped from the latter's hand and returned to the Nāga-world.

On the day of the capture of Bhūridatta, his mother had a terrifying dream, and later, when Bhūridatta had been absent for a month, she grew very anxious and lamented piteously. A search was instituted—Kāṇāriṭṭha was sent to the deva-world, Subhaga to Himavā, Sudassana and Accimukhī to the world of men. Sudassana went disguised as an ascetic, and Accimukhī, assuming the form of a frog, hid in his matted hair. They found Ālambāyana making ready to give an exhibition of Bhūridatta's dancing before the king of Benares. Sudassana took up his stand at the edge of the crowd, and Bhūridatta, seeing him, went up to him. The crowd retreated in fear. When Bhūridatta was back in his basket, Sudassana challenged Ālambāyana to prove that his magic powers were greater than those of Sudassana. This challenge was accepted, and Sudassana called out to Accimukhī who, uttering the frog's cry, stood on his shoulder, and having spat drops of poison on to his palm, went back into his hair. Saying that the country would be destroyed if the poison fell on the earth, Sudassana had three holes dug, and filled the first with drugs, the second with cowdung, and the third with heavenly medicines. He poured the poison into the first hole; a flame instantly burst out, spread to the second, and, having travelled on to the third, consumed all the medicines and was extinguished. Ālambāyana was standing near the last hole: the heat of the poison smote him, the colour of his skin changed, and he became a leper. Filled with terror, he set the Nāga free. Bhūridatta assumed a radiant form, decked with all ornaments; so did Sudassana and Accimukhī. The king, on discovering that they were the children of Samuddajā, rejoiced greatly and entertained them. Bhūridatta returned to the Nāga-world, the king accompanying him. The king stayed there for some days and then returned to his kingdom.

Subhaga, in the course of his wanderings, came across Somadatta's father, and, on discovering that it was he who had betrayed Bhūridatta, snatched him away into the Nāga-world, after first nearly drowning him in the whirlpools of the Yamunā. Kāṇāriṭṭha, who was guarding the entrance to the room where Bhūridatta lay ill and tired after his experiences, protested against Subhaga's ill-treatment of a brahmin, and described the greatness of the brahmins and the importance of holding sacrifices and of learning the Vedas. The Nāgas, who were listening,

were greatly impressed, and Bhūridatta, seeing them in danger of accepting false doctrine, sent for Kāṇāriṭṭha, confuted his arguments, and converted the Nāgas to the right view. Some time after, Bhūridatta, with his retinue, and followed by Dhataraṭṭha, Samuddajā, and their other children, visited his grandfather Brahmadatta, who had become an ascetic. There they met Sāgara-Brahmadatta, now king of Benares, and great was the rejoicing over their reunion. Samuddajā then returned with her family to the Nāga-world, where they lived happily to the end of their days.

The story was related in reference to some laymen of Sāvatthi who kept the fast diligently.

Devadatta is identified with Ālambāyana, **Ānanda** with Somadatta, **Uppalavaṇṇā** with Accimukhī, **Sāriputta** with Sudassana, **Moggallāna** with Subhaga, and **Sunakkhatta** with Kāṇāriṭṭha.[1]

The story of Bhūridatta is found also in the Cariyāpiṭaka[2] as the **Bhūridatta-cariyā,** to illustrate *Sīlapāramitā.* In the fifteenth century **Raṭṭhasāra,** a monk of Ava, wrote a metrical version of the Bhūridatta Jātaka.[3]

[1] J. vi. 157-219. [2] Cyp. ii. 2. [3] Sās. 99.

Bhūripañña.—One hundred and seven kappas ago there were four kings of this name, previous births of **Paccupaṭṭhānasaññaka (Ekūdāniya).**[1]

[1] Ap. i. 153; ThagA. i. 153.

Bhūripañha Jātaka (No. 452).—The name given to a section of the **Mahā Ummagga Jātaka,** which describes how **Mahosadha,** having lost the king's favour, lived with a potter. The deity of the king's parasol put several questions to the king, but his wise men (**Senaka** and others) were unable to answer them. The king then sent messengers with gifts to look for Mahosadha; they found him in the potter's hut and brought him back. The king expressed surprise that Mahosadha should have borne him no resentment. Mahosadha pointed out to him that wise men were incapable of ingratitude or meanness.[1]

[1] J. vi. 372-6.

Bheṇṇākaṭa.—A locality where **Rujā** lived as a castrated goat.[1]

[1] J. vi. 237.

Bherapāsāṇa-vihāra.—A monastery in **Rohaṇa.** A story is told of a man who lived there, named **Uttara.** He once went with some young

novices into the forest to fetch grass for the fireplace; he had agreed to carry a certain load and they cheated him into taking a larger one.[1]

[1] AA. i. 442 f.

Bheravāya.—A rock-cave, near **Himavā,** where **Sambula-kaccāna** dwelt in meditation.[1]

[1] ThagA. i. 314.

Bherivāda Jātaka (No. 59).—The Bodhisatta was once a drummer, and having gone one day, with his son, to a great festival where he had earned much money, was returning through a forest infested by robbers. The boy kept on beating the drum, though his father tried to stop him, saying, "Beat it only now and again, as if some great lord were passing by." At first the robbers were scared away, but they soon discovered that the two were alone and robbed them of their money.

The story was told to a self-willed monk who is identified with the youth of the story.[1]

[1] J. i. 283-4.

Bherī.—A female ascetic who was often invited to the palace of King **Videha,** where she heard of the wisdom of **Mahosadha** and wished to meet him. One day she met him on her way to the palace and questioned him by means of dumb signs, to which Mahosadha replied in the same way. Queen **Nandā's** confidantes saw this, and reported to the king that Mahosadha and Bherī were conspiring to kill him. But the king questioned each of the two separately, and, satisfied with their innocence, appointed Mahosadha commander-in-chief.[1] Bherī is identified with **Uppalavaṇṇā.**[2]

[1] J. vi. 467 f. [2] *Ibid.*, 478.

Bheruva.—A city, the residence of **Asayhaseṭṭhi.**[1]

[1] PvA. 112, 118, 119.

Bhesakalā.—A yakkhiṇī. See **Bhesakalāvana.**

Bhesakalāvana.—A grove in the **Bhagga** country. It contained a Deer Park wherein the Buddha stayed, on **Sumsumāragirī.** Near by was the house in which lived **Nakulapitā** and **Nakhulamātā.**[1] Once, when the Buddha was at Bhesakalāvana, he saw, with his divine eye, **Anuruddha** dwelling in the **Pācīnavaṃsadāya** in the **Cetī** country, and appeared

[1] A. ii. 61; iii. 295; S. iii. 1; iv. 116.

before him to encourage him in his meditations.[2] The palace **Kokanada**, built for Prince **Bodhi**, was in the neighbourhood of the grove.[3]

It was while staying in this grove that **Mahā Moggallāna** was molested by **Māra**, and he preached the **Māratajjaniya Sutta**.[4] **Singālapitā** is said to have retired to Bhesakalāvana for his meditations.[5]

The grove received its name from the fact that its presiding spirit was a yakkhiṇī called **Bhesakalā**.[6]

According to the Buddhavaṃsa Commentary,[7] the Buddha spent the eight *vassa* at Bhesakalāvana. The Divyāvadāna calls it Bhīsanikāvana.[8]

[2] A. iv. 228 ff.; J. iii. 157.
[3] Vin. ii. 127; DhA. iii. 134, etc.
[4] M. i. 332.
[5] ThagA. i. 70.
[6] SA. ii. 181.
[7] BuA. 3.
[8] Dvy. 182.

Bhesajja-anuññāta-bhānavāra.—The thirteenth chapter of the sixth Khandaka of the Mahāvagga of the Vinaya Piṭaka.

Bhesajjamañjūsā.—A Pāli medical work written in the time of **Parakkamabāhu II.** by a monk of Ceylon. The author is referred to as **Pañcaparivenādhipati. Saranaṅkara** wrote a Sinhalese Commentary on it.[1]

[1] Cv. xcvii. 59; Svd. 1265.

Bhesikā.—The barber of **Lohicca** (*q.v.*).[1]

[1] D. i. 224.

Bhokkanta.—A village in the **Dakkhiṇadesa** of Ceylon. Till deserted by its inhabitants,[1] it was the residence of **Sumanā**, wife of **Lakuṇṭaka Atimbara**.[2]

[1] Probably through fear of the Damilas.
[2] DhA. iv. 50.

Bhoga Sutta.—The five disadvantages of riches and also the five advantages of the same.[1]

[1] A. iii. 259.

Bhogagāmanagara.—A village in the **Vajji** country, where the Buddha stayed on his last journey, in the **Ānanda-cetiya**, and where he preached a sermon on the four **Mahāpadesā** (the "Great Authorities").[1] From Bhoga he went on to **Pāvā**.[2] Bhoga was one of the places passed by **Bāvarī's** pupils on their way to **Rājagaha**. It lay between Pāvā and **Vesāli**.[3]

[1] D. ii. 124 f.; A. ii. 167 ff.
[2] D. ii. 126.
[3] SN. vs. 1013.

Bhogavatī.—A palace in the Nāga-world, the residence of the Nāga king **Varuṇa,** father of **Irandatī.**[1]

[1] J. vi. 269, 270.

Bhogasaṃhara-petavatthu.—The story of a woman of **Rājagaha** who, having earned money by selling things with false measures, was born in the peta-world.[1]

[1] Pv. iv. 14; PvA. 278 f.

1. **Bhoja.**—A brahmin, one of the eight who read the auspicious marks on the Buddha's body on the fifth day after his birth.[1]

[1] J. i. 56; in the Milinda (p 236) he is called **Subhoja.**

2. **Bhoja.**—A physician of old.[1]

[1] J. iv. 496, 498.

3. **Bhuja.**—A country. See **Bhojaputta.**

Bhojakagiri.—A vihāra in **Kāliṅga,** built by **Asoka,** at the cost of one crore, for his brother **Tissa (Ekavihārika).**[1]

[1] ThagA. i. 506, 507.

Bhojana Vagga.—The fourth section of the Pācittiya of the Vinaya Piṭaka.[1]

[1] Vin. iv. 69-90.

1. **Bhojana Sutta.**—He who gives food gives four things to the receiver thereof: life, beauty, comfort, and strength.[1]

[1] A. ii. 64.

2. **Bhojana Sutta.**—In giving a meal, the giver gives five things: life, beauty, comfort, strength, and ready understanding (*paṭibhāṇa*), and he himself also becomes a partaker of these things.[1]

[1] A. iii. 42.

Bhojanadāyaka Thera.—An arahant. Thirty-one kappas ago he gave a meal to **Vessabhū Buddha.** Twenty-five kappas ago he was a king named **Amitābha.**[1]

[1] Ap. i. 253.

Bhojanasuddhika.—The Bodhisatta born as the king of Benares. See the **Dūta Jātaka.**[1]

[1] J. ii. 319, 321.

Bhojaputta.—Evidently the name for a resident of the **Bhoja** country. In the Saṃyutta Nikāya[1] the devaputta **Rohitassa** says that he was a Bhojaputta in his previous birth. The Jātakas[2] mention sixteen Bhojaputtā. Bhoja is modern Berar.[3]

[1] S. i. 6 f. [2] J. i. 45; v. 163. [3] Law: Geog. 62.

Bhojājānīya Jātaka (No. 23).—The Bodhisatta was once born as a thoroughbred horse and was made the destrier of the king of Benares. He was given every kind of luxury and was shown all honour. All the king's around coveted the kingdom of Benares, and seven kings encompassed the city. At the suggestion of his ministers, the king sent out a knight on the royal destrier. Mounted on the noble steed, the knight destroyed six camps, when his horse was wounded. He thereupon took it to the gate, loosened its armour, and prepared to arm another horse. But the animal, knowing that no other horse could accomplish what awaited him, insisted on attacking the seventh camp. Then when they brought him back to the king's gate, the king came out to look upon him, and the horse died with a counsel for mercy towards the captive kings.

The story was told in reference to a monk who had given up persevering. **Ānanda** is identified with the king.[1] *Cp.* the **Ājañña Jātaka.**

[1] J. i. 178-81.

M.

Maṃsa Jātaka (No. 315).—The four sons of four rich merchants of Benares were once sitting at the cross-roads, and, seeing a deer-stalker hawking venison in a cart, one of them proposed to get some flesh from him. So he went up to the man and said, "Hi! my man! give me some meat," and the hunter gave him some skin and bone; the second, going up to him addressed him as "Elder Brother" and was given a joint; but the third cajoled him, calling him "Father," and received a savoury piece of meat; while the fourth (the Bodhisatta) addressed him as "Friend," and was given the whole of the rest of the deer, and the meat was conveyed to his house in the man's cart.

The story was related in reference to **Sariputta.** Some monks of **Jetavana,** having taken oil as a purgative, wished for some dainty food. They sent their attendants to beg in the cooks' quarters, but these had to come back empty-handed. Sāriputta met them, and, having heard their story, returned with them to the same street; the people gave him

a full measure of dainty fare, which was distributed among the sick monks. Sāriputta is identified with the hunter of the story.[1]

[1] J. iii. 48-51.

Maṃsa Sutta.—Few are those who abstain from accepting gifts of uncooked flesh, many who do not.[1]

[1] S. v. 471.

Makara.—A floodgate in the **Parakkamasāmudda** from which ran the **Gambhīra** Canal.[1]

[1] Cv. lxxix. 40.

Makaraddhaja.—A name for the god Kāma.[1]

[1] Cv. lii. 68.

Makasa Jātaka (No. 44).—Once, in a border village in **Kāsi,** there lived a number of carpenters. One day, one of them, a bald, grey-haired man, was planing some wood when a mosquito settled on his head and stung him. He asked his son who was sitting by to drive it away. The boy raised an axe, and meaning to drive away the mosquito, cleft his father's head in two, killing him. The Bodhisatta, a trader, saw this incident. " Better an enemy with sense than such a friend," said he.

The story was related in reference to some inhabitants of a hamlet in **Magadha** who were worried by mosquitoes when working in the jungle. One day they armed themselves with arrows, and while trying to shoot the mosquitoes, shot each other. The Buddha saw them outside the village greatly disabled because of their folly.[1]

[1] J. i. 246-48.

Makākarañjiya.—A monastery, the residence of the Elder **Mahātissa.**[1]

[1] Vsm. 292.

Makuṭa-cetiya.—A monument erected by **Sakka** on the summit of **Sineru,** enshrining a lock of hair cut off by **Dīpaṅkara** Buddha, when he renounced the world and became a monk.[1]

[1] BuA. 68.

Makuṭabandhana.—A " shrine " of the **Mallas** to the east of **Kusināra,** where the Buddha's body was cremated.[1] Buddhaghosa explains that the Makuṭabandhana was a Hall in which the Malla-chiefs put on their

[1] D. ii. 160-1.

ornaments on festival days. It was called a *cetiya* because it was decorated (*cittakatatthena pan'esa cetiyaṃ*).[2]

[2] DA. ii. 596; see also Dvy. 201. Hiouen Thsang's description (Beal, *op. cit.*, ii. 37) of the stūpa erected at what is evidently Makuṭabandhana suggests a different explanation. It was there that the Mallas laid aside their diamond maces (? *makuṭa*) and fell prostrate on the ground with grief at the Buddha's death.

Makuṭamutta-sālā.—A hall built in Anurādhapura on the spot where the dancing maidens laid aside their ornaments immediately after the death of **Duṭṭhagāmaṇi.**[1]

[1] Mhv. xxxii. 78; MṬ. 601.

Makulaka.—A vihāra in Ceylon, to the east of **Ariṭṭhapabbata,** built by **Sūratissa.**[1]

[1] Mhv. xxi. 6.

Makkaṭa Jātaka (No. 173).—Once the Bodhisatta was a learned brahmin of **Kāsi,** and, when his wife died, he retired with his son to the **Himālaya,** where they lived the ascetic life. One day during a heavy shower of rain, a monkey, wishing to gain admission to the ascetics' hut, put on the bark dress of a dead ascetic and stood outside the door. The son wished to admit him, but the Bodhisatta recognised the monkey and drove him away. The boy is identified with **Rāhula.**[1]

The circumstances in which the story was related are given in the **Uddāla Jātaka** (*q.v.*).

[1] J. ii. 68 f.

Makkaṭa Sutta.—In certain tracts of the **Himālaya** where monkeys resort, hunters set up traps of pitch to catch the monkeys. Wise monkeys avoid the traps, but the foolish ones handle the pitch and their paws stick in it, one after another, and finally their muzzles, in their struggles to escape. So it is with foolish men who allow their senses to roam in wrong pastures—the objects of the senses.[1]

[1] S. v. 148.

Makkarakaṭa.—A locality in **Avanti. Mahā Kaccāna** once stayed there in a forest hut and was visited by **Lohicca** and his pupils.[1] The Commentary[2] calls Makkarakaṭa a town (*nagara*).

[1] S. iv. 116 f. [2] SA. iii. 29.

Makkhakudrūsa.—A village in **Rohaṇa,** the residence of **Kitti** and **Loka.**[1]

[1] Cv. lv. 26; lvii. 1, 59.

Makkhali Vagga.—The ninth chapter of the Eka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 33-5.

Makkhali (or **Micchādiṭṭhika**) **Sutta.**—A man with perverted view leads many people away from righteousness and plants them in unrighteousness.

There is no other thing so greatly to be blamed as wrong view. Like a fish-trap set at a river mouth is **Makkhali,** existing for the distress and destruction of many beings. He who urges adherence to a doctrine and discipline rightly expounded, he whom he thus urges, and he who, thus urged, walks therein accordingly, all alike beget much merit.[1]

[1] A. i. 33 f.

Makkhali-Gosāla.—One of the six heretical teachers contemporaneous with the Buddha. He held[1] that there is no cause, either ultimate or remote, for the depravity of beings or for their rectitude. The attainment of any given condition or character does not depend either on one's own acts, nor on the acts of another, nor on human effort. There is no such thing as power or energy or human strength or human vigour. All beings (*sattā*), all lives (*pāṇā*), all existent things (*bhūtā*), all living substances (*jīvā*),[2] are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature; it is according to their position in one or other of the six classes (*abhijāti*) that they experience ease or pain. There are fourteen hundred thousands of principle genera or species (*pamukhayoniyo*), again six thousand others and again six hundred. There are five hundred kinds of *kamma*—there are sixty-two paths (or modes of conduct), sixty-two periods, six classes among men, eight stages of a prophet's existence (*aṭṭhapurisabhūmi*),[3] forty-nine hundred kinds of occupation, forty-nine hundred Ājīvakas, forty-nine hundred Wanderers (Paribbājakā), forty-nine

[1] D. i. 53 f. Makkhali, his views and his followers are also referred to at M. i. 231, 238, 483, 516 f.; S. i. 66, 68; iii. 211; iv. 398; A. i. 33 f., 286; iii. 276, 384; also J. i. 493, 509; S. iii. 69 ascribes the first portion of the account of Makkhali's views (as given in D. i. 53)—that there is no cause, no reason for depravity or purity—to Pūraṇa Kassapa. A. i. 286 apparently confounds Makkhali with Ajita Kesakambala, and A. iii. 383 f. represents Pūraṇa Kassapa as though he were a disciple of Makkhali.

[2] Buddhaghosa (DA. i. 160 ff.) gives details of these four classes showing how they are meant to include all that has life on this earth, from men down to plants. But the explanation is very confused and makes the terms by no means mutually exclusive.

[3] Buddhaghosa gives them as babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time, and prostrate time, with (very necessary) comments on each.

hundred Nāga abodes (or species), two thousand sentient existences (*vīse indriyasate*), three thousand infernal states, thirty-six celestial, mundane or passionate grades (*rajodhātuyo*), seven classes of animate beings (*saññigabbhā*), or beings with the capacity of generating by means of separate sexes, seven of inanimate production (*asaññigabbhā*), seven of production by grafting (*niganṭhagabbhā*), seven grades of gods, men, devils, great lakes, precipices, dreams. There are eighty-four thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. This cannot be done by virtue, or penance, or righteousness. Ease and pain, measured out as it were with a measure, cannot be altered in the course of transmigration (*saṃsāra*); there can be neither increase nor decrease thereof—both fools and wise alike, wandering in transmigration, exactly for the allotted term, shall then, and then only, make an end of pain.

Makkhali's views as given in the Buddhist books are difficult to understand, the Commentators themselves finding it a hopeless task. He seems to have believed in infinite gradations of existence; in his view, each individual thing has eternal existence, if not individually, at least in type. He evidently had definite conceptions of numerous grades of beings, celestial, infernal and mundane, as also of the infinity of time and the recurrent cycles of existence. He seems to have conceived the world as a system in which everything has a place and a function assigned to it, a system in which chance has no place and which admits of no other cause whatever, of the depravity or purity of beings, but that which is implied in the word Fate or Destiny (*niyati*). All types of things and all species of beings, however, are individually capable of transformation, that is of elevation or degradation in type. His theory of purification through transmigration (*saṃsārasuddhi*) probably meant perfection through transformation (*pariṇatā*)—transformation which implies not only the process of constant change, but also a fixed orderly mode of progression and retrogression. All things must, in course of time, attain perfection.[4] Makkhali's followers are known as the **Ājīvakas** (*q.v.*).

According to the books, the Buddha considered Makkhali as the most dangerous of the heretical teachers: "I know not of any other single person fraught with such loss to many folk, such discomfort, such sorrow to devas and men, as Makkhali, the infatuate."[5] The Buddha also considered his view the meanest—"just as the hair blanket is reckoned the meanest of all woven garments, even so of all

[4] For a discussion on Makkhali and his doctrines see Barua: *Pre-buddhistic Indian Philosophy*, 297 ff.

[5] A. i. 33.

the teachings of recluses, that of Makkhali is the meanest."[6] Buddhaghosa[7] draws particular distinction between the moral effect of Makkhali's doctrine on the one hand and that of the doctrines of **Pūraṇa Kassapa** and **Ajita** on the other. **Pūraṇa,** by his theory of the passivity of the soul, denied action; Ajita, by his annihilationistic theory denied retribution; whereas Makkhali, by his doctrine of fate or non-causation, denied both action and its result.

Very little is known of the name and the life of Makkhali. The Buddhist records call him Makkhali-Gosāla. Buddhaghosa explains[8] that he was once employed as a servant; one day, while carrying an oil-pot along a muddy road, he slipped and fell through carelessness, although warned thus by his master: "Mā khali," (stumble not)—hence his name. When he found that the oil-pot was broken, he fled; his master chased him and caught him by his garment, but he left it and ran along naked. He was called Gosāla, because he was born in a cow-shed. According to Jaina records,[9] he is called Gosāla Maṅkhaliputta; he was born at Saravana near Sāvatthi, his father's name being Maṅkhali and his mother's Bhaddā. His father was a Maṅkha—*i.e.*, a dealer in pictures—and Gosāla followed this profession until he became a monk.

The philosopher's true name[10] seems to have been Maskarin, the Jaina-Prakrit form of which is Maṅkhali and the Pāli form Makkhali. "Maskarin" is explained by Pāṇini[11] as "one who carries a bamboo staff" (*veṇuparivrājaka*). A Maskarin is also known as Ekadaṇḍin. According to **Patañjali,**[12] the name indicates a School of Wanderers who were called Maskarins, not so much because they carried a bamboo staff as because they denied the freedom of the will. The Maskarins were thus fatalists or determinists.

[6] A. i. 286.
[7] DA. i. 166 f.
[8] *Ibid.*, 143 f.; MA. i. 422.
[9] See, *e.g.*, Uvāsaga-dasāo, p. 1.
[10] Barua, *op. cit.*, 298.
[11] VI. i. 154.
[12] Mahābhāṣya iii. 96.

1. Makhādeva.—King, son of **Sāgaradeva,** in the direct line from **Mahāsammata.** He was a great and liberal ruler, and his sons and grandsons, eighty-four thousand in number, reigned in **Mithilā,** the last of them being **Nemiya,** son of **Kalārajanaka.**[1] His dynasty was followed by that of **Okkāka,** so that he is one of the ancestors of the **Sākyans.**[2] See also **Makhādeva Jātaka** and **Makhādeva Sutta.** Makhādeva is identified with the Bodhisatta. In a later birth he became **Nimi** (*q.v.*).

2. Makhādeva.

[1] Cp. iii. 34 f.; Mhv. ii. 10; MṬ. 129; DA. i. 258 calls him the son of **Upacara;** also SNA. i. 352.
[2] DA. i. 258; SNA. i. 352.

2. **Makhādeva.**—A yakkha, identified with **Aṅgulimāla.** For his story see **Sutana Jātaka.**[1]

[1] J. iii. 325 ff.

Makhādeva Jātaka (No. 9).—The Bodhisatta was once born as **Makhādeva,** king of **Mithilā** in **Videha.** For successive periods of eighty-four thousand years each he had respectively amused himself as prince, ruled as viceroy, and reigned as king. He one day asked his barber to tell him as soon as he had any gray hairs. When, many years later, the barber found a gray hair, he pulled it out and laid it on the king's palm as he had been requested. The king had eighty-four thousand years yet to live, but he granted the barber a village yielding one hundred thousand, and, on that very day, gave over the kingdom to his son and renounced the world as though he had seen the King of Death. For eighty-four thousand years he lived as a recluse in the **Makhādeva-ambavana** and was reborn in the Brahma-world. Later, he became once more king of Mithilā under the name of **Nimi,** and in that life, too, he became a recluse.

The barber is identified with **Ānanda** and the son with **Rāhula.** The story was related to some monks who were talking one day about the Buddha's Renunciation.[1]

[1] J. i. 137 ff.; *cp.* M. ii. 74 ff., and J. vi. 95. See Thomas: *op. cit.*, 126.

Makhādeva Sutta.—The Buddha visits the **Makhādeva-ambavana,** and, at a certain spot, smiles. In reply to **Ānanda's** question, he tells him the story of **Makhādeva,** of how he renounced the world when gray hairs appeared on his head and became a recluse, enjoining on his eldest son to do likewise when the time came. Makhādeva developed the four Brahmavihārā and was reborn in the Brahma-world. Eighty-four thousand of his descendants, in unbroken succession, followed the tradition set by him; the last of the kings to do this was **Nimi,** and his virtue having been remarked by the gods of **Tāvatiṃsa, Sakka** invited him there. Nimi accepted the invitation, but later returned to earth to rule righteously and to observe the four fast days in each month. Nimi's son was **Kalārajanaka,** who broke the high tradition and proved the last of the line.

Makhādeva's tradition led only to the Brahma-world, but the teachings of the Buddha lead to Enlightenment and Nibbāna.

Makhādeva is identified with the Buddha.[1]

[1] M. ii. 74 ff.; *cp.* **Makhādeva Jātaka** and **Nimi Jātaka.**

Makhādeva-ambavana.—A mango-grove in **Mithilā** where **Makhādeva** lived in meditation after retiring from household life.[1] This grove existed even in the time of the Buddha, and during his stay there with **Ānanda** he preached the **Makhādeva Sutta.**[2] Buddhaghosa explains[3] that the garden was originally planned by Makhādeva, and that other kings, from time to time, replaced trees which had died.

[1] J. i. 138 f.; vi. 95. [2] M. ii. 74. [3] MA. ii. 732; see also Mtu. iii. 450.

1. **Makhilā.**—A city near the Deer Park at **Isipatana** close to where **Kakusandha Buddha** preached his first sermon.[1]

[1] BuA. 210.

2. **Makhilā.**—One of the two chief women disciples of **Sikhī Buddha.**[1]

[1] J. i. 41; BuA. 204; see also **Akhilā.**

3. **Makhilā.**—One of the chief female lay patrons of **Atthadassī Buddha.**[1]

[1] Bu. xv. 21.

4. **Makhilā.**—Wife of **Sobhita Buddha** in his last lay life ; she gave him a meal of milk-rice just before his Enlightenment.[1]

[1] BuA. 137; but Bu (vii. 18) calls her **Samaṅgī.**

Magadha.—One of the four chief kingdoms of India at the time of the Buddha, the others being **Kosala,** the kingdom of the **Vaṃsas** and **Avanti.** Magadha formed one of the sixteen **Mahājanapadas**[1] and had its capital at **Rājagaha** or **Giribbaja** where **Bimbisāra,** and after him **Ajātasattu,** reigned. Later, **Pāṭaliputta** became the capital. By the time of **Bimbisāra, Aṅga,** too, formed a part of Magadha, and he was known as king of Aṅga-Magadha.[2] But prior to that, these were two separate kingdoms, often at war with each other.[3] Several kings of Magadha are mentioned by name in the Jātakas—*e.g.*, **Arindama** and **Duyyodhana.** In one story[4] the Magadha kingdom is said to have been under the suzerainty of Aṅga. In the Buddha's day, Magadha (inclusive of Aṅga) consisted of eighty thousand villages[5] and had a circumference of some three hundred leagues.[6]

Ajātasattu succeeded in annexing Kosala with the help of the **Licchavis,** and he succeeded also in bringing the confederation of the latter under his sway; preliminaries to this struggle are mentioned in the books.[7]

[1] *q.v.*

[2] See, *e.g.*, Vin. i. 27 and ThagA. i. 544, where Bimbisāra sends for **Soṇa Koḷivisa,** a prominent citizen of **Campā,** capital of Aṅga.

[3] *E.g.*, J. iv. 454 f.

[4] J. vi. 272.

[5] Vin. i. 179.

[6] DA. i. 148.

[7] *E.g.*, D. ii. 73 f., 86.

Under Bimbisāra and Ajātasattu, Magadha rose to such political eminence that for several centuries, right down to the time of **Asoka**, the history of Northern India was practically the history of **Magadha**.[8]

At the time of the Buddha, the kingdom of **Magadha** was bounded on the east by the river **Campā**,[9] on the south by the Vindhyā Mountains, on the west by the river **Soṇa**, and on the north by the Ganges. The latter river formed the boundary between **Magadha** and the republican country of the Licchavis, and both the Māgadhas and the Licchavis evidently had equal rights over the river. When the Buddha visited **Vesāli**, Bimbisāra made a road five leagues long, from Rājagaha to the river, and decorated it, and the Licchavis did the same on the other side.[10]

During the early Buddhist period Magadha was an important political and commercial centre, and was visited by people from all parts of Northern India in search of commerce and of learning. The kings of Magadha maintained friendly relations with their neighbours, Bimbisāra and **Pasenadi** marrying each other's sisters. Mention is made of an alliance between **Pukkusāti**,[11] king of **Gandhāra** and Bimbisāra. When **Caṇḍappajjota** of **Ujjeni** was suffering from jaundice, Bimbisāra sent him his own personal physician, **Jīvaka**.[12]

In Magadha was the real birth of Buddhism,[13] and it was from Magadha that it spread after the Third Council. The Buddha's chief disciples, **Sāriputta** and **Moggallāna**, came from Magadha.[14] In Asoka's time the income from the four gates of his capital of Pāṭaliputta was four hundred thousand kahāpaṇas daily, and in the Sabhā, or Council, he would daily receive another hundred thousand kahāpaṇas.[15] The cornfields of Magadha were rich and fertile,[16] and each Magadha field was about one gāvuta in extent.[17]

The names of several places in Magadha occur in the books—*e.g.*, **Ekanālā, Nālakagāma, Senāṇigāma, Khānumata, Andhakavindha, Macala, Mātulā, Ambalaṭṭhikā, Pāṭaligāma, Nālandā** and **Sālindiya**.[18]

Buddhaghosa says[19] that there are many fanciful explanations (*bahudhā*

[8] A list of the kings from Bimbisāra to Asoka is found in Dvy. 369; cp. DA. i. 153; Mbv. 96, 98.

[9] Campā flowed between Aṅga and Magadha; J. iv. 454.

[10] DhA. iii. 439 f.; the Dvy. (p. 55) says that monks going from Sāvatthi to Rājagaha could cross the Ganges in boats kept either by Ajātasattu or by the Licchavis of Vesāli.

[11] See *s.v.*

[12] For details see *s.v.*

[13] See, *e.g.*, the words put in the mouth of **Sahampati** in Vin. i. 5 (*pātur ahosi Magadhesu pubbe dhammo*, etc.).

[14] See *s.v.*

[15] Sp. i. 52.

[16] Thag. vs. 208.

[17] Thus AA. ii. 616 explains the extent of **Kakudha's** body which filled two or three Māgadha village-fields (A. iii. 122).

[18] See *s.v.* [19] SNA. i. 135 f.

papañcanti) of the word Magadha. One such is that king **Cetiya**, when about to be swallowed up by the earth for having introduced lying into the world, was thus admonished by those standing round—"*Mā gadhaṃ pavisa*;" another that those who were digging in the earth saw the king, and that he said to them: "*Mā gadhaṃ karotha*." The real explanation, accepted by Buddhaghosa himself, seems to have been that the country was the residence of a tribe of khattiyas called Magadhā.

The Magadhabhāsā is regarded as the speech of the Āriyans.[20] If children grow up without being taught any language, they will spontaneously use the Magadha language; it is spread all over Niraya, among lower animals, petas, humans and devas.[21]

The people of Aṅga and Magadha were in the habit of holding a great annual sacrifice to Māha Brahmā in which a fire was kindled with sixty cartloads of firewood. They held the view that anything cast into the sacrificial fire would bring a thousandfold reward.[22] Magadha was famous for a special kind of garlic[23] and the Magadha *nāḷa* was a standard of measure.[24]

Magadha is identified with the modern South Behar. See also **Magadhakhetta.**

[20] *E.g.*, Sp. i. 255.
[21] VibhA. 387 f.
[22] SA. i. 269; but it is curious that in Vedic, Brāhmaṇa and Sūtra periods, Magadha was considered as outside the pale of Ariyan and Brahmanical culture, and was therefore looked down upon by Brahmanical writers. But it was the holy land of the Buddhists. See VT. ii. 207; Thomas: *op. cit.*, 13, 96.
[23] Sp. iv. 920.
[24] *E.g.*, AA. i. 101.

Magadhakhetta.—Mention is made in the books of the Magadhakhetta, probably an extensive rice-field which at once caught the eye on account of its terraces. It could be seen from the **Indasāla-guhā.**[1] The contour of the field struck the Buddha's imagination and he asked **Ānanda** to design a robe of the same pattern. Ānanda did this very successfully, and this pattern has been adopted for the robes of members of the Order ever since.[2]

The **Suvaṇṇakakkaṭa Jātaka**[3] mentions a field of one thousand *karīsas* (about eight thousand acres) in a brahmin village called **Sālindiya** to the east of **Rājagaha.** Magadhakhetta may sometimes have been used as another name for **Magadha.**[4]

[1] ThagA. i. 333.
[2] Vin. i. 287.
[3] J. iii. 293; also iv. 277.
[4] See, *e.g.*, AA. i. 126, where **Nālakagāma** is mentioned as having been in Magadhakhetta.

Magga Vagga.—The twentieth section of the **Dhammapada.**

Magga Saṃyutta.—The forty-fifth section of the Saṃyutta Nikāya.[1]

[1] S. v. 1-62.

1. **Magga Sutta.**—The Buddha tells the monks how, as he meditated under the **Ajapāla-nigrodha,** the conviction came to him that the only way to Nibbāna was the cultivation of the four *satipaṭṭhānas.* The Brahmā **Sahampatī** read his thoughts, and, appearing before him, confirmed this view.[1]

[1] S. v. 167 f.; 185 f.

2. **Magga Sutta.**—The Buddha tells the monks how, while yet a Bodhisatta, he discovered the method of cultivation of the *iddhipādas.*[1]

[1] S. v. 281.

3. **Magga Sutta.**—Wrong view, wrong aim, wrong speech and wrong action lead one to purgatory, their opposites to heaven. Likewise with livelihood, effort, mindfulness and concentration.[1]

[1] A. ii. 227.

4. **Magga Sutta.**—The man who has wrong view, aim, speech and action, is censured by the wise.[1]

[1] A. ii. 229.

Maggakathā.—The ninth division of the Mahāvagga of the Paṭisambhidāmagga.

Maggasira.—The name of a month.[1]

[1] DA. i. 241.

Maggadattika Thera.—An arahant. He once saw **Atthadassī Buddha** wandering about and scattered flowers in his path. Twenty thousand kappas ago he was king five times under the name of **Pupphachadaniya.**[1]

[1] Ap. i. 189.

Maggadāyaka Thera.—An arahant. Ninety-four kappas ago he saw **Siddhattha Buddha** walking in the forest, and, with basket and hoe, made a path for him. Fifty-seven kappas ago he was a king named **Suppabuddha.**[1] He is probably identical with **Eraka Thera.**[2]

[1] Ap. i. 173. [2] ThagA. i. 193 f.

Maggasaññaka Thera.—An arahant. In the time of **Padumuttara Buddha** he was a devaputta in **Himavā**, and, coming across some monks who had lost their way in the forest, he entertained them and set them on the right road. One hundred and five kappas ago he was king twelve times under the name of Sacakkhu.[1] He is probably identical with **Ekadhammasavaṇiya.**[2]

[1] Ap. i. 152 f. [2] ThagA. i. 151 f.

"Maggena" Sutta.—The Noble Eightfold Path goes to the Uncompounded (*asaṅkhata*). The Buddha has shown it to his disciples for their welfare.[1]

[1] S. iv. 361.

Magha.—The name **Sakka** bore in a previous birth[1] when he was born as a man in **Macalagāma** in **Magadha.** His story is given in the **Kulāvaka Jātaka** (*q.v.*).[2] Because of his birth as Magha, Sakka came to be known as **Maghavā.** Maghavā was, perhaps, not the personal name of any particular Sakka, but a title of all Sakkas, because the Sakka who was the real Magha is identified with the Bodhisatta,[3] while the Buddha says[4] that the Sakka, who visited him, and whose conversation is recorded in the **Sakkapañha Sutta,** was also known as Maghavā. The title probably originated from the time when Magha became Sakka.

The Saṃyutta Commentary,[5] however, says that Magha was not the Bodhisatta, but that his life was like that of a Bodhisatta (*Bodhisattacariyā viyassa cariyā ahosi*); in which case the name Maghavā belongs only to the present Sakka. Magha took upon himself seven vows (*vatapadāni*), which brought him birth as Sakka: to maintain his parents, to revere his elders, to use gentle language, to utter no slander, to be free from avarice, to practise generosity and open-handed liberality and kindness, to speak the truth, to be free from anger.[6]

For this and other titles of Sakka, see *s.v.* **Sakka.**

[1] The usual form of the name is a derivative—*e.g.*, J. vi. 212; he is often called **Maghavā Sujampati**—*e.g.*, J. iii. 146; iv. 403; v. 137, 139; vi. 102, 481, 573; or **Maghavā Sakko**—*e.g.*, J. v. 141; see also Mtu. i. 165, 167 (*sahaśranetro Maghavān va śobhase*) and Mtu. iii. 366 (*Śakro āha . Maghavān ti me āhu manuśyaloke*).

[2] For a slightly different version see DhA. i. 264 ff. [3] J. i. 207.

[4] S. i. 231; DhA. i. 264; see also n. 1 above.

[5] SA. i. 267; this is supported by the story as given in DA. iii. 710 ff. and DhA. i. 264 ff., where no mention is made of the Bodhisatta.

[6] S. i. 227 f.; SA. i. 267.

Maghavapupphiya Thera.—An arahant. Ninety-one kappas ago he saw the Buddha (? Vipassī) seated in meditation on the banks of the Nammudā, and honoured him by placing a maghava-flower near him.[1]

[1] Ap. i. 240 f.

Maghavā.—See **Magha.**

Maghādeva.—See **Makhādeva.**

Maṅkura.—One of the four ministers of **Milinda** who were sent to fetch **Nāgasena** to the palace.[1]

[1] Mil., p. 29 f.

Maṅkulakārāma.—A monastery in **Sunāparanta** where **Puṇṇa Thera** lived (*q.v.*) and where the Buddha visited him. Near by was a village of merchants where Puṇṇa went for his alms and where lived his brother **Culla-Puṇṇa.** After the merchants had been saved from death by the intervention of Puṇṇa, they gave him a share of the red sandalwood they had obtained in the course of their travels, and with this they built a *maṇḍalamāla* in the vihāra and dedicated it to the Buddha. The Buddha lived there for seven days.[1]

[1] SA. iii. 15 ff.

Maṅkulapabbata.—A locality where the Buddha spent his sixth *vassa.*[1] The reference is perhaps to the **Maṅkulakārāma** (*q.v.*), but there the Buddha is said to have stayed only seven days of the rainy season.

[1] BuA. 3.

Maṅgana.—A locality, probably a monastery in Ceylon, the residence of an arahant, **Khuddaka-Tissa (Kujjaka-Tissa).**[1] The place was five leagues from **Anurādhapura** and was visited by **Saddhātissa.**[2] A **Maṅgana-vihāra** is mentioned among the religious buildings erected by **Dhātusena.**[3] This was probably a restoration of the original.

[1] Mhv. xxxii. 53; J. vi. 30. [2] AA. i. 384. [3] Cv. xxxviii. 48.

1. **Maṅgala.** The third of the twenty-four Buddhas. He was born sixteen asaṅkheyyas and one hundred thousand kappas ago in the Uttaramadhura Park, in the city of **Uttara,** his father being a khattiya named **Uttara** and his mother **Uttarā.** It is said that from the day of her conception, an aura shed its rays night and day from her body, to a distance of eighty hands—hence his name. He surpassed other Buddhas in glory of body. In his last birth as a human being (corresponding to that of **Vessantara** in the case of **Gotama**) he lived with his family as an ascetic. A man-eating yakkha, named **Kharadāṭhika,** took from him his two children and ate them in his presence, " crunching them as though they

were yams," while the blood dripped from his mouth.[1] The Bodhisatta stood firm in his resolve and repented not of his gift to the yakkha, but registered a desire that in future births his body should emit light as bright as the blood which flowed down the yakkha's face. In a previous birth, Maṅgala paid honour to the cetiya of a Buddha by wrapping his body in cloth drenched with oil, setting fire to it and walking round the cetiya throughout the night, carrying on his head a golden bowl filled with scented oil and lighted with one thousand wicks. Not a hair on his body suffered damage.

For nine thousand years Maṅgala lived in the household in three palaces, **Yasavā, Sucimā** and **Sirimā,** with his wife **Yasavatī,** by whom he had one son, **Sīvala.** He left the world on a horse and practised austerities for eight months. Just before his Enlightenment he ate a meal of milk-rice given by a maiden, **Uttarā,** daughter of **Uttaraseṭṭhi** in **Uttaragāma**; an Ājīvaka, named **Uttara,** gave him grass for his seat. His Bodhi was a Nāga-tree. After his Enlightenment he lived for ninety thousand years, and for all that time the aura from his body spread throughout the ten thousand world systems, shutting out sun, moon and stars. People knew the times and the seasons by the cries of the birds and the blooming of the flowers.

Maṅgala's first sermon was preached in the **Sirivaruttama** Grove, near **Sirivaḍḍha.** His chief disciples among men were **Sudeva** and **Dhammasena,** and his chief nuns **Sīvalā** and **Asokā. Pālita** was his constant attendant.[2] **Nanda** and **Visākha** were his chief patrons among lay men and **Anulā** and **Sutanā** among lay women. In Maṅgala's time the Bodhisatta was the brahmin **Suruci** (*q.v.*). Maṅgala's body was eighty cubits high; he held three assemblies: the first at the preaching of the Dhammacakka, the second at **Cittanagara,** when he preached to **Sunanda,** king of **Surabhinagara,** and his son **Anurāja,** and the third at **Mekhala** to Sudeva and Dhammasena who later became his chief disciples.

He died in the park of **Vessara,** and a cetiya, thirty leagues high, was erected over his ashes.[3] It is said[4] that all Maṅgala Buddha's personal disciples attained arahantship before their death.

[1] It is probably this incident which is referred to at J. iv. 13.

[2] BuA. (124) calls him Uttara.

[3] Bu. iv. 1 ff.; BuA. 115 ff.; J. i. 30 ff.; the particulars found in Mtu. (i. 248-50) are slightly different.

[4] Bu. iv. 29.

2. Maṅgala.—The Bodhisatta born as an ascetic in the time of **Dhammadassī Buddha.**[1]

[1] J. i. 40; but Bu. xvi. 9 says he was then born as Sakka.

3. **Maṅgala.**—The Bodhisatta born as an ascetic in the time of **Siddhattha Buddha.**[1] He was a very rich brahmin of **Surasena,** and later gave away all his wealth and became an ascetic. On one occasion, by his *iddhi*-power, he obtained fruit which grew on the jambu-tree (which gave its name to Jambudīpa) and offered it at the **Surasena-vihāra** to Siddhattha Buddha and ninety crores of monks.[2]

[1] Bu. xvii. 8; M.Ṭ. 62. [2] BuA. 187.

4. **Maṅgala Thera.**—An arahant. He was present at the Foundation-ceremony of the **Mahā Thūpa.**[1] See **Mahāmaṅgala.**

[1] Dpv. xix. 8.

5. **Maṅgala.**—A flood-gate in the **Parakkamasamudda** from which branched off the **Maṅgala-Gaṅgā.**[1]

[1] Cv. lxxix. 45.

6. **Maṅgala.**—A locality in South India mentioned in the account of the campaigns of **Parakkamabāhu.**[1]

[1] Cv. lxxvi. 297.

7. **Maṅgala.**—A tribe of elephants, each of which had the strength of ten million men.[1]

[1] MA. i. 262; AA. ii. 822; BuA. 37, etc.

8. **Maṅgala.**—A monk of Pagan, probably of the fourteenth century, author of a grammatical work called the **Gandhatthi.**[1]

[1] Bode, *op. cit.*, 26.

9. **Maṅgala.**—A Thera of Ceylon, preceptor of **Vedeha.**[1]

[1] P.L.C. 223.

10. **Maṅgala.**—A young man in the time of **Vipassī Buddha,** who came from **Tāvatiṃsa** and held a *mandārava*-flower over the Buddha as he sat meditating. Maṅgala was a previous birth of **Ekamandāriya Thera.**[1]

[1] Ap. i. 286.

11. **Maṅgala.**—A Pacceka Buddha.[1]

[1] M. iii. 70.

Maṅgala Jātaka (No. 87).—The Bodhisatta was once an Udicca-brahmin who, having entered the ascetic life, lived in **Himavā.** He

one day visited **Rājagaha**, and the king invited him to stay in the Royal Park. While he was there, a brahmin who believed in omens as shown by clothes (*Dussalakkhaṇa-brāhmaṇa*) found a garment in his chest which had been gnawed by mice, and, fearing disaster, wished to have it thrown out into the charnel-ground. Unwilling to entrust the job to anyone else, he gave the clothes to his son to throw away. The Bodhisatta saw the garment and picked it up in spite of the grave warnings of the old brahmin, saying that no wise man should believe in omens.

The story was told in reference to a superstitious brahmin of Rājagaha who had his clothes thrown away in the manner related above. The Buddha was waiting in the charnel-field and picked up the garments. When the brahmin protested, he related to him the story and preached to him on the folly of paying heed to superstitions. At the end of the sermon, father and son became sotāpannas. The characters in both stories are the same.[1]

[1] J. i. 371 ff.

Maṅgala Vagga.—The fifteenth chapter of the Tika Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 292-4.

Maṅgala Sutta.—Preached at **Jetavana** in answer to a question asked by a deva as to which are the auspicious things (*maṅgalāni*) in the world. The sutta describes thirty-seven *maṅgalāni*, including such things as the avoidance of fools, association with the wise, honouring those worthy of honour, etc.[1] The Commentary[2] explains that at the time the sutta was preached there was great discussion over the whole of **Jambudīpa** regarding the constitution of *maṅgala*. The devas heard the discussion and argued among themselves till the matter spread to the highest Brahma-world. Then it was that **Sakka** suggested that a devaputta should visit the Buddha and ask him about it.

In the Sutta Nipāta[3] the sutta is called **Mahāmaṅgala**. It is one of the suttas at the preaching of which countless devas were present and countless beings realized the Truth.[4]

The sutta is often recited, and forms one of the commonest of the **Parittas**. To have it written down in a book is considered an act of great merit.[5] It is said[6] that once **Duṭṭhagāmaṇi** attempted to preach the Maṅgala Sutta at the **Lohapāsāda**, but he was too nervous to proceed. The preaching of the Maṅgala Sutta was one of the incidents of the

[1] Khp. pp. 2 ff.
[2] KhpA. vii.; SNA. i. 300.
[3] SN., pp. 46 f.
[4] SNA. i. 174; BuA. 243; AA. i. 57, 320.
[5] MA. ii. 806.
[6] Mhv. xxxii. 43.

Buddha's life represented in the Relic Chamber of the **Mahā Thūpa.**[7] See also **Mahāmaṅgala Jātaka.**

[7] Mhv. xxx. 83.

Maṅgala-gaṅgā.—A channel branching off from the sluice called Maṅgala in the **Parakkama Samudda.** See **Maṅgala** (5).[1]

[1] Cv. lxxix. 45.

Maṅgalaṅkoṭṭa.—A locality in South India, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1] It is probably identical with **Maṅgala** (6).

[1] Cv. lxxvii. 38.

Maṅgalagiri.—A spot where the Buddha was staying when **Kāḷudāyi** visited him at **Suddhodana's** request.[1]

[1] Ap. ii. 501.

Maṅgalacetiya.—A religious building, probably in **Anurādhapura. Upatissa II.** erected a thūpa to the north of it and also an image house containing an image.[1] It is probably identical with **Bahumaṅgala-cetiya** (*q.v.*).[2]

[1] Cv. xxxvii. 183. [2] Cv. *Trs.* i. 36; n. 1.

Maṅgaladīpanī.—A commentary on the **Maṅgala Sutta,** written by **Sirimaṅgala** of Laos.[1]

[1] Bode, *op. cit.*, 47.

Maṅgalapabbata.—See **Maṅgalappadesa.**

Maṅgalapāsāda.—A palace in **Kāsika,** erected by **Vissakamma** and inhabited by **Bodhihariya** in a previous birth sixty-five kappas ago.[1]

[1] Ap. ii. 401.

Maṅgalapokkharaṇī.—A bathing-place in the garden of **Parakkama-bāhu I.**[1]

[1] Cv. lxxiii. 110.

Maṅgalappadesa (Maṅgalapabbata).—A place in the south of Ceylon which formed the limit of the estate given to **Sāliya** by **Duṭṭhagāmaṇī.**[1]

[1] MṬ. 607.

Maṅgalabegāma.—A place near **Pulatthipura,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxvii. 52; lxx. 178, 283, 297; lxxii. 160, 207.

Maṅgalavitāna.—A place in the west of Ceylon, near **Vallipāsāna-vihāra.**[1]

[1] MṬ. 552.

Maṅgalāna.—A minister of **Kittisirimegha** (2).[1]

[1] Cv. lxvi. 66; see Cv. *Trs.* i. 258, n. 2.

Macala.—A village in **Magadha,** residence of **Magha**[1] (*q.v.*).

[1] J. i. 199; SA. i. 267; DhA. i. 265; SNA. ii. 484.

Macala Vagga.—The ninth chapter of the Catukka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. ii. 83-91.

1. **Maccha Jātaka** (No. 34).—Some fishermen once cast their net into a river, and a great fish, swimming along, toying amorously with his wife, was caught in the net, while his wife escaped. The fishermen hauled him up and left him on the sand while they proceeded to light a fire and whittle a spit whereon to roast him. The fish lamented, saying how unhappy his wife would be, thinking he had gone off with another. The Bodhisatta, who was the king's priest, coming along to the river to bathe, heard the lament of the fish and obtained his freedom from the fishermen.

The story was related to a passion-tossed monk who longed for the wife of his lay days. The two fish were the monk and his seducer.[1]

[1] J. i. 210-12.

2. **Maccha Jātaka** (No. 75).—Once the Bodhisatta was born as a fish in a pond; there was a great drought, the crops withered, and water gave out in tanks and ponds and there was great distress. Seeing this, the Bodhisatta approached **Pajjuna,** god of rain, and made an Act of Truth, begging for rain. The request succeeded, and heavy rain fell.

The story was told in reference to a great drought in **Kosala.** Even the pond by the gate of **Jetavana** was dry, and the Buddha, touched by the universal suffering, resolved to obtain rain. On his way back from the alms-round, he sent **Ānanda** to fetch the robe in which he bathed. As he was putting this on, **Sakka's** throne was heated, and he ordered Pajjuna to send rain. The god filled himself with clouds, and then

bending his face and mouth, deluged all Kosala with torrents of rain. The Pajjuna of the earlier story is identified with Ānanda.[1]

[1] J. i. 329-32; *cp.* Cyp. iii. 10.

3. **Maccha Jātaka** (No. 216).—The story very much resembles **Maccha Jātaka** (1).[1]

[1] J. ii. 178 f.

Maccha Sutta.—Once, during a tour in **Kosala** with a large number of monks, the Buddha saw a fisherman selling fish. Sitting down at the foot of a tree by the wayside, the Buddha pointed out to the monks how no fisherman enjoyed a happy life because his mind was for ever engaged in slaughter. It was the same, he said, with those who killed other creatures; those guilty of killing would suffer greatly after death.[1]

[1] A. iii. 301 f.

Macchatittha.—The name of two villages and two monasteries of Ceylon.[1]

[1] Cv. xlviii. 24; Ep. Zey. i. 216, 221, 227.

Macchadāyaka Thera.—An arahant. Ninety-four kappas ago he was a hawk on the banks of the **Candabhāgā** and once gave a large fish to **Siddhattha Buddha.**[1]

[1] Ap. i. 232.

Maccharaṭṭha.—See **Macchā.**

1. **Maccharikosiya.**—A *seṭṭhi*, worth eighty crores, of **Sakkhara** near **Rājagaha.** His real name was **Kosiya,** but as he was too miserly to give away even a drop of oil, he came to be called Maccharikosiya. One day, when returning from the palace, he saw a half-starved yokel eating a round cake filled with sour gruel. The sight made him hungry, but fearing to spend his money, he told no one, but lay on his bed in great distress, till his wife found him. Having discovered the reason for his misery, she said she would bake cakes sufficient for everyone in Sakkhara. "But that would be such extravagance," said Kosiya, and persuaded his wife to bake just one cake, using only broken grains of rice. Fearful lest someone should ask for a piece of his cake, he retired with her to the seventh storey of his house and there made her start the cooking after bolting all the doors.

The Buddha saw him with his divine eye and sent **Moggallāna** to him; Moggallāna stood poised in mid-air just outside Kosiya's window

and indicated his wish to have something to eat, but Kosiya blustered and threatened, and, after refusing to give him anything, bade his wife cook another little cake for him. But each cake she baked grew bigger than the previous one, and when she tried to take a single cake from the basket, they all stuck together. In despair, Kosiya presented cakes and basket to the Elder. Moggallāna then preached on the importance of generosity, and transported Kosiya, his wife and the cakes to Jetavana. There the cakes were offered to the Buddha and five hundred monks, and even after they had all eaten, there was no end to the cakes. The spot where the remaining ones were thrown away at the gates of Jetavana was known as **Kapallapūvapabbhāra.** The Buddha preached to Kosiya and his wife and they became **sotāpannas.** Kosiya then spent all his wealth in the service of the Buddha and his religion. It was in reference to him that the **Illīsa Jātaka** was preached, **Illīsa** being identified with Maccharikosiya.[1]

[1] DhA. i. 367 ff.; J. i. 345 ff.

2. **Maccharikosiya.**—See the **Sudhābodhana Jātaka.**

1. **Macchari Sutta.**—On the five disadvantages of staying too long in one place—one grudges sharing one's lodging, the families who provide alms, one's provisions, one's fame, or the Dhamma.[1]

[1] A. iii. 258.

2. **Macchari Sutta.**—A monk who grudges sharing his lodging, the families who provide him with food, the gifts he receives, his fame, and who frustrates gifts offered in faith—such a monk is destined to hell.[1]

[1] A. iii. 266.

3. **Macchari Sutta.**—The same as the above except that the fifth quality is given as stinginess with regard to Dhamma.[1]

[1] A. iii. 266 f.

4. **Macchari Sutta.**—The same as (3) except that " nun " is substituted for " monk."[1]

[1] A. iii. 139.

5. **Macchari Sutta.**—A group of **Satullapa**-devas visit the Buddha at **Jetavana** and four of them speak, each one verse, before him on the evils of avarice and the blessings of generosity. The Buddha utters a verse to the effect that gifts given should be well gotten.[1]

[1] S. i. 18 f.

6. **Maccharī Sutta.**—A deva visits the Buddha and asks him questions as to what kind of person is a miser and what awaits the generous man. The Buddha replies.[1]

[1] S. i. 34.

7. **Macchari Sutta.**—Seven fetters must be destroyed in order that the good life may be led: complying, resisting, wrong views, uncertainty, conceit, envy, meanness.[1]

[1] A. iv. 8.

8. **Macchari Sutta.**—The five forms of meanness: in sharing lodgings, the services of a family, gains, fame and Dhamma.[1]

[1] A. iv. 459.

"Maccharena" Sutta.—A woman who is faithless, shameless, stingy, and of weak wisdom, is destined to suffering.[1]

[1] S. iv. 24.

Macchā.—A country, with its people, included in the traditional list of the sixteen **Mahājanapadas.**[1] The Macchā are generally mentioned with the **Sūrasenā.**[2] In the **Vidhura Paṇḍita Jātaka**[3] the Macchā are mentioned among those who witnessed the game of dice between the king of the Kurus and Puṇṇaka.

The Macchā country lay to the south or south-west of Indraprastha and to the south of Sūrasena. Its capital was Virāṭanagara or Vairāṭ, so called because it was the city of King Virāṭa.[4]

[1] A. i. 213; iv. 252, 256, 260.
[2] *E.g.*, D. ii. 200; *cp.* **Kāsikosalā, Vajjimallā.**
[3] J. vi. 280.
[4] Rv. vii. 6, 18; Law: Anct. Geog. of India, p. 19.

Macchikāsaṇḍa.—A township in **Kāsi,** the residence, among others, of **Cittagahapati.**[1] It contained the **Ambāṭakavana,** which Citta presented as a monastery for the monks, at the head of whom was **Mahānāma.**

Sudhamma Thera also lived there, and the place was visited by **Sariputta** and **Moggallāna**[2] and also by **Acela Kassapa.**[3] The books contain, besides these, the names of several monks who lived at **Macchikāsaṇḍa**—*e.g.*, **Isidatta, Mahaka, Kāmabhū** and **Godatta.**[4] The place

[1] S. iv. 281.
[2] For details see DhA. ii. 74 f.; according to Vin. ii. 15 f., they were accompanied by **Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Upāli, Ananda** and **Rāhula**; these all went there while travelling in the Kāsi kingdom.
[3] S. iv. 300.
[4] See *s.v.* for details.

may also have been a centre of the Niganṭhas, for **Nigaṇṭha Nātaputta** is mentioned as having gone there with a large following.[5] It was thirty leagues from **Sāvatthi**,[6] and near by was the village of **Migapathaka** (*q.v.*).

[5] S. iv. 298. [6] DhA. ii. 79.

Macchikāsaṇḍika.—An epithet of **Cittagahapati**, because he lived in **Macchikāsaṇḍa**.[1]

[1] A. i. 26; AA. i. 209; ThagA. i. 238.

Maccutthala.—A locality in **Rohaṇa**, where **Vijayabāhu I.** once set up a camp.[1]

[1] Cv. lviii. 35.

Macchuddāna Jātaka (No. 288).—The Bodhisatta was once the son of a landed proprietor, and, after his father's death, he and his younger brother went to a village to settle some business. On their way back, they had a meal out of a leaf-pottle, and, when they had finished, the Bodhisatta threw the remains into the river for the fish, giving the merit to the river-spirit. The power of the river-spirit increased and she discovered the cause. The younger brother was of a dishonest disposition, and when the elder was asleep, he packed a parcel of gravel to resemble the money they were carrying and put them both away. While they were in mid-river he stumbled against the side of the boat and dropped overboard what he thought to be the parcel of gravel, but what was really the money. He told the Bodhisatta about it who said, "Never mind, what's gone has gone." But the river-spirit out of gratitude to the Bodhisatta made a fish swallow the parcel. The fish was later caught and hawked about, and, owing again to the influence of the spirit, the fisherman asked one thousand pieces and seven annas for it, and the people laughed at what they thought was a joke. But when they came to the Bodhisatta's house, they offered him the fish for seven annas. The fish was bought and cut open by his wife, and the money was given to him. At that instant the river-spirit informed him of what she had done and asked him to have no consideration for his brother, who was a thief and was greatly disappointed at the failure of his trick. But the Bodhisatta sent him five hundred pieces.

The story was told in reference to a dishonest merchant who is identified with the cheat.[1]

[1] J. ii. 423-6.

Majjha.—See **Megha.**

Majjhantika Thera.—An arahant. He recited the *kammavācā* (or ecclesiastical act) at the ordination of **Mahinda,** on whom he later conferred the *upasampadā* ordination.[1] Later, at the conclusion of the Third Council, Majjhantika went as preacher to **Kasmīra-Gandhāra.** There, by his great *iddhi*-powers, he overcame the Nāga-king **Aravāḷa** and converted him to the Faith, while **Paṇḍaka** and his wife **Hāritā** and their five hundred sons became sotāpannas. Majjhantika preached the **Āsīvisopama Sutta** to the assembled concourse and later ordained one hundred thousand persons.[2] The sermon preached by Majjhantika is referred to in the Scholiast to the **Sarabhaṅga Jātaka.**[3]

This same Elder is referred to elsewhere[4] as an example of one who practised *pariyatti-appicchatā.* He was the leader of the assembly of monks (*saṅghathera*). On the day of the dedication of **Asoka's** vihāra, the Thera was a *khīṇāsava* and was present, but his begging bowl and robe were hardly worth a farthing. People, seeing him there, asked him to make way; but he sank into the earth, rising to receive the alms given to the leader of the monks, knowing that he alone was fit to accept it.[5]

[1] Mhv. v. 207; Sp. i. 51; Dpv. vii. 24.
[2] Mhv. xii. 3, 9 ff.; Sp. i. 64 ff.; Dpv. viii. 4; Mbv. 113; for the Tibetan version see Rockhill, *op. cit.*, 167 ff.
[3] J. v. 142.
[4] SNA. ii. 494; DA. iii. 1061, but at AA. i. 263 he is called **Majjhantika-Tissa.**
[5] The story is given at AA. i. 43; MA. i. 350.

Majjhantika or **Saṇika Sutta.**—Once a monk dwelt in a forest-tract in **Kosala** and was told by a deva of the forest how the noonday silence frightened him. But the monk replied that to him it was enchanting.[1]

[1] S. i. 203.

Majjhantika-Tissa.—See **Majjhantika.**

Majjhapalli-vihāra.—A vihāra in Ceylon restored by the monk **Saṅgharakkhita** in the reign of **Kittisirirājasīha.** The king showed the monk great honour and gave the village of **Mālāgāma** for the maintenance of the vihāra.[1]

[1] Cv. c. 234. (Sinhalese *Medapola.*)

Majjhavela-vihāra.—A monastery in Ceylon built by **Vaṭṭagāmaṇi** and restored by **Kittisirirājasīha,** who gave for its maintenance the village of **Sīhagatthala.**[1]

[1] Cv. c. 220. (Sinhalese *Medavala.*)

Majjhima.—An Arahant. He went, after the Third Council, as preacher to the Himālaya country,[1] accompanied by four others: **Kassapagotta, Durabhissara, Sahadeva,** and **Mūlakadeva.**[2] Majjhima preached the Dhammacakkappavattana Sutta and eighty crores of persons became sotāpannas. The five Elders, separately, converted five kingdoms, and each of them ordained one hundred thousand persons.[3]

[1] Mhv. xii. 6.

[2] Dpv. viii. 10; MṬ. (317) has **Dundubhissara** for **Durabhissara**; Mbv. (115) agrees with MṬ., but has **Sahassadeva**; Sp. (i. 68) gives their names as **Kassapagotta, Ālokadeva, Dundubhissara,** and **Sahadeva.**

[3] Mhv. xii. 41 ff.

Majjhima Nikāya.—The second "book," or collection, of the Sutta Piṭaka, containing discourses of medium length. It consists of eighty *bhāṇavāras* and is divided into three sections of fifty suttas each (*paṇṇāsa*), the last *paṇṇāsa* containing fifty-two suttas. At the First Council the duty of learning the Majjhima Nikāya and of handing it down intact was entrusted to the "school" of **Sāriputta.**[1] **Buddhaghosa** wrote a commentary to the Majjhima Nikāya, which is called the **Papañca-Sūdanī,** and Sāriputta of Ceylon wrote its *ṭīkā*. The Majjhima Nikāya was also called the **Majjhima Saṅgīti.**[2] When the Sāsana disappears, the Majjhima predeceases the Dīgha Nikāya.[3]

[1] DA. i. 15. [2] *E.g.*, MA. i. 2; MṬ. 193, 305. [3] MA. ii. 881.

Majjhima-Kāḷa.—The second of three brothers, all named **Kāḷa,** of Setavyā. **Culla-Kāḷa** and **Mahā-Kāḷa,** the youngest and the oldest, used to travel about with caravans and procure goods which were sold for them by **Majjhima-Kāḷa.**[1] He had four crores.[2]

[1] DhA. i. 66. [2] *Ibid.*, 73.

Majjhimagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 83.

Majjhima-janapada.—See **Majjhimadesa.**

Majjhimaṭīkā.—The second of three Commentaries on the **Saddatthabhedacintā.**[1]

[1] Gv. 63, 73.

Majjhimadesa.—The country of Central India which was the birthplace of Buddhism and the region of its early activities. It extended in the east to the town of **Kajaṅgala,** beyond which was **Mahāsāla;** on

the south-east to the river **Salalavatī**; on the south-west to the town of **Satakaṇṇika**; on the west to the brahmin village of **Thūna**; on the north to the **Usiraddhaja** Mountain.[1] The Majjhimadesa was three hundred yojanas in length, two hundred and fifty in breadth, and nine hundred in circumference.[2] It contained fourteen of the sixteen **Mahājanapadas** (*q.v.*), that is to say all but **Gandhāra** and **Kamboja**, which belonged to the **Uttarāpatha**. The people of Majjhimadesa were regarded as wise and virtuous.[3] It was the birthplace of noble men (*purisājanīyā*) including the Buddhas,[4] and all kinds of marvellous things happened there.[5] The people of Majjhimadesa considered peacocks' flesh a luxury.[6]

[1] Vin. i. 197; J. i. 49, 80; Mbv. 12; Dvy. (21 f.) extends the eastern boundary to include Puṇḍavardhana, roughly identical with North Bengal. It is interesting to note that in early Brahminical literature (*e.g.* the Dharmaśūtra of Baudhāyana), Āryāvarta, which is practically identical with what came to be called Madhyadeśa, is described as lying to the east of the region where the Sarasvatī disappears, to the west of the Kāḷakavana, to the north of Pāripātra, and to the south of the Himālaya. This excludes the whole of **Magadha** (*Baudhāyana* i. 1, 2, 9, etc.). It is also noteworthy that in the Commentaries the Majjhimadesa is extended to include the whole of **Jambudīpa**, the other continents being **Paccantima-janapadā**. The term came also to be used in a generic sense. Thus, in Ceylon (**Tambapaṇṇidīpa**) **Anurādhapura** came to be called the Majjhimadesa (AA. i. 165).

[2] DA. i. 173.

[3] J. iii. 115, 116.

[4] DhA. iii. 248; AA. i. 265.

[5] SNA. i. 197.

[6] VibhA. 10.

Majjhimabhāṇakā.—The "reciters" of the **Majjhima Nikāya** (*q.v.*), those who learned it and handed it down, probably the "school" of **Sāriputta**. This "school" included the Cariyāpiṭaka, Apadāna and Buddhavaṃsa in the Khuddaka Nikāya, and ascribed the whole Nikāya to the Sutta Piṭaka.[1]

[1] DA. i. 15; Mil. 341.

Majjhimavagga.—A district in the Malaya country of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 20, 21, 23; see Cv. *Trs.* i. 289, n. 1.

Mañcakkuṇḍi.—A locality in South India mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxvii. 87.

1. **Mañcadāyaka Thera.**—An arahant. In the time of **Siddhattha Buddha** he was a Caṇḍāla, and made a lintel which he offered to the

Order. He was fifty times king of the gods and eighty times king of men.[1]

[1] Ap. ii. 377 f.

2. **Mañcadāyaka.**—An arahant thera. Ninety-one kappas ago he gave a bed to **Vipassī Buddha.**[1] He is probably identical with **Sāmañña-kāni Thera.**[2] *v.l.* **Pecchadāyaka.**

[1] Ap. ii. 455. [2] ThagA. i. 99.

Mañjarīpūjaka Thera.—An arahant. Ninety-two kappas ago, while walking in the street with a spray of flowers in his hand, he saw the Buddha (? **Tissa**) and offered him the flowers. Seventy-three kappas ago he was a king, named **Jotiya.**[1]

[1] Ap. i. 228.

Mañju.—An officer of **Parakkamabāhu I.** He was sent to fight against **Sūkarabhātu,** and defeated him at **Sāpatagamu.** He was put in charge of the campaign in **Rohaṇa,** his colleagues being **Kitti** and **Bhūta.** Mañju practised great cruelty in order to instil terror into the hearts of the people. He seems to have been replaced by Bhūta.[1]

[1] Cv. lxxiv. 129, 144; lxxv. 150, 152, 185, 196.

Mañjūsaka.—A tree in **Gandhamādana** in front of the **Maṇiguhā.** It is one yojana in height and one in girth, and bears all the flowers which bloom both on land and in water, on earth and in heaven. Around the tree is the **Sabbaratanamāla,** where the **Pacceka Buddhas** hold their assembly. The place of meeting seems also to have been called the **Mañjūsakamāla.**[1]

[1] SNA. i. 66, 67; VvA. 175.

1. **Mañjeṭṭhaka Vagga.**—The fourth section of the **Vimāna Vatthu.**

2. **Mañjeṭṭhaka-vimāna.**—The abode in **Tāvatiṃsa** of a woman who once spread over the Buddha's seat a bouquet of flowers which she had gathered in **Andhavana.**[1]

[1] Vv. iv. 1; VvA. 176 f.

Mañjerika.—The name of the Nāga kingdom (Nāgabhavana). It is five hundred leagues in extent and is the residence of **Mahākāḷa,** the Nāga king.[1] When the urn containing the Buddha's relics, deposited

[1] J. i. 72; J. vi. 264; BuA. 230.

in **Rāmagāma**, was washed away, it was taken to the **Mañjerika Nāga-bhavana**, and remained there till taken by **Soṇuttara** to be enshrined in the **Mahā Thūpa**.[2]

[2] Mhv. xxxi. 27; see also *J.R.A.S.* 1885, p. 220.

Maññamāna Sutta.—One who lets his imagination play on the body, feeling, etc., becomes **Māra's** bondsman.[1]

[1] S. iii. 74.

Maṭṭakuṇḍali, Maṭṭhakuṇḍali.—The only son of the brahmin **Adinna-pubbaka.** His father loved him dearly, but was a great miser, and made for him, with his own hands, a pair of burnished ear-rings in order to save the goldsmith's fee; the boy thus came to be called Maṭṭakuṇḍali (burnished ear-rings). When he was sixteen he had an attack of jaundice. His father refused to call in a physician, and prescribed for him himself till the boy was beyond all cure. Then he carried him out and laid him on the terrace, lest those who came to prepare for the funeral should see his wealth.

The Buddha saw Maṭṭakuṇḍali as he lay dying, and, out of compassion, came to the door of his father's house. Too weak to do anything else, the boy conjured up devout faith in the Buddha; he died soon after, and was born among the gods in a golden mansion thirty leagues in extent. When he surveyed his past birth, he saw his father in the charnel-ground, weeping and lamenting and preparing to cremate his body. Assuming the form of Maṭṭakuṇḍali, he went himself to the charnel-ground and, standing near, started to weep. When questioned by Adinnapubbaka, he said he wanted the moon, and in the course of conversation he revealed his identity and censured his father. Adinnapubbaka invited the Buddha to a meal the next day, and, when it was over, asked if it were possible to attain to heaven by a mere act of faith. In order to convince him, the Buddha made Maṭṭakuṇḍali appear before him and confirm his statement that this was so. At the conclusion of the Buddha's sermon, both Adinnapubbaka and Maṭṭakuṇḍali became sotāpannas,[1] and eighty thousand persons realized the Truth.[2]

[1] DhA. i. 20 ff.; Vv. vii. 9; VvA. 322 ff.; Pv. ii. 5; PvA. 92; the stanzas found in Maṭṭakuṇḍali's story occur also in the Maṭṭakuṇḍali Jātaka (*q.v.*), but the introductory story is quite different.

[2] Mil. 350.

Maṭṭakuṇḍali Jātaka (No. 449).—The son of a wealthy brahmin died at the age of sixteen and was reborn among the devas. From the time of his son's death, the brahmin would go to the cemetery and walk round the heap of ashes, moaning piteously. The deva visited him and

admonished him, as in the story of Maṭṭakuṇḍali. The brahmin followed his advice and gave up his grief.

The story was told in reference to a rich landowner of **Sāvatthi,** a devout follower of the Buddha, who lost his son. The Buddha, knowing of his great grief, visited him in the company of **Ānanda** and preached to him. At the conclusion of the sermon, the landowner became a sotāpanna.[1]

[1] J. iv. 59 ff.

Maṭṭhara.—See **Māṭhara.**

Maṇamekkuṇḍi.—A locality of South India pillaged by **Laṅkāpura.**[1]

[1] Cv. lxxvii. 87.

Maṇi.—A yakkha chief, to be invoked by Buddhists in time of need.[1]

[1] D. iii. 205.

2. **Maṇiakkhi, Maṇiakkhika.**—A Nāga king of **Kalyāṇi,** maternal uncle of **Mahodara.** He came to take part in the battle between Mahodara and **Cūḷodara,** and having heard the Buddha preach on that occasion, begged him to visit his kingdom. The Buddha agreed, and, three years later, went to Kalyāṇi in the eighth year after the Enlightenment on the full-moon day of **Vesākha.** The Nāga entertained him and his five hundred monks on the spot where, later, the **Kalyāṇi-cetiya** was built.[1]

[1] Mhv. i. 63 ff.; xv. 162; Dpv. ii. 42, 52; it is said that Maṇikkhika went to **Jambudīpa** to bring the Buddha to Ceylon (MṬ. 111).

2. **Maṇiakkhika.**—The youngest of the three sons of **Mahātissa** and **Saṅghasivā.**[1]

[1] Cv. xlv. 40.

Maṇiupaṭṭhāna.—One of the places appointed by King **Bhātikā** for the dispensing of hospitality to the monks of Ceylon.[1]

[1] Mhv. xxxiv. 65; the MṬ. (633) calls it **Maṇiupaṭṭhāna-pāsāda.**

Maṇikaṇṭha.—A Nāga king. See **Maṇikaṇṭha Jātaka.** The king was so called because he wore round his neck a wish-conferring gem.[1]

[1] Sp. iii. 565.

Maṇikaṇṭha Jātaka (No. 253).—The Bodhisatta and his younger brother, after the death of their parents, lived as ascetics in leaf-huts

on the Ganges, the elder being higher up the stream than the younger. One day, the Nāga king **Maṇikantha,** while walking along the river in the guise of a man, came to the hut of the younger ascetic and became his friend. Thereafter he called daily and their friendship grew apace. Maṇikaṇṭha finally became so fond of the ascetic that he put off his disguise, and encircling the other in his folds, lay thus for a short while each day, until his affection was satisfied. But the ascetic was afraid of his Nāga shape and grew thin and pale.

The Bodhisatta noticing this, suggested that the next time Maṇikaṇṭha came, his brother should ask for the jewel which he wore round his throat. On the morrow, when the ascetic made this request, Maṇikaṇṭha hurried away. Several times this happened, and then he came no more. The ascetic was much grieved by his absence, but was comforted by the Bodhisatta.

The Buddha related this story at the **Aggāḷava-cetiya** near **Āḷavi.** The monks of Āḷavi became so importunate with their requests for building materials from the householders that at the mere sight of a monk the householders would hurry indoors. **Mahā Kassapa** discovered this and reported it to the Buddha, who admonished the monks against begging for things from other people.[1]

On the same occasion were preached the **Brahmadatta Jātaka** and the **Aṭṭhisena Jātaka** (*q.v.*).

[1] J. ii. 282-6; also Vin. iii. 146 f., where the details of the story of the past are slightly different.

Maṇikā.—The name of a *vijjā*, whereby thoughts can be read.[1]

[1] DA. ii. 389.

Maṇikārakulūpaga-Tissa.—An Elder who ate for twelve years at the house of a jeweller of **Sāvatthi.** One day when the jeweller was chopping some meat, **Pasenadi** sent him a certain precious stone to be cleaned and threaded. The jeweller took the stone without wiping his hands and put it in a box. While he went to wash his hands, his pet heron, thinking it was a piece of meat, swallowed it. Tissa was present and saw this happen. The jeweller, finding his jewel had disappeared, suspected Tissa and questioned him. The Elder denied having taken the stone, but said nothing about the heron in case it should be killed. The jeweller became very angry, and, convinced that Tissa was the thief, proceeded to torture him, in spite of the protests of his wife. As the blood flowed from the Elder's body, the heron came to drink it, but the jeweller kicked him and he fell down dead. Then Tissa told the jeweller what had happened. The heron's crop was cut open and the jewel

recovered. The jeweller was full of remorse and begged Tissa's pardon, which was readily granted, but, soon after, Tissa passed away into Nibbāna. The heron was reborn in the womb of the jeweller's wife. She became a deva after death, but the jeweller was reborn in hell.[1]

[1] DhA. iii. 34 ff.

Maṇikāragāma.—A village in Ceylon near which **Candamukhasiva** constructed a tank, the revenues from which he gave to the **Issarasamaṇa-vihāra.**[1]

[1] Mhv. xxxv. 47.

Maṇikuṇḍala Jātaka (No. 351).—The Bodhisatta, born as king of Benares, discovering that one of his ministers had intrigued in his harem, expelled him from the kindgom. The minister took up service under the king of **Kosala,** and, as a result of his conspiracy, the Bodhisatta was taken captive and cast into prison.[1] For the rest of the story see **Ekarāja Jātaka.**

The story was related in reference to a councillor of **Pasenadi** who was guilty of misconduct in the harem.

[1] J. iii. 153 ff.

Maṇikuṇḍala Vagga.—The thirty-sixth chapter of the Jātakaṭṭhakathā. It forms the first chapter of the Pañca Nipāta.[1]

[1] J. iii. 153 ff.

Maṇikhaṇḍa.—A section of the **Vidhurapaṇḍita Jātaka** which contains a description of the marvellous jewel offered by **Puṇṇaka** as a stake in the dice-play with **Koravya.**[1]

[1] J. vi. 275-9.

Maṇiguhā.—One of the three caves in the **Nandamūlakapabbhāra.** In front of the cave was the **Mañjūsaka** tree (*q.v.*).[1]

[1] SNA. i. 66.

Maṇicūḷa Sutta.—In the royal palace at **Rājagaha,** the report once arose among the retinue that Sākyan recluses were allowed to take gold and silver. The headman **Maṇicūḷaka,** who was present, denied this, but, being unable to convince his audience, he sought the Buddha, who assured him that these monks were allowed neither to seek nor to accept gold and silver.[1]

[1] S. iv. 325 f.; *cp.* Vin. ii. 296 f.

Maṇisūlaka.—A headman of **Rājagaha.** See **Maṇisūla Sutta.**

Maṇicora Jātaka (No. 194).—The Bodhisatta was once a householder in a village near Benares and he had a most beautiful wife, named **Sujātā.** One day, at her request, they prepared some sweetmeats, and, placing them in a cart, started for Benares to see her parents. On the way Sujātā was seen by the king of Benares, and, wishing to possess her, he ordered the jewel of his diadem to be introduced into the Bodhisatta's cart. The cry of "thief" was then set up, and the Bodhisatta arrested and taken off to be executed. But **Sakka's** throne was heated by Sujātā's lamentations, and, descending to earth, Sakka made the king and the Bodhisatta change places. The king was beheaded, and Sakka, revealing himself, set the Bodhisatta on the throne.

The story was related in reference to **Devadatta's** attempts to kill the Buddha. The king is identified with Devadatta, Sakka with **Anuruddha,** and **Rāhulamātā** with Sujātā.[1] The story gives the case of a man getting happiness through a virtuous woman.[2]

[1] J. ii. 121-5. [2] J. iv. 77.

Maṇithūnavimāna.—A palace in **Tāvatiṃsa,** the abode of a deva who had been a resident of **Sāvatthi** and cleared a path leading from the forest to Sāvatthi, in order to make it easy for the many monks who went to and fro.[1]

[1] Vv. vii. 3; VvA. 301 f.

Maṇidīpa.—A sub-commentary (*anuṭīkā*) to the **Atthasālinī,** by **Ariyavaṃsa.**[1]

[1] Gv. 65, 75; Bode, *op. cit.*, 42.

Maṇināgapabbata.—A vihāra in the **Kālāyana-Kaṇṇikā** in **Rohaṇa,** built by **Mahādāṭhika-Mahānāga.**[1]

[1] Mhv. xxxiv. 89; MṬ. 637.

Maṇipabbata, Maṇipassapabbata.—A mountain range of the **Himālaya.**[1]

[1] J. ii. 92; v. 38, 415; SNA. i. 358.

Maṇipāsāda.—The name given to the **Lohapāsāda,** after it had been rebuilt in seven storeys by **Jeṭṭhatissa.** He offered to the building a jewel worth sixty thousand, hence its name. The building was worth one crore.[1] The **Colas** burnt it down, and **Udaya IV.** tried to rebuild

[1] Mhv. xxxvi. 125.

it, but died before the work was completed.[2] This was done by **Mahinda IV.**[3]

[2] Cv. liii. 51. [3] *Ibid.*, liv. 48.

1. **Maṇipūjaka Thera.**—An arahant. Ninety-four kappas ago he was an ascetic, and, having seen the Buddha (? **Padumuttara**), gave him a jewelled seat. Twelve kappas ago he was king eight times under the name of **Sataraṃsi.**[1]

[1] Ap. i. 190.

2. **Maṇipūjaka Thera.**—An arahant. He was once a Nāga king in a lake in **Himavā**, and, having seen **Padumuttara** Buddha travelling through the air, he offered him the jewel which he wore round his throat, that being the only thing he had.[1] He is probably identical with **Mātaṅga-putta Thera.**[2]

[1] Ap. ii. 413 f. [2] ThagA. i. 349.

Maṇippabhāsa.—One hundred and sixteen kappas ago there were thirty-two kings of this name, all previous births of **Vedikāraka (Vijaya) Thera.**[1]

[1] Ap. i. 171; ThagA. i. 192.

Maṇibhadda.—A yakkha who visited the Buddha at the **Maṇimālaka-cetiya** and held a conversation with him regarding hate and the release therefrom.[1]

[1] S. i. 208; *cf.* Avadānaś. ii. 179.

Maṇibhadda Sutta.—Records the conversation between the Buddha and **Maṇibhadda** (*q.v.*).

Maṇibhaddavattikā.—A class of ascetics and recluses who, perhaps, worshipped **Maṇibhadda**[1] (*q.v.*). The Maṇibhaddā are mentioned in the Milindapañha,[2] together with tumblers, jugglers, actors, etc.

[1] MNid. 89. In the Mahābhārata, Maṇibhadda is mentioned among the yakśas in Kuvera's palace (ii. 10, 397). He is the tutelary deity of travellers and caravans (iii. 65, 2553).

[2] p. 191.

Maṇimālaka.—A Cetiya where the Buddha stayed and where he was visited by the yakkha **Maṇibhadda.**[1]

[1] S. i. 208.

Maṇimekhala-pāsāda.—A monastic building in Ceylon, probably belonging to the Mahāyānists. It held statues of the Bodhisattas which were restored by **Sena II.**[1]

[1] Cv. li. 77.

1. **Maṇimekhalā.**—A goddess who presided over the ocean where she was placed by the **Cātummahārājikā** to protect virtuous people who might suffer shipwreck.[1]

[1] J. iv. 17; vi. 35.

2. **Maṇimekhalā.**—A dam erected by **Aggabodhi I.** across the **Mahāvālukagaṅgā.**[1] It was restored by **Sena II.**[2]

[1] Cv. xlii. 34. [2] *Ibid.*, li. 72.

3. **Maṇimekhalā.**—A district in Ceylon, founded by the general **Saṅkha** during the time that the usurper **Māgha** ruled at **Pulatthipura.**[1]

[1] Cv. lxxxi. 7.

Maṇisāramañjūsā.—A Commentary on the **Abhidhammatthavibhāvanī**, by **Ariyavaṃsa.**[1]

[1] Gv. 65, 75; Bode, *op. cit.*, 42.

Maṇisūkara Jātaka (No. 285).—The Bodhisatta lived in the Himālaya as an ascetic, and near his hut was a crystal cave in which lived thirty boars. A lion used to range near the cave in which his shadow was reflected. This so terrified the boars that one day they fetched mud from a neighbouring pool with which they rubbed the crystal; but because of the boars' bristles, the more they rubbed, the brighter grew the crystal. In despair they consulted the Bodhisatta, who told them that a crystal could not be sullied.

The story was told in reference to an unsuccessful attempt by the heretics to accuse the Buddha of having seduced **Sundarī** (*q.v.*) and then brought about her death.[1]

[1] J. ii. 415-8.

Maṇisomārāma.—Probably another name for the **Somārāma** (*q.v.*). **Kaṇiṭṭha-Tissa** built a *pariveṇa* there.[1] **Goṭhābhaya** restored the vihāra and built there an **uposatha** house.[2]

[1] Mhv. xxxvi. 8. [2] *Ibid.*, 106 f.

1. **Maṇihira.**—A vihāra built by **Mahāsena.**[1]

[1] Mhv. xxxvii. 40.

2. **Maṇḍira.**—A tank built by **Mahāsena.**[1] **Aggabodhi** built a canal leading out of it[2]; so did **Sena II.**[3] Among the canals flowing into the tank was the **Tilavatthuka,** restored by **Vijayabāhu I.**[4] **Parakkamabāhu I.** rebuilt the tank,[5] and constructed the **Kālindī** Canal to carry away the overflow from the south side.[6] It was near this tank that **Saṅghatissa** was taken prisoner by the followers of **Moggallāna III.**[7]

[1] Mhv. xxxvii. 47.
[2] Cv. xlii. 34.
[3] *Ibid.*, li. 72.
[4] *Ibid.*, lx. 53.
[5] *Ibid.*, lxxix. 31.
[6] *Ibid.*, 54.
[7] *Ibid.*, xliv. 30.

Maṇḍakappa.—A kappa in which two Buddhas are born.[1]

[1] BuA. 158; J. i. 38, 39, 41, 42.

Maṇḍagalla.—A village near **Anurādhapura,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lviii. 43; Cv. *Trs.* i. 206, n. 5.

Maṇḍagāma.—A village in **Rohaṇa,** given by **Aggabodhi,** son of **Mahātissa,** to the monks, in gratitude for a meal which they had given him.[1]

[1] Cv. xlv. 47; Cv. *Trs.* i. 93, n. 5.

Maṇḍadīpa.—The name of Ceylon in the time of **Kassapa Buddha;** its capital was **Visāla** and its king **Jayanta.** The **Mahāmeghavana** was called **Mahāsāgara.**[1]

[1] Mhv. xv. 127; Dpv. i. 73; ix. 20; xv. 57, etc.

Maṇḍapadāyikā Therī.—An arahant. She built a pavilion for **Koṇāgamana Buddha.**[1]

[1] Ap. ii. 514; ThigA. 6.

Maṇḍapeyyakathā.—The tenth chapter of the Mahāvagga of the Paṭisambhidāmagga.

Maṇḍalagiri-vihāra.—A monastery in Ceylon, built by **Kaṇiṭṭhatissa.**[1] The ruler of the province of Malaya in the time of **Aggabodhi IV.** built a relic-house for the cetiya there,[2] while **Sena II.** gave to it several maintenance villages[3] and **Vijayabāhu I.** restored it.[4] It was while living there that **Gajabāhu** made his peace with **Parakkamabāhu I.** and

[1] Mhv. xxxvi. 17.
[2] Cv. xlvi. 29.
[3] *Ibid.*, li. 75.
[4] *Ibid.*, lx. 58.

set up an inscription to that effect in the vihāra.[5] *v.l.* **Maṇḍalagirika, Maṇḍallgiri.**

[5] Cv. lxxi. 3; for its identification see Cv. *Trs.* i. 100, n. 3.

Maṇḍalamandira.—A building erected by **Parakkamabāhu I.** at **Pulatthipura.** It was used by the teacher specially appointed by him to recite Jātaka stories.[1]

[1] Cv. lxxiii. 72; see Cv. *Trs.* ii. 9, n. 1.

Maṇḍalārāma.—A monastery in Ceylon, probably near the village of **Bhokkanta.** It was the residence of the Elder **Mahā Tissa,** reciter of the **Dhammapada. Sumanā,** wife of **Lakuṇṭaka Atimbara,** recited there, in the assembly of the monks, the story of her past lives.[1] According to the Vibhaṅga Commentary[2] the monastery was in the village of **Kālakagāma,** and, in the time of **Vaṭṭagāmaṇi,** it was the residence of many monks, at the head of whom was **Tissabhūta.** It was also the residence of **Mallyadeva Thera.**[3]

[1] DhA. iv. 51. [2] VibhA. 448, also DhSA. 30; AA. i. 52. [3] AA. i. 22.

Maṇḍavāṭaka.—A tank in Ceylon, restored by **Vijayabāhu I.**[1]

[1] Cv. lx. 49.

Maṇḍavāpi-vihāra.—A monastery built by **Mahā-Cūḷi-Tissa.**[1] **Mahā-dāṭhika-Mahānāga** gave land for the monks of this vihāra out of gratitude to a *sāmaṇera* who lived there.[2]

[1] Mhv. xxxiv. 8. [2] *Ibid.*, 93.

1. **Maṇḍavya.**—An ascetic. For his story see the **Kaṇhadīpāyana Jātaka.**

2. **Maṇḍavya.**—Son of **Mātaṅga** and **Diṭṭhamangalikā.** For his story see the **Mātaṅga Jātaka.** Maṇḍavya is given as an example of conception by umbilical attrition.[1]

[1] Mil. 123 f.; Sp. i. 214.

Maṇḍika.—A tank in Ceylon restored by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 44; see Cv. *Trs.* i. 280, n. 5.

Maṇḍikā.—Mother of **Maṇḍikāputta** (*q.v.*).

Maṇḍikāputta.—See **Upaka Maṇḍikāputta.** He was so called because he was the son of **Maṇḍikā.**[1] See also **Samaṇa Maṇḍikāputta.**

[1] AA. ii. 554; KhpA. 105.

Maṇḍissa.—A Paribbājaka of **Kosambī,** friend of **Jāliya.** It was to them that the **Jāliya Sutta** (*q.v.*) was preached. *v.l.* **Muṇḍiya.**

Maṇḍūka.—A deva. In his previous birth he was a frog on the banks of the **Gaggarā,** and, hearing the Buddha preach, was attracted by his voice. A cowherd, who stood leaning on a stick, drove it unwittingly into the frog's head and it died immediately, to be reborn in **Tāvatiṃsa** in a palace twelve yojanas in extent. Having discovered his previous birth, he appeared before the Buddha, revealed his identity and worshipped him. The Buddha preached to him, and the deva became a *sotāpanna.* Eighty-four thousand others realized the Truth.[1]

[1] Vv. v. 1; VvA. 216 ff.; Vsm. 208 f.; Sp. i. 121; Mil. 350.

Maṇṇaya.—A Damiḷa chief, ally of **Kulasekhara.**[1] He later joined **Laṅkāpura.**[2]

[1] Cv. lxxvi. 141. [2] *Ibid.*, lxxvii. 7, 35.

Mataka Sutta.—See **Pacchābhūmika Sutta.**

Matakabhatta Jātaka (No. 18).—Once a brahmin, well versed in the Vedas, wished to slay a goat at the Feast of the Dead (*Matakabhatta*), and sent his pupils to bathe the goat in the river. After the bath, the goat remembered its past lives and knew that after its death that day it would be free from misery. So it laughed for joy. But it saw also that the brahmin, through slaying it, would suffer great misery, and this thought made it weep. On being questioned as to the reason for its laughing and its weeping, it said the answer would be given before the brahmin. When the brahmin heard the goat's story, he resolved not to kill him; but that same day, while the goat was browsing near a rock, the rock was struck by lightning and a large splinter cut off the goat's head. The Bodhisatta, who was a tree-sprite, saw all this and preached the Law to the assembled multitude.

The story was told in reference to a question by the monks as to whether there was any good at all in offering sacrifices as Feasts for the Dead, which the people of **Sāvatthi** were in the habit of doing.[1]

[1] J. i. 166 ff.

Matarodana Jātaka (No. 317).—The Bodhisatta was once born in a family worth eighty crores. When his parents died, his brother managed the estate. Some time later the brother also died, but the Bodhisatta shed no tear. His relations and friends called him heartless, but he convinced them that he did not weep because he knew that all things are transient.

The story was related to a landowner of **Sāvatthi** who gave himself up to despair on the death of his brother. The Buddha visited him and preached to him, and the man became a *sotāpanna*.[1]

[1] J. iii. 56-8.

1. **Matta.**—One of the seven children of **Paṇḍuvāsudeva** and **Bhaddakaccānā**.[1]

[1] Dpv. x. 3.

2. **Matta.**—A householder in the **Vihāravāpi** village near the **Tulādhāra** Mountain; he was the father of **Labhiya-Vasabha**.[1]

[1] Mhv. xxiii. 90.

3. **Matta.**—A hunter who discovered four marvellous gems near **Peḷavāpikagāma**, seven leagues to the north of **Anurādhapura**. He reported his discovery to **Duṭṭhagāmaṇi**, and the gems were used for the **Maha Thūpa**.[1]

[1] Mhv. xxviii. 39; MṬ. 512.

Mattakela.—One of the eleven children of **Paṇḍavāsudeva** and **Bhaddakaccānā**.[1]

[1] Dpv. x. 3.

Mattapabbata.—A monastery in Ceylon where **Aggabodhi II.** built a *padhānaghara* for **Jotipāla Thera**.[1]

[1] Cv. xlii. 46.

1. **Mattā.**—A Therī who came to Ceylon from **Jambudīpa** and taught the Vinaya at **Anurādhapura**.[1]

[1] Dpv. xviii. 12.

2. **Mattā.**—A *petī*. In her previous life she was married to a householder of **Sāvatthi**, but, because she was barren, her husband married another woman, named **Tissā**, by whom he had a child called **Bhūta**. One day, when Tissā and her husband were talking together, **Mattā** was

seized with jealousy and threw a heap of dirt on Tissā's head. After death, Mattā was born as a petī and suffered grievously. She appeared before Tissā, and, at her request, Tissā gave alms to eight monks, giving the merit to Mattā. Mattā immediately won heavenly bliss.[1]

[1] Pv. ii. 3; PvA. 82 ff.

Mattābhaya.—Younger brother of **Devānampiyatissa.** He witnessed the miracles which attended the arrival of the Buddha's Relics in Ceylon, and, with one thousand others, entered the Order.[1] When **Mahā-Ariṭṭha** recited the Vinaya at the **Thupārāma** and held the Saṅgīti at the suggestion of **Mahinda,** Mattābhaya, with five hundred others, was charged with the duty of learning the Vinaya from him.[2]

[1] Mhv. xvii. 57 f. [2] Sp. i. 103.

Mattikāvāṭatittha.—A landing-place in Ceylon, the scene of the embarkment of part of the army sent by **Vijayabāhu** to the **Coḷa** kingdom.[1]

[1] Cv. lx. 34.

Mattikāvāpi.—A village in the **Āḷisāra** district of Ceylon, where **Māyāgeha** captured an entrenchment.[1]

[1] Cv. lxx. 172.

Matteyyā Sutta.—Few are they who abstain from intoxicating liquor; many they that do not.[1]

[1] S. v. 467.

Matthalā.—The name of a tribe mentioned in a nominal list.[1]

[1] Ap. ii. 359.

Mathurā.—See **Madhurā.**

Madagu.—A tank in Ceylon, restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 37.

Madda.—The name of a country and its people (**Maddā**). In the **Kusa Jātaka** (*q.v.*), **Kusa,** son of **Okkāka,** king of **Kusāvatī** in the **Malla** country, is mentioned as having married **Pabhāvatī,** daughter of the king of Madda, and the capital of the Madda king was **Sāgala.**[1] In the similar story of **Aniṭṭhigandha,** a prince of Benares contracts a marriage with a daughter of the king of **Sāgala**—his name being **Maddava**; but

[1] J. v. 283 ff.; Kusāvatī was one hundred leagues from Sāgala (J. v. 290), *cp.* Mtu. ii. 441 f.

the girl dies on the way to her husband.[2] The **Chaddanta Jātaka**[3] also mentions a matrimonial alliance between the royal houses of **Benares** and **Sāgala**, while in the **Kālingabodhi Jātaka**[4] the **Madda** king's daughter marries a prince of **Kāliṅga** while both are in exile. **Cūjani**, son of **Talatā**, also married a princess of Madda.[5] According to the Mahāvaṃsa,[6] **Sumitta**, son of **Sīhabāhu** and king of **Sīhapura**, married the daughter of the Madda king and had three sons by him, the youngest of whom, **Paṇḍuvāsudeva**, became king of Ceylon.

Bhaddā-Kāpilānī, wife of **Pippalimāṇava (Mahā Kassapa)**, was the daughter of a **Kosiyagotta** brahmin of **Sāgala** in the Madda country. Men went there in search of a wife for him because it was famed for the beauty of its women (*Maddaraṭṭhaṃ nāma itthāgāro*).[7] **Anojā**, wife of **Mahā Kappina** of **Kukkuṭavatī**, also came from the royal household of Madda,[8] as did **Khemā**, wife of **Bimbisāra**.[9] The wife of a Cakkavattī comes either from Uttarakuru or from the royal family of Madda.[10]

For the identification of Madda see *s.v.* **Sāgala**.

[2] SNA. i. 68 f.; *cp.* DhA. iii. 281, about the other **Anitthigandha** of **Sāvatthi** of the Buddha's days, who also married a Madda princess.

[3] J. v. 39 f.; so also in the **Mūgapakkha Jātaka** (J. vi. 1), the wife of the Kāsi king was the daughter of the king of Madda, **Candadevī** by name; while **Phusatī**, wife of **Sañjaya** of **Jetuttara** in the **Sivi** kingdom and mother of **Vessantara**, was also a Madda princess (J. vi. 480); likewise **Maddī**, wife of Vessantara.

[4] J. iv. 230 f. [5] J. vi. 471.

[6] Mhv. viii. 7; this probably refers to Madras and not to the Madda country, whose capital was Sāgala.

[7] ThagA. ii. 142; ThigA. 68.

[8] DhA. ii. 116.

[9] ThigA. 127.

[10] MA. ii. 950; DA. ii. 626; KhA. 173.

Maddakucchi.—A park near **Rājagaha**, at the foot of **Gijjhakūṭa**. It was a preserve (*migadāya*) where deer and game could dwell in safety. When **Devadatta**, wishing to kill the Buddha, hurled a rock down **Gijjhakūṭa**, it was stopped midway by another rock, but a splinter from it fell on the Buddha's foot, wounding it severely. As the Buddha suffered much from loss of blood, the monks took him on a litter to Maddakucchi, and from there to the **Jīvaka-ambavana**, where he was treated by **Jīvaka**.[1] It is said[2] that seven hundred devas of the **Satullapa** group visited the Buddha there and told him of their great admiration for his qualities. **Māra** tried to stir up discontent in the Buddha, but had to retire discomfited.[3]

According to the Commentaries,[4] Maddakucchi was so called because it was there that **Bimbisāra's** queen, mother of **Ajātasattu**, tried to bring about an abortion when she was told by soothsayers that the child in

[1] Vin. ii. 193 f.; DhA. ii. 164 ff.; J. iv. 430; Mil. 179.

[2] S. i. 27 f.

[3] *Ibid.*, 110; this visit of Māra is referred to at D. ii. 116.

[4] *E.g.*, SA. i. 61; *cp.* J. iii. 121 f.

her womb was destined to bring about Bimbisāra's death. She went into the park unknown to the king and violently massaged her womb, but without success. The king heard of this and forbade her to visit the park.

Once when **Mahā Kappina** was at Maddakucchi, doubts arose in his mind as to the necessity of joining the assembly of monks for the holding of *uposatha*, he himself being pure. The Buddha read his thoughts, appeared before him, and urged upon him the necessity of so doing.[5]

Maddakucchi was difficult of access; monks who came from afar late at night, wishing to put **Dabba Mallaputta's** powers to the test, would often ask him to provide lodging there for them.[6]

[5] Vin. i. 105. [6] *Ibid.*, ii. 76; iii. 159.

Maddarūpī.—Daughter of **Okkāka** and wife of **Kaṇha,** ancestor of **Ambaṭṭha.**[1] *v.l.* **Khuddarūpī.**

[1] D. i. 96 f.

1. **Maddava.**—King of Benares. The Bodhisatta was his councillor **Senaka.** See the **Dasaṇṇaka Jātaka.**[1]

[1] J. iii. 337.

2. **Maddava.**—King of **Sāgala** in the **Madda** country. His daughter was given in marriage to **Aniṭṭhigandha** of Benares, but she died on the way to her husband's house.[1]

[1] SNA. i. 69.

Maddā.—The people of **Madda** (*q.v.*).

Maddipabba.—The section of the **Vessantara Jātaka** which deals with the search of **Maddī** for her children, and finally with her joy on learning the purpose of **Vessantara's** gift.[1]

[1] J. vi. 568.

Maddī.—Wife of **Vessantara** whose first cousin she was, being the daughter of the Madda king. When Vessantara went into exile, she, with her two children, **Jāli** and **Kaṇhājinā,** accompanied him. At **Vaṅkagiri** she and the children occupied one of the hermitages provided for them by **Vissakamma,** at **Sakka's** orders. While she was getting fruit and leaves, **Jūjaka** obtained from Vessantara the two children as slaves. Maddī the previous night had had a dream warning her of this, but Vessantara had consoled her. When she came back from her quest

for food later than usual, the gods having contrived to detain her, she found the children missing, and searched for them throughout the night. It was at dawn the next day, on her recovery from a deathlike swoon, that Vessantara told her of the gift of the children, describing the miracles which had attended the gift and showing how they presaged that he would reach Enlightenment. Maddī, understanding, rejoiced herself in the gift.

The next day Sakka appeared in the guise of a brahmin and asked Vessantara to give him Maddī as his slave. Seeing him hesitate, Maddī urged him to let her go, saying that she belonged to him to do as he would with her. The gift was made and accepted by Sakka. He then, however, gave her back, with praises of Vessantara and Maddī.[1]

Maddī is identified with **Rāhulamātā**.

[1] For these details see the Vessantara Jātaka; see also Cyp. i. 9; Mil. 117, 281 f.; J. i. 77; DhA. i. 406.

Maddha.—A locality in Ceylon, probably a vihāra, residence of **Mahānāga Thera.**[1]

[1] J. vi. 30.

Madhukaṇṇava.—A **Kāliṅga** prince, brother of **Tilokasundarī,** queen of **Vijayabāhu I.** He came to Ceylon, and the king paid him great honour.[1]

[1] Cv. lix. 46.

Madhukavanagaṇṭhi.—A locality in Ceylon.[1]

[1] Cv. lxx. 325.

Madhitthala.—A fortress in **Rohaṇa** where **Damiḷādhikārin** defeated the rebels.[1]

[1] Cv. lxxv. 147.

Madhutthala-vihāra.—A vihāra restored by **Vijayabahu I.**[1]

[1] Cv. lx. 58; also Cv. *Trs.* i. 220, n. 2.

Madhudāyaka Thera.—An arahant. Once in the past he was a hermit living on the banks of the **Sindhu,** and, having seen **Sumedha Buddha,** he gave him some honey. It is said that on the day of his birth there was a shower of honey.[1] He is probably identical with **Mahānāma Thera.**[2]

[1] Ap. i. 325. [2] ThagA. i. 228.

Madhudīpanī.—A *ṭīkā* on the **Visuddhimagga.**[1]

[1] Sās. 33.

Madhupādapatittha.—A landing place, probably in the north of Ceylon. It was used as a stronghold by **Māgha** and **Jayabāhu.**[1]

[1] Cv. lxxxiii. 18.

Madhupiṇḍika Sutta.—**Daṇḍapāṇi** meets the Buddha at the **Mahāvana** near **Kapilavatthu** and questions him as to his tenets. The Buddha explains that his tenets are such that they avoid all strife and make a man dwell above all pleasures of sense, etc. Daṇḍapāṇi shakes his head and walks on, without comment.

Later in the evening the Buddha visits the **Nigrodhārāma** and tells the monks there briefly how to get rid of all obsessions, so that all evil and wrong states of mind are quelled and pass away entirely. After the Buddha's departure the monks seek **Mahā Kaccāna** and ask him to expound in detail what the Buddha has told them in brief. Kaccāna explains that where there is eye and visible form, visual consciousness arises, this begets contact, contact conditions feeling, what a man feels he perceives, what he perceives he reasons about, and this leads to obsession. It is the same with the other senses. The monks report this explanation to the Buddha, who approves of it and praises Kaccāna's earning and insight. **Ānanda** praises the discourse, comparing it to a honeyed pill of delicious savour, and the Buddha suggests that the sutta should be remembered by that name (*Madhupiṇḍika*).[1]

Nāgita was among those present when the sutta was preached. He was thereby persuaded to enter the Order, and soon after became an arahant.[2]

[1] M. i. 108-14. [2] ThagA. i. 183.

Madhupiṇḍika Thera.—An arahant. In the time of **Siddhattha Buddha** he was a hunter, and, meeting the Buddha in the forest, he offered him a honey cake, when he rose from *samādhi*. Thirty-four kappas ago he was king four times under the name of **Sudassana**, and at his birth showers of honey fell.[1]

[1] Ap. i. 136 f.

Madhubhaṇḍapūjā.—A ceremony held by **Bhātikābhaya** in honour of the **Mahā Thūpa.** It consisted of offerings of vessels filled with honey, and of lotus-flowers strewn ankle-deep in the courtyard, of lighted lamps filled with fragrant oil, etc.[1]

[1] Mhv. xxxiv. 52 ff.; MṬ. 631.

Madhumaṃsadāyaka Thera.—An arahant. Ninety-one kappas ago, in the time of **Vipassī Buddha,** he was a pig-stiċker of **Bandhumatī,** and one day gave as alms to an Elder a bowl of tender flesh. He was reborn after death in **Tāvatiṃsa.**[1]

[1] Ap. ii. 372.

1. **Madhura Sutta.**—**Avantiputta,** king of **Madhurā,** visits **Mahā Kaccāna,** who is staying at the **Gundāvana** in **Madhurā,** some time after the Buddha's death, and questions him regarding the brahmin claims to superiority over other castes. **Kaccāna** points out that wealth confers power on all, not only on brahmins. A brahmin experiences the result of his actions both good and bad, in this world and in the next, just as do members of other castes. A brahmin ascetic receives no more homage than an ascetic of other castes. Avantiputta accepts the Buddha's Faith.[1]

[1] M. ii. 83-90; *cp.* **Ambaṭṭha Sutta**; for a discussion see Dial. i. 105.

2. **Madhura Sutta.**—On the five disadvantages of **Madhurā**: the ground is uneven, there is much dust, there are fierce dogs and bestial yakkhas, and alms are obtained with difficulty.[1] The Commentary explains[2] that the Buddha, during a tour, once entered **Madhurā,** and was on his way to the inner city. But a certain heretic yakkhinī stood before him naked, stretching out her arms, her tongue out. The Buddha thereupon turned back and went to the vihāra, where the people entertained him and the monks.

[1] A. iii. 256. [2] AA. ii. 646.

Madhurakā.—The people of **Madhurā,** mentioned in a list of tribes.[1]

[1] Ap. i. 359; also Mil. 331.

Madhuratthavilāsinī.—A Commentary on the **Buddhavaṃsa** written by **Buddhadatta Thera** of **Kāvīrapaṭṭana** at the request of **Buddhasīha.**[1]

[1] Gv. 60; BuA. 249; Svd. 1195.

Madhuraddhamakkāra.—A district in South India, the forces of which were among the allies of **Kulasekhara.**[1]

[1] Cv. lxxvii. 2.

Madhurapāciká.—A woman of **Sāvatthi,** wife of a man who joined the Order in his old age with his friends. All these friends used to eat at his house, where they were well looked after. But the wife died,

and they all lamented greatly. The Buddha heard of this, and sent for them and recited to them the **Kāka Jātaka** (*q.v.*).[1] At the end of the discourse the aged monks all became *sotāpannas*.[2]

[1] J. i. 497 ff. [2] DhA. iii. 422 ff.

Madhurammāṇavīra.—A fortress in South India subdued by **Jagadvijaya.**[1]

[1] Cv. lxxvi. 304.

Madhurasasavāhinī.—See **Rasavāhinī.**

1. **Madhurā.**—The capital of **Surasena,** situated on the **Yamunā.** Its king, soon after the death of **Bimbisāra,** was **Avantiputta,**[1] who, judging by his name, was probably related to the royal family of **Ujjeni.** Madhurā was visited by the Buddha,[2] but there is no record of his having stayed there. In fact, the **Madhura Sutta** (2) (*q.v.*) states that he viewed the city with distinct disfavour. But **Mahā Kaccāna** evidently liked it, for he stayed there in the **Gundāvana,** and was visited there by the king of the city, Avantiputta,[3] and the brahmin **Kaṇḍarāyana.**[4] One of the most important suttas on caste, the **Madhura Sutta** 1 (*q.v.*), was preached to Avantiputta by Mahā Kaccāna at Madhurā. Perhaps it was through the agency of Mahā Kaccāna that Buddhism gained ground in Madhurā. Already in the Buddha's time there were, in and around Madhurā, those who accepted his teachings, for the Aṅguttara Nikāya[5] mentions that once when he was journeying from Madhurā to **Verañjā** and stopped under a tree by the wayside, a large number of householders, both men and women, came and worshipped him. Later, about 300 B.C., Madhurā became a Jain centre,[6] but when Fa Hsien[7] and Hiouen Thsang[8] visited it, Buddhism was flourishing there, and there were many *saṅghārāmas* and *stūpas.* From **Saṅkassa** to Madhurā was a distance of four yojanas.[9]

Madhurā is sometimes referred to as **Uttara-Madhurā,** to distinguish it from a city of the same name in South India. Thus, in the Vimānavatthu Commentary,[10] a woman of Uttara-Madhurā is mentioned as having been born in **Tāvatiṃsa** as a result of having given alms to the Buddha.

[1] M. ii. 83.
[2] A. ii. 57; iii. 256.
[3] M. ii. 83.
[4] A. i. 67.
[5] *Ibid.*, ii. 57.
[6] CHI. i. 167.
[7] Giles, p. 20.
[8] Beal. i. 179 ff.; for a prophecy (attributed to the Buddha) regarding the future greatness of Madhurā, see Dvy. 348 ff.
[9] Thus in Kaccāyana's Grammar, iii. 1.
[10] VvA. 118 f.

The **Ghaṭa Jātaka**[11] speaks of **Mahāsāgara** as the king of Uttara-Madhurā, and relates what is evidently the story of **Kaṃsa's** attempt to tyrannize over Madhurā by overpowering the Yādavas and his consequent death at the hands of Kṛṣṇa, a story which is found both in the Epics and in the Purāṇas. This Jātaka confirms the brahmanical tradition as to the association of **Vasudeva's** family with Madhurā.[12]

There is a story[13] of a king called **Mahāsena** of **Pāṭaliputta,** who was very generous in feeding the monks, and once thought of giving alms by cultivating a piece of land himself. He, therefore, went to Uttara Madhurā in disguise, worked as a labourer, and held an almsgiving with the gains so obtained.

Madhurā is generally identified with Maholi, five miles to the south-east of the present town of Mathurā or Muttra. It is the Modura of Ptolemy and the Methoras of Pliny.[14]

The Milindapañha[15] refers to Madhurā as one of the chief cities of India. In the past, **Sādhina** and twenty-two of his descendants, the last of whom was **Dhammagutta,** reigned in Madhurā.[16]

[11] J. iv. 79 ff.
[12] PHAI., p. 89.
[13] Cv. xcii. 23 ff.
[14] CAGI. 427 f.
[15] p. 331.
[16] Dpv. iii. 21.

2. **Madhurā.**—A city in South India, in the Madras Presidency, and now known as Madura. It is generally referred to as Dakkhiṇa-Madhurā, to distinguish it from **(Uttara-)Madhura** on the **Yamunā.** Dakkhiṇa-Madhurā was the second capital of the Paṇḍyan kingdom,[1] and there was constant intercourse between this city and Ceylon. From Madhurā came the consort of **Vijaya,** first king of Ceylon, and she was accompanied by many maidens of various families who settled in Ceylon.[2] **Sena II.** sent an army to pillage Madhurā, and set upon the throne a Paṇḍu prince who had begged for his support.[3] Later, Madhurā was attacked by **Kulasekhara,** and its king, **Parakkama,** sought the assistance of **Parakkamabāhu I.** of Ceylon. The latter sent an army under his general **Laṅkāpura,** but in the meantime the **Pāṇḍyan** king had been slain and his capital taken. The Sinhalese army, however, landed on the opposite coast and carried on a war against the **Coḷas,** and built a fortress near **Rāmnād,** which they called **Parakkamapura.** They managed to defeat Kulasekhara and restore the crown of Madhurā to the Pāṇḍyan king's son, **Vira-Paṇḍu.** The captives taken by the army were sent to Ceylon.[4]

[1] Their first being Korkai (Vincent Smith, EHI. 335 ff.).
[2] Mhv. vii. 49 ff.
[3] Cv. li. 27 ff.
[4] For details see Cv. lxxvi. 76 ff.; lxxvii. 1 ff.; see also Cv. *Trs.* ii. 100, n. 1.

Rājasīha II. is said to have obtained wives from Madhurā,[5] as did his successors **Vimaladhammasūriya II.**, **Narindasīha** and **Vijayarājasīha.**[6]

[5] Cv. xcvi. 40. [6] *Ibid.*, xcvii. 2, 24; xcviii. 4.

Madhurindhara.—King of **Rādhavatī.** **Anomadassī Buddha** preached to him, and he and seven thousand of his followers became arahants.[1]

[1] BuA. 144.

Madhuvāseṭṭha.—A brahmin of **Sāketa,** father of **Mahānāga Thera.**[1] It is probably he who is identified with the ape in the **Bhīsa Jātaka.**[2]

[1] ThagA. i. 442. [2] J. iv. 314.

Madhusāratthadīpanī.—A Commentary on the Abhidhammaṭīkā compiled by **Ānanda** of **Haṃsavatī.**[1]

[1] Sās. 48.

Manasākaṭa.—A brahmin village in **Kosala** on the banks of the **Aciravatī.** It was in a beautiful spot, and eminent brahmins would collect there from time to time in order to find rest and quiet and recite their mantras.[1] The Buddha stayed in the Mango-grove to the north of the village, and, during one such stay, preached the **Tevijja Sutta.**[2]

[1] DA. ii. 399. [2] D. i. 235.

"Manasi" Sutta.—If, for just the space of a finger-snap, a monk indulges a thought of goodwill, such a one is to be called a monk.[1]

[1] A. i. 11.

Manasikāra Sutta.—**Ānanda** asks the Buddha, and the Buddha explains how far it is possible to be without any distinct perception and apperception and yet possess perception and apperception.[1]

[1] A. v. 321 f.

Manāpakāyikā.—A class of devas possessing lovely forms. Once a large number of them visited **Anuruddha** at the **Ghositārāma** and announced to him that in a trice they could assume any colour they desired, produce any sound, and obtain any happiness. Anuruddha tested their claims and found them to be true. Some of them sang, some danced, some clapped, some played on various musical instruments, but, finding that their entertainment was lost on Anuruddha, they left him. Anuruddha told the Buddha of their visit, and the Buddha explained to him the eight qualities, the possession of which enabled women to be born among the Manāpakāyikā.[1]

[1] A. iv. 265 ff., also *ibid.*, 268, where the Buddha speaks of them to Visākhā; *cf.* AA. ii. 773.

Manāpadāyī Sutta.—**Ugga,** a householder of **Vesālī,** having heard from the Buddha that the giver of good things (*manāpadāyī*) gains the good, invites the Buddha to his house and gives him various things which he himself is very fond of—gruel from sal-flowers, flesh of pigs with jujube-fruit, oily tube-like vegetables, rice with curries and condiments, muslin from Benares and a sandalwood plank (in place of a luxurious couch, which, Ugga knew, the Buddha could not accept). Out of compassion for Ugga, the Buddha accepted these gifts and blessed him. Later, Ugga died and was reborn in a mind-born world (*manomayakāya*). He visited the Buddha at **Jetavana** and told him that his hopes had been realized.[1]

[1] A. iii. 49 f.

"Manāpāmanāpā" Sutta.—Five qualities that make a woman attractive to a man: she is beauteous in form, possessed of wealth, moral, vigorous, and has offspring. Absence of these qualities robs her of this claim. Likewise for a man.[1]

[1] S. iv. 238 f.

Manu.—An Indian sage of old who wrote a work for the guidance of kings in good government.[1]

[1] *E.g.*, Cv. lxxx. 9, 55; lxxxiii. 6; lxxxiv. 2; xcvi. 26.

Manujā.—An eminent *upāsikā* mentioned in a list.[1]

[1] A. iv. 347; AA. ii. 791.

1. **Manoja.**—King of **Brahmavaddhana** (Benares). He is identified with **Sāriputta.**[1] For his story see the **Sona-Nanda Jātaka.**

[1] J. v. 332.

2. **Manoja.**—A lion. See the **Manoja Jātaka.**

Manoja Jātaka (No. 397).—The Bodhisatta was once a lion and had a son called **Manoja.** One day Manoja, in spite of his father's warnings, made friends with a jackal called **Giriya.** Acting on **Giriya's** suggestion, Manoja went in search of horse-flesh and attacked the king's horses. The king engaged the services of an archer, who shot Manoja as he was making off with a horse. Manoja managed to reach his den, but there he fell down dead.[1]

The circumstances in which the story was related are similar to those of the **Mahilāmukha Jātaka** (*q.v.*).

[1] J. iii. 321 ff.

Manojava.—A sage of old mentioned in a nominal list.[1]

[1] J. vi. 99.

Manonivāraṇa Sutta.—Preached in answer to the question of a deva as to where the mind should be checked and where developed.[1]

[1] S. i. 14.

Manopadosikā (Manopadūsikā).—A class of devas living in the **Cātummahārājika-world.**[1] They burn continually with envy one against another,[2] and their hearts become ill-disposed and debauched. Their bodies thus become feeble and their minds imbecile, and, as a consequence, they fall from their state.[3]

The Manopadosikā were among those present at the preaching of the **Mahāsamaya Sutta.**[4] They are so called because their minds are debauched by envy (*dosassa anudahanatāya*).[5]

[1] DA. i. 114; AA. ii. 544; MNid. 108.
[2] Buddhaghosa relates a story illustrating this (DA. i. 114).
[3] D. i. 20; iii. 32.
[4] *Ibid.*, ii. 260.
[5] VibhA. 498.

Manomaya.—A Pacceka Buddha.[1]

[1] M. iii. 70; ApA. i. 107.

Manorathapūraṇī.—**Buddhaghosa's** Commentary on the Aṅguttara Nikāya, written at the request of **Jotipāla** and **Jīvaka.**[1]

[1] AA. ii. 874; Gv. 59, etc.

Manosattā.—A class of devas. Beings who die devoted to some idea are born in their world—*e.g.*, a **Nigaṇṭha** who will take only warm water and would rather die than take it cold.[1]

[1] M. i. 376; MA. ii. 597.

Manosilātala.—A locality in **Himavā.** When **Āḷavaka** threatened the Buddha he stood with his left foot on Manosilātala and his right on **Kelāsa.**[1] Manosilātala was near **Anotatta,** and those who bathed in the lake dried and robed themselves there.[2] It was also a resort of lions[3] and was sixty leagues in extent.[4] Above it was the **Kañcanaguhā**[5] and below it the **Kālapabbata.**[6]

[1] SNA. i. 223.
[2] *E.g.*, J. i. 232; iii. 379.
[3] J. ii. 65.
[4] *Ibid.*, 92, 219.
[5] J. v. 392.
[6] J. vi. 265.

Manohara.—A park laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 9.

Manoharī.—A king of Thaton who later became a vassal of **Anorata** of Burma. It is said that flames issued from his mouth when he spoke, till Anorata made him eat food taken from a holy shrine. Manoharī, confounded by the loss of his power, sold a gem and erected two great images of the Buddha.[1]

[1] Sās. 64; Bode, *op. cit.*, 13, 14, 15.

Manohāra.—A ṭīkā written by **Dhammasenāpati Thera.**[1]

[1] Gv. 63, 73.

1. **Mantānī.**—Sister of **Aññākoṇḍañña** and mother of **Puṇṇa Mantānīputta** (*q.v.*). She lived in **Rājagaha.**

2. **Mantānī.**—A brahminee, mother of **Aṅgulimāla;** her husband was **Gagga.**[1]

[1] M. ii. 102; ThagA. ii. 58.

Mantāvatī.—A city, the birthplace of **Sumedhā Therī,** its chieftain being **Koñca.**[1]

[1] Thig. vs. 448; ThigA. 272.

Mantidatta Thera.—He was once an officer of **Pasenadi,** but later left the world. A conversation between him and **Dhanuggahatissa** it was which, overheard by Pasenadi's spies, led to Pasenadi changing his tactics and defeating **Ajātasattu.**[1] In the conversation Mantidatta is addressed as Datta, which was evidently his personal name, the prefix Manti being given him as the king's minister and to distinguish him from other Dattas.

[1] J. iv. 343; but see J. ii. 403, where Dhanuggatissa's companion is called **Utta,** which is probably a wrong reading of Datta.

Mantī.—A brahmin well versed in reading auspicious signs. He was one of the brahmins consulted by **Suddhodana** when **Gotama Buddha** was born.[1]

[1] J. i. 56; Mil. 236.

Mandākinī.—One of the seven great lakes of the **Himālaya.**[1] It is in the **Chaddantavana** and is fifty leagues in extent, of which twenty-

[1] Their names are given at J. v. 415; A. iv. 101; SNA. ii. 407; DA. i. 164; UdA. 300; AA. ii. 759. At Vsm. 416, the name **Tiyaggalā** is substituted for Mandākinī.

five leagues is of crystal water, free from moss or weeds. For the next twenty-five leagues, the water is but waist-deep and is covered with white lotus, spreading for half a league around the lake; beyond that are red lotus, red lilies, etc., rice-fields, fruit-trees, a grove of sugar-cane—each cane being as big as a palm tree—banana, jak, mango, rose-apple, etc. On the bank of the lake is a spot where **Paccekа Buddha's** generally live; but **Aññā-Koṇḍañña** lived there for twelve years attended by **Chaddanta,** the elephant and **Nāgadatta,** a devaputta. They ministered to all his needs, and he only left there to take leave of the Buddha before his death. He then returned to Mandākinī, where he died and was cremated, his relics being later deposited at the gateway of **Veḷuvana,** where a cetiya was erected over them.[2] The Mandākinī-lake never grows hot and dries up only at the end of the *kappa*.[3]

[2] SA. i. 217 ff; but see ThagA. ii. 3, where he is said to have lived on the bank of the **Chaddantadaha**; Mandākinī may have been another name for the same lake.

[3] SNA. ii. 407.

Mandāra.—A mountain in **Himavā,** mentioned together with **Meru** and **Daddara.**[1]

[1] Ap. ii. 536, 86; according to the *Abhidhānappadīpikā* (606), it is the western mountain, behind which the sun sets.

Mandāravapūjaka Thera.—An arahant. In the time of **Sikhī Buddha** he was a devaputta, and offered the Buddha some *mandārava*-flowers, which remained like a canopy over the Buddha's head for seven days. Ten kappas ago he was a king named **Jutindhara.**[1] He is probably identical with **Usabha Thera.**[2]

[1] Ap. i. 178. [2] ThagA. i. 219.

Mandiyaputta.[1]—See **Meṇḍiya,** for which it is a wrong reading.

[1] DA. i. 181.

Mandī.—A general of **Parakkamabāhu I.,** mentioned among those who led his campaigns.[1] He is titled "**Jīvitapotthakī.**"[2]

[1] Cv. lxx. 318; lxxii. 161.

[2] See Cv. *Trs.* i. Introd. xxix. for an explanation of the title.

Mandhātā.—A primeval king, descended from **Mahāsammata, Roja, Vararoja, Kalyāṇa, Varakalyāṇa** and **Uposatha,** the last named being his father. He was thus an ancestor of the **Sākyans.**[1] He had the

[1] J. ii. 311; iii. 454; Mtu. ii. 2; Dpv. iii. 5; but see SNA. i. 352, where the genealogy is slightly different.

seven Jewels of a **Cakkavatti** and his four Supernatural Powers. When he clenched his left hand and touched it with his right, a shower of the seven kinds of jewels fell knee-deep from the sky. For eighty-four thousand years he was a prince, for eighty-four thousand a viceroy, and for eighty-four thousand more a king. His life-span was an asaṅkheyya. But he grew discontented, and, at the suggestion of his ministers, visited the deva-world. First he went to the **Cātummahārājika**-world, where he ruled; but still unsatisfied, he went to **Tāvatiṃsa.** There **Sakka** welcomed him and gave him half his kingdom. Mandhātā ruled there during the lifetime of thirty-six Sakkas, each Sakka's life lasting for thirty-six million years and sixty times one hundred thousand. As time went on, Mandhātā's craving increased; he wished to kill Sakka and gain the whole kingdom. Because of his greed his power waned, and he fell from heaven into his park. The gardener announced his arrival to the royal family, and they provided a resting-place for him and there he lay dying. When asked for a message for his people, he wished them to know how even he, in spite of his great pomp and power, had to die.[2]

Mandhātā is identified with the Bodhisatta.[3] His son was **Varamandhātā**, whose son was **Cara** and grandson **Upacara** (or **Apacara**).[4] Mandhātā ruled at **Rajagaha,**[5] and is named[6] as one of the four persons who attained, while yet in their earthly bodies, to the glory of the gods. He is considered as chief of those given up to the pleasures of the senses[7] and as an example of one whose desires could never be satisfied.[8]

When Mandhātā went to the deva-world he was accompanied by inhabitants of all the four continents. After his return to earth, however, the Cakkaratana stuck fast in the ground, and the others could not return to their homes. They thereupon begged for the intervention of the minister (*Parināyaka*), who was carrying on the government with Mandhātā's shoes on the throne. He gave them lands in **Jambudīpa.** There those who came from **Pubba-Videha** called their land **Videharaṭṭha ;** those from **Apara-goyāna** called it **Aparantajanapada,** and those from **Uttarakuru** dwelt in what afterwards came to be known as **Kururaṭṭha.**[9]

[2] J. ii. 311 ff.; DA. ii. 481 f.; MA. i. 182 f.; *cp.* Dvy. 210 ff.
[3] J. ii. 314.
[4] J. iii. 454; Dpv. iii. 6.
[5] SNA. ii. 413; DA. i. 132.
[6] Mil. 115, 291; MA. ii. 737 f.; the others being **Guttila, Sādhina and Nimi.**
[7] A. ii. 17; AA. ii. 474; *e.g.*, VibhA. 506.
[8] Thig. 486.
[9] DA. ii. 482; MA. i. 183 f.

Mandhātu Jātaka (No. 258).—The story of King **Mandhātā.** It was told to a backsliding monk who, while travelling in **Sāvatthi** for alms,

saw an attractively-dressed woman and fell in love with her. This was reported to the Buddha, who told him this story to show that lust could never be satisfied.[1] At the end of the discourse the monk, with many others, became a *sotāpanna*.[2]

[1] DhA. iii. 240 gives a different occasion for the story; but that, too, refers to a discontented monk. [2] J. ii. 310 ff.

Mannāya.—A Damiḷa chief, among the immediate retinue of **Kulasekhara.**[1]

[1] Cv. lxxvi. 220.

Mannāra.—A village in Ceylon (the modern Mannar) near **Mahātittha.** There **Vīradeva** defeated **Vikkamabāhu.**[1] The village possessed a harbour, where **Māgha** and **Jayabāhu** set up fortifications.[2]

[1] Cv. xli. 39 ff. [2] *Ibid.*, lxxxiii. 16.

Manyāgāma.—A village in the **Dakkhiṇadesa** of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 133, 134.

Mayanti.—A tank built by King **Subha.**[1] *v.l.* **Cayanti.**

[1] Mhv. xxxv. 94.

Mayūra.—One of the three palaces of **Vidhurapaṇḍita.**[1]

[1] J. vi. 289.

Mayūra-pariveṇa.—A building attached to the **Mahāvihāra** and built by King **Buddhadāsa.** Two villages, **Samaṇa** and **Goḷapānu,** were given for its maintenance.[1] The building was twenty-five cubits high; **Dhātusena** removed it and replaced it by a building twenty-one cubits high.[2] It was restored by **Mahānāga,**[3] while **Dāṭhopatissa II.** gave to it the village of **Kesagāma.**[4] *v.l.* **Moraparivena.**

[1] Cv. xxxvii. 172; also Cv. *Trs.* i. 16, n. 2. [2] Cv. xxxviii. 52. [3] *Ibid.*, xli. 100. [4] *Ibid.*, xlv. 28.

Mayūrapāsāna.—A locality in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 73.

Mayūrarūpaṭṭana.—A place where **Buddhaghosa** once stayed with his colleague **Buddhamitta.**[1]

[1] MA. ii. 1029.

Mayettikassapāvāsa.—A monastic building in Ceylon. **Jeṭṭhatissa** gave to it the village of **Sahannanagara,**[1] and **Aggabodhi III.** that of **Sālaggāma.**[2]

[1] Cv. lxiv. 100. [2] *Ibid.*, 121.

Mayettivāpi.—A tank, enlarged by **Uḍaya II.**[1]

[1] Cv. li. 130.

Mayhaka.—A bird, see the **Mayhaka Jātaka.**

Mayhaka Jātaka (No. 390).—The Bodhisatta was once born in a very wealthy family, and he built an alms-hall and gave away generously. He married, and, on the birth of a son, he entrusted wife and child to his younger brother and became an ascetic. When the boy began to grow up, the brother drowned him in the river lest he should claim half the estate. The Bodhisatta saw this with his divine eye and called on his brother, to whom he pointed out the folly of covetousness—"You are like the bird, Mayhaka, who sits on the pipal-tree and keeps on crying 'Mine, mine,' while the other birds eat the fruit."

The story was told in reference to a wealthy man of **Sāvatthi,** a stranger who settled down there. He neither enjoyed his wealth nor gave it to others, living in poverty, eating rice-dust and sour gruel, and travelling in a broken-down chariot with a parasol of leaves. He died without issue and his money passed to the king. When the king told the Buddha of this, the Buddha explained to him that the miser had, in a previous birth, met the Pacceka Buddha **Tagarasikhī** begging for alms and had sent word to his wife to give the food prepared for himself. This the wife gladly did. But the man saw Tagarasikhī with his bowl full of sweet foods and repented of his generosity. Therefore, in this birth, though possessing much wealth, he never enjoyed it. He was childless because he was the very man who had drowned the Bodhisatta's son.[1]

[1] J. iii. 299-303.

1. **Maraṇasati Sutta.**—The Buddha tells the monks at **Nādika** that mindfulness of death, if properly cultivated, leads to great advantages. Various monks thereupon claim that they practise such mindfulness, but the Buddha tells them their practice is not sufficiently diligent and instructs them how to improve it.[1]

[1] A. iv. 317 f.

2. **Maraṇassati Sutta.**—Preached at **Nādika.** A monk must ever remember that death may overtake him at any instant. He must, therefore, examine himself day and night and put away any evil states that may remain in him.[1]

[1] A. iv. 320 f.

Maravarā.—The soldiers of a certain district in India. They were employed by **Kulasekhara** against **Laṅkapura.**[1]

[1] Cv. lxxvi. 130, 246.

Maricavaṭṭi.—A cetiya in **Anurādhapura** and a monastic building attached to it. The cetiya was built by **Duṭṭhagāmaṇī** on the spot where the king's spear, containing the Buddha's relic given to him by the monks,[1] was planted, when Duṭṭhagāmaṇī went to the **Tissavāpī** for his ceremonial bathing after his consecration. When the king's men attempted to remove the spear they found it impossible, and the king, after consultation with the monks, decided to build a cetiya enclosing the spot with a vihāra attached. The work was completed in three years and a great ceremony of dedication was held, the building and the ceremony costing nineteen crores. The vihāra was called Maricavaṭṭi because it was intended by the king as an expiation for having once eaten a pepper-pod (*maricavaṭṭi*) without sharing it with the monks, thus violating the vow of his childhood.[2]

Vohārika-Tissa renovated the vihāra,[3] while **Goṭhābhaya** built an *uposatha*-hall[4] and **Vasabha** provided a mantling for the thūpa.[5]

Kassapa II. built a pāsāda in the vihāra and gave it to the Thera who, at one time, lived in **Nāgasālā.**[6] **Kassapa IV.** entrusted the care of the Bodhi-tree at Maricavaṭṭi to the bhikkhuṇīs at the **Tissārāma,** which he built for them,[7] while **Kassapa V.** restored the whole vihāra, gave it to the **Theravādins** and granted five hundred maintenance villages.[8] **Devā,** mother of **Sakkasenāpati,** provided a diadem-jewel for the Buddha-image in the vihāra, also a halo, an umbrella and a garment.[9] **Dappula III.** gave a maintenance village to the vihāra,[10] while **Mahinda IV.** started to build in it a pāsāda called **Candana,** which does not seem to have been completed.[11] **Parakkamabāhu I.** found the thūpa destroyed by the Damiḷas and rebuilt it to the height of eighty cubits.[12]

[1] See Mhv. xxv. 1.

[2] For the building of the vihāra, see Mhv. xxvi. 1 ff.; the vow is mentioned at Mhv. xxii. 80; the Dpv. makes no mention of Maricavaṭṭi.

[3] Mhv. xxxvi. 33, 36. [4] *Ibid.*, 107. [5] *Ibid.*, xxxv. 121.

[6] Cv. xliv. 149. [7] *Ibid.*, lii. 24.

[8] *Ibid.*, 45. [9] *Ibid.*, 65.

[10] *Ibid.*, liii. 2.

[11] *Ibid.*, liv. 40.

[12] *Ibid.*, lxxviii.

Marugaṇa-pariveṇa.—A building in **Anurādhapura,** erected on the spot where hosts of gods visited **Mahinda** to pay obeisance to him.[1]

[1] Mhv. xv. 211.

Marutta-pokkharaṇī.—A tank in **Anurādhapura,** north of the royal palace, in the time of **Devānampiyatissa.** When **Mahinda** scattered flowers on it the earth trembled, and Mahinda prophesied that it would become the **Jantāghara-pokkharaṇī,** situated to the east of the gateway of the **Kālapāsāna-pariveṇa.** It had disappeared by the time the Mahāvaṃsa Ṭīkā was written.[1] The *sīmā* of the **Mahāvihāra** passed through the tank.[2]

[1] MṬ. 344 f. [2] Mbv. 135, 136.

Maruthukoṭṭa.—A locality in South India.[1]

[1] Cv. lxxvi. 180.

Maruthūpa.—A village in South India mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxvi. 129.

Maruppiya.—See **Devānampiyatissa.**

Marumabatittha.—A locality in **Anurādhapura,** through which passed the *sīmā* of the **Mahāvihāra.**[1]

[1] Mbv. 135, 136.

Mala Vagga.—The twenty-first chapter of the **Dhammapada.**

Mala Sutta.—On the three stains: lust, hatred, and illusion. They are comprehended by the Noble Eightfold Path.[1]

[1] S. v. 57.

Malatā.—See **Mallā.**

1. **Malaya.**—A mountainous district in South India.[1]

[1] *E.g.*, J. iv. 327; Cv. lxxvi. 195.

2. **Malaya.**—The mountainous country of Ceylon, originally the home of the **Pulindā.**[1] When **Duṭṭhagāmaṇī** fled from his father's wrath, it was in Malaya that he hid.[2] In Malaya was the **Ambaṭṭhakolalena,** from

[1] Mhv. vii. [illegible] see Mhv. *Trs.* 60, n. 5. [2] Mhv. xxiv. 7.

which **Duṭṭhagāmaṇī** obtained silver for the **Mahā Thūpa.**[3] The hill-country provided protection from marauders who invaded Ceylon,[4] and also from those causing danger to the rightful ruler.[5] When Buddhism was threatened by the activities of unbelievers who had obtained possession of **Anurādhapura,** it was to Malaya and to **Rohaṇa** that the monks fled in order to save themselves and their teaching.[6] Malaya also afforded shelter to rebels against the government both during preparations for attack and, if necessary, during their flight.[7]

In later times Malaya was treated as a special province, and was in charge of an official called **Malayarāja,** who was generally the king's younger son, the elder being viceroy in charge of the Eastern Province **(Pācīnadesa).** The district of **Dakkhiṇadesa** was included in Malaya,[8] but it was later separated.[9] The Yuvarāja himself was sometimes Malayarājā, particularly when the other provinces were in the hands of enemies.[10] Mention is also made[11] of a Malayarājā who was in charge of a Damiḷa army (probably of mercenaries). In times of war the people of Malaya usually gave a great deal of trouble as the country was difficult of access.[12] Some of the villages in Malaya were composed of only one house.[13]

Mhv. xxviii. 20.

[4] *E.g.*, in the case of Vaṭṭagāmaṇī; Mhv. xxxiii. 62; also xxxv. 26.

[5] *E.g.*, *ibid.*, xxxvi. 50; Cv. xli. 20; l. 20.

[6] *E.g.*, Mhv. xxxvii. 6.

[7] *E.g.*, Cv. xli. 10; xliv. 62; xlviii. 98; li. 112 f.; lvii. 47, 57.

[8] See Cv. xli. 33 ff.; lii. 68; Cv. *Trs.* i. 54, n. 4; but see Cv. xlii. 6, 10; xliv. 43; li. 13; liii. 36.

[9] Cv. li. 8. [10] *E.g.*, *ibid.*, lviii. 7.

[11] *Ibid.*, lxix. 6.

[12] *E.g.*, *ibid.*, lxx. 30.

[13] Sp. ii. 298.

3. **Malaya.**—The mountainous district of **Rāmañña.**[1]

[1] Cv. lxxvi. 22.

Malayappa.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 18, 55, 91; MṬ. 593.

Malaya-Mahādeva (*v.l.* **Maliya-Mahādeva, Maliyadeva) Thera.**—An arahant. During the **Akkhakkhāyika** famine, **Duṭṭhagāmaṇī** provided him and four others with a dish of sour millet-gruel, which was purchased with the proceeds of the sale of the king's earrings.[1] Mahādeva took his portion to **Sumanakūṭa** and shared it with nine hundred others.[2] He was also among the eight arahants who accepted a meal of pork from **Sāliya** in his previous birth as a blacksmith.[3] He was probably so called because he lived at **Koṭapabbata** in the **Malaya** country.[4]

[1] Mhv. xxxii. 30.

[2] *Ibid.*, xxxii. 49. [3] MṬ. 606.

[4] At MṬ. 606 he is called **Koṭapabbatavāsika.**

It is said that for three years after his ordination **Mahādeva**[5] lived in the **Maṇḍalārāmaka-vihāra.** One day, while going for alms in **Kallagāma,** near by, he was invited by an *upāsikā* to her dwelling, where she gave him a meal, and, regarding him as a son, invited him to take all his meals at her home. The invitation was accepted, and each day, after the meal, he would return thanks with the words "May you be happy and free from sorrow" (*sukhaṃ hotu, dukkhā mucca*). At the end of the rainy season he became an arahant, and the chief incumbent of the Vihāra entrusted him with the task of preaching to the assembled people on the Pavāraṇa-Day. The young novices informed the upāsikā that her "son" would preach that day, but she, thinking they were making fun of her, said that not everyone could preach. But they persuaded her to go to the vihāra, and, when the turn of Maliyadeva came, he preached all through the night. At dawn he stopped, and the upāsikā became a sotāpanna.

Maliyadeva once preached the **Cha Chakka Sutta** in the **Lohāpāsāda,** and sixty monks, who listened to him, became arahants. He also preached the same sutta in the **Mahāmaṇḍapa,** in the **Mahāvihāra,** at **Cetiyapabbata,** at **Sākiyavaṃsa-vihāra,** at **Kuṭāli-vihāra,** at **Antarasobbha, Mutiṅgana, Vātakapabbata, Pācīnagharaka, Dighavāpī, Lokaṇḍara,** and **Gameṇḍavāḷa,** and, at each place, sixty monks attained arahantship. At Cittalapabbata he saw a monk of over sixty preparing to bathe at **Kuruvakatittha,** and asked permission to bathe him. The Elder, discovering from his conversation that he was Maliyadeva, agreed to let him do so, though, he said, no one had ever touched his body during sixty years. Later in the day, the Elder begged Maliyadeva to preach to him, and this he did. Sixty monks, all over sixty, were among the audience, and at the conclusion of the Cha Chakka Sutta they all became arahants. The same thing happened at **Tissamahāvihāra, Kalyāṇi-vihāra, Nāgamahāvihara, Kalacchagāma,** and at other places, sixty in all.[6]

Malaya-Mahādeva was among those various large groups who renounced the world in the company of the Bodhisatta: the **Kuddālasamāgama, Mūgapakkha-samāgama, Cūḷasutasoma-samāgama, Ayogharapaṇḍita-samāgama** and **Hatthipāla-samāgama.**[7]

It is said[8] that two monks once asked Malaya-Mahādeva for a subject of meditation, and that he gave them the formula of the thirty-two parts of the body. Though versed in the three Nikāyas, the monks

[5] Called **Maliyadeva** in the context (AA. i. 22), but further on in the same passage (p. 23) he is addressed as **Mahādeva.**

[6] MA. ii. 1024 f.

[7] J. iv. 490; also vi. 30, where **Mahāmaliyadeva** is called **Kāḷavelavāsī.**

[8] Vsm. 241.

could not become sotāpannas until they had recited the formula for a period of four months.

Malayavāsi Mahāsaṅgharakkhita.—See **Mahāsaṅgharakkhita.**

"Malāni" Sutta.—On eight stains—non-repetition in the case of a mantra, late rising, sluggishness in beauty, carelessness in a guard, misconduct in a woman, etc., and ignorance, which is the greatest stain.[1]

[1] A. iv. 195; *cp.* Dhp. vs. 241 f.; see also **Mala Sutta.**

Malitavambha Thera.—He was the son of a brahmin of **Bhārukaccha** and entered the Order under **Pacchābhū Thera.** It is said that he preferred to live where no conveniences, except food, were available, and before long he became an arahant.

In the time of **Padumuttara Buddha** he was a bird named **Kakudha** living on a lake, and, seeing the Buddha walking along the edge of the lake, he offered him *kumudu*-flowers. One hundred and sixteen kappas ago he was king eight times under the name of **Varuṇa.**[1] He is probably identical with **Kumudadāyaka** of the Apadāna.[2]

[1] Thag. vs. 105, ThagA. i. 210 f. [2] Ap. i. 180.

Maliya.—Perhaps the name of a dog, or it may be an adjective describing its colour.[1]

[1] See J. iii. 535.

Maliyadeva.—See **Malaya-Mahādeva.**

Malla.—See **Tela.**

Mallaka.—An Elder. As he stood one day looking at a ploughed field a sign arose in him of the size of the field. He enlarged it, induced the five *jhānas*, and, developing insight, became an arahant.[1] He is mentioned as consulting **Dighabhāṇaka Abhaya** on some problem connected with *jhāna*.[2]

[1] Vsm. 123. [2] *Ibid.*, 365 f.

Mallagiri, Mallāgiri, Mallaṅgiri.—A mountain in the Himālaya, the abode of Kinnaras.[1]

[1] J. iv. 438, 439.

Mallaputta.—See **Dabba.**

Mallavāta.—A monastery in Ceylon, built by **Aggabodhi VII.**[1] **Aggabodhi VIII.** gave to it a maintenance village.[2]

[1] Cv. xlviii. 70. [2] *Ibid.*, xlix. 47.

Malavāḷāna.—A district of Ceylon, mentioned in the account of the campaigns of **Gajabāhu. Komba** built a fortress there which was captured by the **Malayarāja,** and later by the **Nagaragiri Mahinda.**[1]

[1] Cv. lxx. 60 ff., 89.

Mallā.—The name of a people and their country. The country is included in the sixteen **Mahājanapadas** (*q.v.*) of the Buddha's time. The kingdom, at that time, was divided into two parts, having their respective capitals in **Pāvā** and **Kusinārā.** The Mallas of Pāvā were called **Pāveyyaka-Mallā,** those of Kusināra, **Kosinārakā.** That these were separate kingdoms is shown by the fact that after the Buddha's death at Kusināra, the Mallas of Pāvā sent messengers to claim their share of the Buddha's relics.[1] Each had their Mote Hall. In the **Saṅgīti Sutta** we are told that the Buddha, in the course of one of his journeys, came with five hundred followers to Pāvā and stayed in the Ambavana of **Cunda** the smith. A new Mote Hall, called **Ubbhaṭaka,** had just been completed for the Mallas of Pāvā, and the Buddha was invited to be the first to occupy it that it might be consecrated thereby. The Buddha accepted the invitation, and preached in the Hall far into the night. It was also at Pāvā that the Buddha took his last meal, of *Sūkaramaddava,* at the house of Cunda.[2] From there he went to Kusinārā, and there, as he lay dying, he sent **Ānanda** to the Mallas of Kusināra, who were assembled in their Mote Hall to announce his approaching death. The Mallas thereupon came to the **Upavattana** Sāla-grove where the Buddha was, in order to pay him their last respects. Ānanda made them stand in groups according to family, and then presented them to the Buddha, announcing the name of each family. After the Buddha's death, they met together once more in the Mote Hall, and made arrangements to pay him all the honour due to a **Cakkavatti.** They cremated the Buddha's body at the **Makuṭa-bandhana-cetiya,** and then collected the relics, which they deposited in their Mote Hall, surrounding them with a lattice-work of spears and a rampart of bows till they were distributed among the various claimants by **Doṇa.**[3] The Mallas, both of Pāvā and Kusināra, erected thūpas over their respective shares of the relics and held feasts in their honour.[4]

[1] D. ii. 165. [3] *Ibid.*, 166.
[2] *Ibid.*, 126 f. [4] *Ibid.*, 167.

The **Malla** capital of Kusinārā was, in the Buddha's day, a place of small importance. Ānanda contemptuously refers to it as a "little wattle-and-daub town in the midst of a jungle, a branch township," quite unworthy of being the scene of the Buddha's Parinibbāna. But the Buddha informs Ānanda that it was once **Kusāvatī** (*q.v.*), the mighty capital of **Kusa** and **Mahāsudassana.** This shows that the Mallas had, at first, a monarchical constitution, but in the sixth century B.C. they were regarded, together with the **Vajjis,** as a typical example of a republic (*saṅgha, gaṇa*).[5] The chief Mallas administered the state in turn. Those who were free from such duties engaged in trade, sometimes undertaking long caravan journeys.[6]

Both the Buddha and **Nigaṇṭha Nātaputta** appear to have had followers among the Mallas. Pāvā was the scene of Nātaputta's death, just as Kusinārā was of the Buddha's.[7] Several followers of the Buddha among the Mallas are mentioned by name—*e.g.*, **Dabba, Pukkusa, Khaṇḍasumanā, Bhadragaka, Rāsiya, Roja** and **Sīha** (*q.v.*). The Mallas seem to have lived at peace with their neighbours, though there was apparently some trouble between them and the **Licchavis,** as shown by the story of **Bandhula Malla** (*q.v.*). Both the Mallas and the Licchavis were khattiyas, belonging to the **Vasiṭṭha-gotta,** because in the books both tribes are repeatedly referred to as **Vāseṭṭhā** (*q.v.*).[8] There is reason to believe that the Malla republic fell into the hands of **Ajātasattu,** as did that of the Licchavis.[9]

The Mallas are generally identified with the Malloi mentioned in the Greek accounts of Alexander's invasion of India. The Malloi were a warlike tribe who, for some time, successfully resisted Alexander's attack. Their territory must have been situated in or near the Panjab.

Other places in the Malla country, besides Pāvā and Kusinārā, are mentioned where the Buddha stayed—*e.g.*, **Bhoganagara, Anupiyā** and **Uruvelakappa,**[10] near which was the **Mahāvana,** a wide tract of forest.

Bandhula went from Kusināra to **Takkasilā** for purposes of study. *v.l.* **Mālā**[11] and **Malatā,**[12] evidently both wrong readings.

[5] M. i. 231.
[6] DA. ii. 569.
[7] See *s.v.* Pāvā.
[8] Manu says that both Licchavis and Mallas had kṣatriya parents, but their fathers were Vrātyas—*i.e.*, had not gone through the ceremony of Vedic initiation at the proper time.
[9] Bhandarkar, *Carmichael Lectures,* 1918, p. 79.
[10] See *s.v.*
[11] *E.g.*, UdA. 377.
[12] *E.g.*, AA. ii. 814.

2. **Mallā.**—A bhikkhunī who came to Ceylon from **Jambudīpa;** she was an eminent teacher of the Vinaya at **Anurādhapura.**[1]

[1] Dpv. xviii. 12.

Mallika.—A king of **Kosala**, identified with **Ānanda**. See the **Rājovāda Jātaka**.[1]

[1] J. ii. 2 ff.

1. **Mallikā.**—Chief queen of **Pasenadi**, king of **Kosala**. She was the daughter of the chief garland-maker of Kosala, and was very good and beautiful. When she was sixteen she was, one day, on her way to the garden with some companions, carrying with her three portions of sour gruel in a basket. Meeting the Buddha, she offered them to him and worshipped him. The Buddha, seeing her wrapt in joy, smiled, and, in answer to **Ānanda's** question, said she would be chief queen of Kosala that very day.[1]

It happened that Pasenadi, having suffered defeat at the hands of **Ajātasattu** that very day, was passing by and entered the flower garden, attracted by Mallikā's voice. Mallikā, seeing him coming, and noting his weariness, seized his horse's bridle. The king, discovering that she was unmarried, dismounted, and, having rested awhile, his head on her lap, entered the town with her and took her to her own house. In the evening he sent a chariot for her, and with great honour and pomp brought her from her own home, set her on a heap of jewels and anointed her chief queen. From that day onward she was the beloved and devoted wife of the king and an undeviating follower of the Buddha.[2] The king found her sagacious and practical-minded and consulted her and accepted her advice when in difficulty—*e.g.*, in the **Asisadisa-dāna** (*q.v.*), wherein he wished to excel his subjects, and again when he was troubled by evil dreams as narrated in the **Mahāsupina Jātaka** (*q.v.*).[3] The Jātaka states how Mallikā saved many innocent lives from being sacrificed, and the Buddha declared that in a past life too, as **Dinnā** (*q.v.*), she had saved the lives of a large number of people by her wisdom.[4]

Both Mallikā and Pasenadi's other queen, **Vāsabhakhattiyā**, desired to learn the Dhamma, and, at their request conveyed through Pasenadi, the Buddha asked Ānanda to visit the palace regularly and teach them the Doctrine. Ānanda found in Mallikā an apt and ready pupil, conscientious in her work; Vāsabhakhattiyā was not so devoted to her duties.[5] Mallika's knowledge of the Dhamma made her wiser than Pasenadi

[1] J. iii. 405; SA. i. 110 ff. It was to explain Mallikā's good fortune that the **Kummāsapiṇḍa Jātaka** (*q.v.*) was preached.

[2] DhA. iii. 121 f.

[3] DhA. ii. 8 ff. says that Mallikā called the king a simpleton for putting his faith in brahmins and took him to the Buddha, and while the king sat trembling, asked the questions for him and had them explained.

[4] DhA. ii. 15 f.

[5] *Ibid.*, iii. 382 f. For an incident connected with Ānanda's visit to the palace, see Vin. iv. 158 f.

would have desired, and he once, in a moment of great affection, asked if *anyone* were dearer to her than her own "self." "No, Sire," was the answer; the king was evidently greatly disappointed, for he sought the Buddha, who explained to him that Mallikā, in making that answer, had uttered a great truth.[6] Mallikā, though an exemplary wife, was not without lapses. Reference is made to the quarrels she had with her husband, once, at least, on the question of conjugal rights,[7] as a result of which they both sulked and had to be reconciled by the Buddha. The Dhammapada Commentary[8] relates a ridiculous story about her misbehaviour with a dog in the bath-house. Pasenadi was a witness of this scene, but she was able to convince him that it was the fault of the lighting of the bath-house. Nevertheless, it is said that at the moment of her death she recollected this misdeed, and, as a result, was reborn in **Avīci**. The king was overcome by grief at Mallika's death, and, after the funeral rites, went to the Buddha to ask where she had been reborn. The Buddha, not wishing him to know, caused the king to forget the question, every time he came to the vihāra, for a whole week, till Mallikā's suffering in Avīci was over; then he allowed the question to be asked, and he was able to assure Pasenadi that she had been reborn in **Tusita** and to console him in his grief. It is said[9] that Pasenadi was on a visit to the Buddha when a man came with the whispered message that the queen was dead. It was a terrible shock, "his shoulders drooped, his mouth fell, and he sat brooding, unable to speak."

Mallikā had a daughter by Pasenadi[10]; no mention is made of a son. He is said to have been disappointed on hearing that the child was a girl; but the Buddha assured him that women were sometimes wiser than men.[11]

Mallikā is mentioned[12] as one of seven persons whose acts of devotion bore fruit in this life and whose fame reached even to the gods. Only one instance is on record of Mallikā asking a question of the Buddha. She wished to know why some women are plain, others beautiful, some rich, others poor. And the Buddha explained to her the reasons for these discrepancies.[13]

In the **Piyajātika Sutta**[14] Pasenadi is said to have taunted her because

[6] S. i. 75; Ud. v. 1.

[7] J. iv. 437; also J. iii. 20; in these quarrels the king was probably more to blame than Mallikā; it is said that until reconciled by the Buddha he ignored her very existence, saying that prosperity had turned her head.

[8] DhA. iii. 119 ff.

[9] A. iii. 57.

[10] Probably **Vajirī** (*q.v.*), who is spoken of as the king's *only* daughter (M. ii. 110).

[11] S. i. 86 f.

[12] Mil. 115, 291.

[13] See **Mallikā Sutta** 1.

[14] M. ii. 106 ff.

"her recluse Gotama" had said that dear ones bring sorrow and tribulation. "If the Lord says so, it must be so," she replies; but secretly sends **Nāḷijaṅgha** to find out from the Buddha himself if he had said so and why. Having learnt the facts, she faces Pasenadi again, and convinces him too that the Buddha is right.

Mallikā had a garden, called the **Mallikārāma,** in which was a Hall among the Deispyros-trees (*tindukācīra*) set apart for religious discussions between members of various sects (*samayappavādaka*).[15]

Mallikā is identified with **Sujātā** of the **Sujāta Jātaka,**[16] the Kinnarī in the **Bhallāṭiya Jātaka**[17] and **Sambulā** in the **Sambula Jātaka.**[18] In all three births Pasenadi was her husband.

Mallikā is included in a list of eminent upāsikās.[19]

[15] M. ii. 22; MA. 710; D. i 178; see *s.v.* **Ekasālā.**
[16] J. iii. 22.
[17] J. iv. 444.
[18] J. v. 98.
[19] A. iv. 348.

2. **Mallikā.**—Wife of **Bandhula** (*q.v.*). She is called **Mallarājaputtā,**[1] and belonged, evidently, to a **Malla** clan.

[1] VvA. 165.

1. **Mallikā Sutta.**—**Mallikā** visits the Buddha and asks him why some women are beautiful, others plain, some rich, others poor. The Buddha explains that if a woman be ill-tempered and irritable, jealous and slow to give alms, such a one becomes poor and of ill favour, wherever she may happen to be born. A woman, however, who never becomes angry or agitated even under great provocation, and is generous, such a one becomes beautiful and rich.

Mallikā declares her determination for the future, to be gentle in temper, never revengeful or harbouring a grudge, but always amiable and generous.[1]

[1] A. ii. 202 ff.

2. **Mallikā Sutta.**—Pasenadi asks **Mallikā,** as they sit on the upper terrace of the palace, if anyone is dearer to her than her own "self"; she says "No one." He says that the same is true of him, but is evidently piqued, for he seeks the Buddha; the Buddha tells him that Mallikā has spoken truly and well.[1]

[1] S. i. 75.

Mallikārāma.—A pleasaunce in **Sāvatthi** belonging to Queen **Mallikā.** It is described as "*Samayappavādakatindukācīra-(v.l. tindukākhīra)-ekasalaka.*"[1] The Commentary[2] says it was called *Samayappavādaka*

[1] D. i. 178; M. ii. 22, etc.; Sp. i. 107, etc.
[2] MA. ii. 710; *cf.* DA. ii. 365.

because teachers holding various views used to gather there and discourse on their doctrines. It was surrounded by *tindukakhīra* (*timbaru*) trees, hence *tindukācīra* (*sic*); at first it possessed only one hall, but later many were erected through the good fortune of **Poṭṭhapāda**—hence its epithet *Ekasālāka*.

Mallikāvimāna-vatthu.—The story of **Mallikā,** wife of **Bandhula,** who, after death, was born in a wonderful palace in **Tāvatiṃsā,** surrounded by all manner of luxuries. This was chiefly as a result of her having offered her **Mahālatāpasādhana** in honour of the Buddha, after his death. **Moggallāna** met her in Tāvatiṃsa and heard her story.[1]

[1] Vv. iii. 8; VvA. 165 ff.

Malli.—A **Malla** woman.[1]

[1] Vin. ii. 268.

Masakkasāra.—A name given to **Tāvatiṃsa,** the abode of **Vāsava (Sakka).**[1] The scholiast explains[2] that Masakkasāra is really the name of Mount **Sineru,** so called because it is immoveable (*Masakkasāro vuccati osakkana-parisakkanābhāvena-ghanasāratāya ca Sinerupabbarājā*), and Tāvatiṃsa came to be known as Masakkasāra because it was built on Sineru.

[1] J. v. 167; vi. 272, 289, 400; VvA. 350. [2] J. v. 168; vi. 272.

Masāra.—A hill from which the *masāragalla* stones are obtained.[1]

[1] See Rhys Davids, Milinda *Trs.* i. 117, n. 6.

1. **Mahaka.**—A novice, pupil of **Upananda,** who is mentioned as having been guilty of an unnatural offence with **Kaṇḍaka,** another novice.[1]

[1] Vin. i. 70.

2. **Mahaka Thera.**—An arahant. See **Mahaka Sutta.**

Mahaka Sutta.—Once a number of monks staying in the **Ambāṭaka-grove** in **Macchikāsaṇḍa** were entertained by **Citta-gahapati** to a sumptuous meal. At the end of the meal, Citta escorted them back to the monastery. On the way the monks were overcome by the heat, and **Mahaka,** the junior monk, with the permission of his senior, made by his magic power a cool wind to blow and wrought a thunderstorm accompanied by gentle rain. Citta was greatly impressed, and, seeking Mahaka in his cell, asked him to perform some miracle. **Mahaka told**

him to put his cloak on the verandah and to scatter a bundle of grass on it. Then he retired to his cell, locked the door, and caused a flame to dart through the keyhole and burn the grass without damaging the cloak. Citta was overcome with surprise, and promised to supply Mahaka with all requisites. Mahaka thanked him, but soon after left Macchikāsaṇḍa never to return.[1]

[1] Because he did not wish to enjoy gains won by a display of *iddhi*-power; S. iv. 288 ff.; the story is also referred to at Vsm. 393.

Mahaṇṇavāpi.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 34.

Mahanta.—A stone image of the Buddha set up in the **Paṭimā-vihāra** in **Kāṇagāma** by **Aggabodhi**, son of **Mahātissa** and ruler of **Rohaṇa.**[1]

[1] Cv. xlv. 44.

Mahanta-pariveṇa.—A monastic building erected by a corporation (*pūga*) in **Bandhumatī** in the time of **Vipassī Buddha.**[1]

[1] Ap. ii. 493 (vs. 19).

Mahapphala Sutta.—The four *iddhipādas*, if developed, bear great fruit.[1]

[1] S. v. 267.

Maharivara.—A stronghold in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 121.

Mahallaka-Nāga, Mahalla-Nāga.—Father-in-law and commander-in-chief of **Gajabāhuka-Gāmaṇi.** After Gajabāhu's death he became king of Ceylon and reigned for six years (196-202 A.C.). He built seven vihāras: **Sejalaka, Goṭapabbata, Dakapāsāṇa, Sālipabbata, Tanaveli, Tobbalanāgāpabbata** and **Girihālika.** He was succeeded by his son **Bhātika-Tissa.**[1]

[1] Mhv. xxxv. 123 ff.; xxxvi. 1; MṬ. 657; Dpv. xxii. 15 ff., 29.

Mahallarāja.—A padhānaghara erected by **Aggabodhi III.** and his viceroy **Māna.** The villages of **Hankāra** and **Sāmugāma** were given for its maintenance.[1]

[1] Cv. xliv. 119.

Mahā-aṅgaṇa.—A locality in **Anurādhapura** through which the *sīmā* of the **Mahāvihāra** passed; it was so called because of a large *aṅgaṇa*-tree which stood there.[1]

[1] Mbv. 135, 136.

Mahāaṭṭhakathā.—The oldest and most important of the Commentaries on the Tipiṭaka, brought, according to tradition, to Ceylon by **Mahinda,** who translated it into Sinhalese.[1] It thus came to be called the *Sīhalaṭṭhakathā.* Besides exegetical material on the Pāli Canon, it contained also historical materials on which were later based the Pāli Chronicles, the **Mahāvaṃsa** and the **Dīpavaṃsa.**[2] The Mahāaṭṭhakathā was the chief source from which **Buddhaghosa** drew his materials for his Commentaries and is often referred to in his works, particularly in the **Samantapāsādikā.**[3] The Mahāaṭṭhakathā was in charge of the monks of the **Mahāvihāra** at **Anurādhapura.** It was superseded by the Commentaries of Buddhaghosa, **Dhammapāla** and others, and is not now extant It is often referred to merely as *Aṭṭhakathā.*[4]

[1] Cv. xxxvii. 228 f.

[2] For a description see Geiger's Dīpavaṃsa and Mahavaṃsa, pp. 44, 63, etc.

[3] *E.g.*, Sp. i. 2; ii. 494; 265; iii. 537, 616, 617, 627, 701, 716, 718, 726; iv. 744, 776, 783, 817, 863, 914, 923; DhSA. 157; DA. i 180, etc.

[4] *E.g.*, VibhA. 56, 155, 200, etc.

Mahā-Anāthapiṇḍika.—See **Anāthapiṇḍika.** He was evidently so called in some contexts to distinguish him from **Culla-Anāthapiṇḍika.**[1]

[1] *E.g.*, DhA. iii. 145; J. i. 148.

Mahā-Anula Thera.—He once saw a number of monks, who had obtained only dry food, eating it on the banks of a river. Anula resolved that the river water should turn into butter-cream and made a sign to the novices, who then took the cream in cups and gave it to the monks.[1]

[1] Vsm. 404.

1. **Mahā-Abhaya.**—See **Abhaya-giri.**

2. **Mahā-Abhaya Thera.**—Usually called **Dighabhāṇaka-Abhaya.** He was evidently an eminent Thera. It is said[1] that when news arrived that the brigand **Abhaya** was coming to **Cetiyagiri** to pillage it, the patrons of the vihāra informed Abhaya Thera of this. He asked them to collect various kinds of food and drink wherewith to entertain the brigand. The latter was greatly pleased, and, on learning that this hospitality

[1] Sp. ii. 474 f.; referred to at DhSA. 399.

was shown him at the instigation of Abhaya Thera, he visited the Elder and took upon himself the protection of the vihāra from all danger. Later the monks questioned the right of the Elder to entertain a robber with what belonged to the vihāra, but he convened an assembly of the monks and convinced them that he was guiltless, as his act had been solely for the protection of the belongings of the Saṅgha. This story shows that the Elder lived at Cetiyagiri.

On another occasion[2] Abhaya Thera preached the **Mahā-ariyavaṃsa paṭipadā,** and the whole village (? **Mahāgāma**) came to hear him. After the sermon he received great honour. An elderly monk was full of envy and abused him, saying that under guise of preaching he had filled the night with noise. The two monks had to travel along the same road for the distance of a gāvuta, and all the way the old monk abused Abhaya. When their roads separated, Abhaya worshipped the monk and took leave of him and said, when asked later, that he had heard none of the abuse because he had been all the time engaged in meditation. One day, a certain woman who had come all the way from **Ullabha-kolakaṇṇikā,** a distance of five leagues, to hear Abhaya preach the **Ariyavaṃsa,** found that he was about to arise without finishing the sermon, and reminded him that he was omitting the most important part. The monk praised her and continued to preach till dawn, when the woman became a sotāpanna.[3] It is said that once Abhaya wanted to know if a certain *piṇḍapātika* monk were a *putthujjana* or not. While this monk was bathing at the mouth of the **Kalyāṇi** River, Abhaya told a novice to dive into the water and catch hold of his foot. The monk, thinking it was a crocodile, screamed with fear, and Abhaya knew that he was a *puthujjana.*[4] Thieves once bound an Elder with creepers and made him lie down. A jungle fire spread to him, but before the creepers could be cut, he established insight and died an arahant. Abhaya, coming along with five hundred others, saw the body, cremated it, and had a shrine built over the remains.[5]

Abhaya's opinion was evidently greatly respected, and he is mentioned as having been consulted by **Maha-Dhammarakkhita**[6] and **Mallaka**[7] on problems connected with the Abhidhamma.

Abhaya is mentioned among those who could remember very early incidents in their lives. When he was only nine days old, his mother bent down to embrace him, but her hair became loose and the *sumana*-flowers she wore on her head fell on him, hurting him. In later life he could remember this incident.[8]

[1] MA. i. 65 f.
[2] AA. i. 396.
[3] MA. ii. 989.
[4] Vsm. 36.
[5] VibhA. 31.
[6] Vsm. 266.
[7] DA. ii. 539; MNidA. 234.

Mahā-Ariṭṭha.—Nephew of **Devānaṃpiyatissa.** He was the king's chief minister, and led the embassy which was sent to **Asoka** soon after **Devānampiyatissa** ascended the throne.[1] Asoka conferred on him the title of Senāpati.[2] It is said that he had fifty-five elder and younger brothers who all joined the Order at **Cetiyagiri** at the end of a sermon by **Mahinda** on the **Vassūpanāyikakhandha.**[3] This was before the commencement of the rainy season, but elsewhere[4] it is said that Ariṭṭha was sent in the month of Assayuja—*after* the *pavāraṇa*, when the rains were over—to **Pāṭaliputta** to fetch **Saṅghamittā** and the Bodhi-tree from the court of Asoka, and that he agreed to go only on condition that he should join the Order on his return. The king consented, and, his mission successfully concluded, he entered the Order with five hundred others and attained arahantship.[5] He died in the reign of **Uttiya.**[6] The Samantapāsādikā[7] gives an account of a recital (*saṅgīti*) held in Ceylon by Mahā-Ariṭṭha. The scene was the pariveṇa of the minister **Meghavaṇṇābhaya** in the **Thūpārāma,** where sixty-eight thousand monks were assembled. A seat, facing south, was provided for Mahinda, Ariṭṭha's seat, the *dhammāsana*, facing north. Ariṭṭha occupied this seat at Mahinda's request, and sixty-eight Mahātheras, led by Mahinda, sat around him. Devānaṃpiyatissa's younger brother, **Mattābhaya Thera,** with five hundred others, were present in order to learn the Vinaya, the king also being present. When Ariṭṭha began his recital of the Vinaya, many miracles occurred. This was on the first day of the *pavāraṇa*-ceremony in the month of Kattika.

Mahā-Ariṭṭha's chief disciples were **Tissadatta, Kālasumana** and **Dighasumana** (*q.v.*).

[1] Mhv. xi. 20. [2] *Ibid.*, 25.
[3] *Ibid.*, xvi. 10.
[4] *Ibid.*, xviii. 3; perhaps here we have to deal with two different traditions.
[5] Mhv. xix. 5, 12, 66.
[6] *Ibid.*, xx. 54.
[7] Sp. i. 102 ff.

Mahāariyavaṃsa Sutta.—On the four Ariyan lineages, reckoned as ancient and pure, and held in esteem by discerning recluses and brahmins of all times. A monk is content with any kind of robe; he does not, for the sake of robes, resort to unseemly conduct; he is free from either selfishness or greed with regard to robes; neither does he exalt himself because of his contentment. So it is with other requisites. He also delights in abandoning and in *bhāvanā*. A monk possessed of these four *Ariyavaṃsā* verily becomes a sage, praised by Brahmā himself.[1]

This sutta was evidently a favourite topic for a sermon.[2] The Commentary explains[3] how, for instance, anyone who preaches on the first

[1] A. ii. 27 ff. [2] AA. i. 385, 386. [3] *Ibid.*, ii. 494.

three *Ariyavaṃsā* (*catupaccayasantosa*) could bring the whole Vinaya Piṭaka to bear on the discussion, while a discussion on the *bhāvanārāma-ariyavaṃsa* could include the two other Piṭakas, chiefly the *nekkhamma-pāli* of the Paṭisambhidāmagga, the **Dasuttara Sutta** of the Dīgha Nikāya, the **Satipaṭṭhāna Sutta** of the Majjhima Nikāya, and the Niddesapariyāya of the Abhidhamma.

The full name of the sutta seems to have been *Catupaccayasantosa-bhāvanārāma-Mahāariyavaṃsa Sutta.*[4] It was also probably called **Vaṃsa Sutta** for short.

It is probably this Mahāariyavaṃsa Sutta which was held in such high esteem by **Vohāraka Tissa,** that he ordered almsgiving throughout Ceylon whenever the " Ariyavaṃsa " was read.[5] It is said that people would journey five yojanas to hear a monk preach the Ariyavaṃsa,[6] and mention is made of **Mahāariyavaṃsabhāṇakā,** who, judging from the stories of them,[7] were extremely able and eloquent preachers.

[4] *E.g., ibid.*, i. 385.

[5] Mhv. xxxvi. 38; but see Mhv. *Trs.* 258, n. 6.

[6] *E.g.*, AA. i. 386.

[7] *E.g.*, SA. iii. 151.

Mahā-Avīci.—See **Avīci.**

Mahā-Assapura Sutta.—Preached at **Assapura** in the **Aṅga** country. Since monks are called recluses (*samaṇā*) they must train themselves to be true *samaṇas* and *brāhmaṇas*; they should be conscientious and scrupulous, pure in deed, word and thought, guarding the portals of the senses, moderate in eating, ever vigilant, mindful and self-possessed, striving to put off the five *nivaraṇā* and cultivating the *jhānā*. Such an almsman can truly be called a samaṇa, a brahmin, a *nahātaka, vedagū, sotthiya, ariya,* and arahant. He is an ideal recluse.[1]

[1] M. i. 271-80.

Mahā-Assāroha Jātaka (No. 302).—The Bodhisatta was once king of Benares, and having been defeated in some frontier disturbance, he fled on his horse till he reached a certain village. At sight of him all the people disappeared except one man, who made enquiries, and, on finding that he was no rebel, took him home and entertained him with great honour, looking well after his horse. When the king left, he told the man that his name was **Mahā-Assāroha,** and asked him to visit his home if ever he should be in the city. On reaching the city himself, he gave orders to the gate-keepers that if anyone should come enquiring for Mahā-Assāroha, he should be brought at once to the palace. Time passed and the man failed to appear. The king, therefore, constantly

increased the taxes of the village, until the villagers asked their neighbour to visit his friend Mahā-Assāroha and try to obtain some relief. So he prepared presents for Mahā-Assāroha and his wife, and taking a cake baked in his own house he set forth. Arrived at the city gates, he was conducted by the gate-keeper to the palace. There the king accepted his presents, showed him all the honours due to a king, and, in the end, gave him half of his kingdom. When the ministers complained, through the medium of the king's son, that a mere villager had been exalted to the rank of king, the Bodhisatta explained that real friends who help one in time of adversity should be paid every honour.

The story was related in reference to the good offices of **Ānanda,** who is identified with the villager.[1]

[1] J. iii. 8-13.

Mahā-āsana.—A spot in **Anurādhapura** where the fruit from the Bodhi-branch, brought by **Saṅghamittā,** was planted in a golden vase by **Devānampiyatissa.** Immediately eight saplings sprang from the fruit.[1]

[1] Mhv. xix. 57; Mbv. 162.

Mahā-Ukkusa Jātaka (No. 486).—Not far from a certain village settlement a hawk lived on the south shore of a lake. He courted a female hawk on the western shore, and, at her suggestion, made friends with an osprey on the west side, a lion on the north and a tortoise on an island in the lake. Later, the hawks had two sons, who lived on the island. One day, some men, wandering about in search of food, lay down under the tree where the hawks lived and kindled a fire to keep away the insects. The smoke disturbed the young ones and they set up a cry. The men, hearing this, wished to get the birds for their food. But the she-hawk, perceiving the danger, sent her husband to summon their friends. First came the osprey who brought water in his wings and quenched the fire every time it was lighted; when he was tired, the tortoise sent his son with mud from the lake, which he put on the fire. The men caught the tortoise and tied it with creepers, but he plunged into the water, dragging the men with him. Then the lion appeared, and at his first roar the men fled, and the friends rejoiced over the firmness of their friendship.

The story was told in reference to **Mittagandhaka** (*q.v.*) and his wife. They were the hawks of the story. **Rāhula** was the young tortoise and **Moggallāna** the father tortoise. **Sāriputta** was the osprey and the Bodhisatta the lion.[1]

[1] J. iv. 288-97.

Mahā-Udāyi.—See **Udāyi.**

Mahā-Ummagga Jātaka (No. 546).—The Bodhisatta was once born in **Mithilā** as the son of **Sirivaḍḍhaka** and **Sumanādevī.** The child was born with a medicinal plant in his hand, and was therefore called **Mahosadha.** He talked immediately after birth, and it is said that, on the day of his conception, **Videha,** king of Mithilā, dreamed a dream which presaged the birth of a sage. From early childhood Mahosadha gave evidence of unusual ability, and one of his first acts was to build a large hall and lay out a garden with the help of his companions. The king wished to have him in the court though he was only seven years old, but was dissuaded by his wise men. But he sent a councillor to watch the boy and report of his doings from time to time. When the king was fully convinced[1] that Mahosadha was undoubtedly endowed with unusual wisdom, he sent for him in spite of the counsel of his ministers—**Senaka, Pukkusa, Kāvinda** and **Devinda**—and appointed him as his fifth councillor. One day, Mahosadha saved the queen **Udumbarā** (*q.v.*) from the unjust wrath of the king, and ever after she was his firm and loyal friend. After his entry into the court, Mahosadha was on many occasions called upon to match his wit against that of the senior councillors, and on each occasion he emerged triumphant.[2] When aged sixteen he married **Amarādevī.** She was a wise woman, and frustrated many attempts of Mahosadha's enemies to embroil him with the king. Once they stole various things from the palace and sent them to her. She accepted them, and made assignations with each of the donors. When they arrived she had them seized, their heads shaved, and themselves thrown into the jakes, where she tormented them, and then arraigned them before the king with the stolen goods. Mahosadha, aware of the plots against him, lay in hiding, and the deity of the king's parasol put several questions to the king, knowing that none but Mahosadha could answer them. The king sent men to seek him, and he was discovered working for a potter. The king showed him all honour, and obtained from him the answers to the deity's questions.

But his enemies continued to plot against him, until orders were given by the king that he should be killed the next day. Udumbarā discovered this and warned him. But in the meantime he had discovered the guilty secrets of his enemies: Senaka had killed a courtesan, Pukkusa had a leprous spot on his thigh, Kāvinda was possessed by a yakkha named **Naradeva,** and Devinda had stolen the king's most precious gem. Mahosadha posted these facts everywhere in the city, and the next day

[1] The Jātaka gives an account of nineteen problems solved by Mahosadha.

[2] *E.g.*, in the **Meṇḍakapañha** (*q.v.* and the **Sirimandapañha** (*q.v.*).

went boldly into the palace. The king professed innocence of any evil intentions against him; but Mahosadha exposed the schemes of them all, and Senaka and the others were only saved from severe punishment by the intervention of Mahosadha himself. Thenceforward Mahosadha was Videha's trusted councillor, and took various measures to increase his royal master's power and glory. Spies were sent to every court, whence they brought home reports. Mahosadha also had a parrot whom he employed to ferret out the most baffling secrets. While returning from a visit to **Saṅkhapala,** king of **Ekabala,** the parrot passed through **Uttarapañcāla** and there overheard a conversation between **Cūḷani-Brahmadatta,** king of **Kampilla,** and his purohita **Kevaṭṭa,** wherein the latter unfolded a scheme for capturing the whole of **Jambudīpa.** Kevaṭṭa was too wise to allow Brahmadatta to attack Mithilā, knowing of Mahosadha's power, but Mahosadha deliberately provoked Brahmadatta by sending his men to upset a feast he had prepared, during which he had planned to poison the hundred princes whom he had brought under subjection. Brahmadatta then set out to attack Mithilā. He laid siege to the city, and adopted various ways of compelling the citizens to surrender. But Mahosadha was more than a match for him, and found means of defeating all his plans. In the end Mahosadha engaged the services of **Anukevaṭṭa,** who, pretending to be a traitor to Mithilā, went over to the army of Brahmadatta and, gaining the king's confidence, informed him that Kevaṭṭa and all the other counsellors of Brahmadatta had accepted bribes from Mahosadha. The king listened to him, and on his advice raised the siege and fled to his own city.

But Kevaṭṭa planned revenge, and, a year later, he persuaded Brahmadatta to send poets to Videha's city, singing songs of the peerless beauty of the daughter of Brahmadatta, **Pañcālacaṇḍī.** Videha heard the songs and sent a proposal of marriage, and Kevaṭṭa came to Mithilā to arrange the day. Videha suggested that Kevaṭṭa should meet Mahosadha to discuss the plans, but Mahosadha feigned illness, and when Kevaṭṭa arrived at his house, he was grossly insulted by Mahosadha's men. When Kevaṭṭa had left, Videha consulted Mahosadha, but would not be dissuaded from his plan to marry Pañcālacaṇḍī. Finding that he could do nothing with the king, Mahosadha sent his parrot **Maṭṭhara** to find out what he could from the maynah bird which lived in Brahmadatta's bedchamber. Maṭṭhara used all his wits and won the favour of the maynah and learnt from her of Kevaṭṭa's plan, which he repeated to Mahosadha.

With Videha's leave, Mahosadha went on Uttarapañcāla to, as he said, make preparations for the wedding. But he gave orders for a village to be built on every league of ground along the road, and gave

instructions to the shipwright, **Ānandakumāra,** to build and hold ready three hundred ships. At Uttarapañcāla he was received with great honour, and obtained the king's permission to build in the city a palace for Videha. The king gave him a free hand, and he immediately started to threaten to pull down houses belonging to various people, from the queen-mother downwards, and obtained money from them as bribes to spare their houses. Having reported to the king that no suitable spot was available within the city, he obtained his consent to erect a palace outside the city, between that and the Ganges. All access was forbidden to the site on penalty of a large sum, and having first erected a village called **Gaggali** for his workmen, elephants, etc., Mahosadha started to dig a tunnel, the mouth of which was in the Ganges. The tunnel, a marvellous place, was duly constructed, fitted with all manner of machinery, and beautifully decorated. A smaller tunnel was dug, leading into the larger, one opening, which was, however, concealed, giving access to the king's palace. The task occupied four months, and when all preparations were complete, Mahosadha sent word to Videha.

Videha arrived at Brahmadatta's court, and a great feast was held in his honour at **Upakārī,** the palace which had been prepared for his residence. While the feast was in progress, Mahosadha sent men by the smaller tunnel to the palace and bade them fetch **Talatā** (the queen-mother), the queen **Nandā,** and Pañcālacaṇḍī, on the pretext that they had been sent for by Brahmadatta to take part in the festivities as Videha and Mahosadha had both been killed, according to plan. Meanwhile Brahmadatta had given orders that the whole city should be surrounded. Videha was overcome with fright on discovering what was happening, but he put himself into Mahosadha's hands. The latter led him into the large tunnel, and there he was brought face to face with the members of Brahmadatta's family, who had already been conducted thither. Pañcālacaṇḍī was placed upon a heap of treasure and married to Videha. On emerging from the tunnel, they were placed on board a waiting ship, with Tālatā and Nandā, and sent away into safety, escorted by the other ships, Mahosadha himself remaining behind in Uttarapañcāla.

The next day, Brahmadatta came with his army to Upakāri, hoping to capture Videha. There Mahosadha revealed to him what had happened, and, in due course, persuaded him to forget his wrath and inspect the tunnel. While in the tunnel Brahmadatta expressed his remorse for having listened to the evil advice of Brahmadatta, and he and Mahosadha swore eternal friendship. Mahosadha returned to Mithilā, taking with him Brahmadatta's dowry for his daughter; the members of Brahmadatta's family returned to Uttarapañcāla, and the two kings lived in great amity.

Videha died ten years later, and in fulfilment of a promise made to Brahmadatta, Mahosadha went to Uttarapañcāla. There Nandā, who had never forgiven him, tried to poison the king's mind against him; but this plot was frustrated by a religious woman, **Bherī** (*q.v.*), and Brahmadatta remained his firm friend, loving him, as he confessed to Bherī, more than any of his own family.

The Jātaka was related to illustrate the Buddha's great wisdom. **Uppalavaṇṇā** is identified with Bherī, **Suddhodana** with **Sirivaḍḍhaka, Mahamāyā** withh **Sumanādevī, Bimbādevī** with Amarā, **Ānanda** with Maṭṭhara, **Sāriputta** with Cūḷaṇi-Brahmadatta, **Devadatta** with Kevaṭṭa, **Culla-Nandikā** with Talatā, **Sundarī** with Pañcālacaṇḍī, **Yasassikā** with Nandī, **Ambaṭṭha** with Kāvinda, **Poṭṭhapāda** with Pukkusa, **Pilotika** with Devinda, **Saccaka** with Senaka, **Diṭṭhamaṅgalikā** with Udumbarā, **Kuṇḍalī** with the maynah bird, and **Lāḷudāyī** with King Videha.[3]

[3] The story occupies J. iv., pp. 329-478, in Fausböll's edition; what is given here is merely an extremely short summary; *cp.* Mtu. ii. 83-9.

Mahā-Kaṃsa.—King of **Asitañjana** in **Kaṃsabhoga** in **Uttarāpatha.** His children were **Kaṃsa, Upakaṃsa** and **Devagabbhā.**[1]

[1] J. iv. 79; PvA. 111.

Mahā-Kaccāna, Kaccāyana.—One of the most eminent disciples of the Buddha, considered chief among expounders in full of the brief saying of the Buddha (*saṅkhittena bhāsitassa vitthāreṇa atthaṃ vibhajantānaṃ*).[1] He was born at **Ujjenī** in the family of the chaplain of King **Caṇḍappajjota,** and was called Kaccāna both because of his golden colour and because Kaccāna was the name of his gotta. He studied the Vedas, and, on the death of his father, succeeded him as chaplain. With seven others he visited the Buddha, at the request of Caṇḍappajjota, to invite him to come to Ujjenī. Kaccāna and his friends listened to the Buddha's sermon, and having attained arahantship, joined the order. He then conveyed the king's invitation to the Buddha, who pointed out that it would now suffice if Kaccāna himself returned to Ujjenī.

Kaccāna accordingly set out for Ujjenī with his seven companions, accepting alms on the way at the house of a very poor girl of **Telappaṇāli,** who later became Caṇḍappajjota's queen.[2]

Arrived in Ujjenī, Kaccāna lived in the royal park, where the king showed him all honour. He preached constantly to the people, and, attracted by his discourses, numerous persons joined the Order, so that the whole city was one blaze of orange robes. It is said that after having

[1] A. i. 24.

[2] For details see *s.v.* **Telappaṇāli.**

duly established the sāsana in **Avanti**, Kaccāna returned once more to the Buddha.[3] Caṇḍappajjota consulted him on various occasions, and among the verses attributed to him in the Theragāthā,[4] are several addressed to the king himself.

It was in the time of **Padumuttara Buddha** that Kaccāna had made his resolve to win the eminence he did, after listening to Padumuttara's praise of a monk, also named Kaccāna, for similiar proficiency. Kaccāna was then a *vijjādhara*,[5] and offered the Buddha three *kaṇikāra*-flowers. In the time of **Kassapa Buddha** he was a householder of Benares, and offered a golden brick, worth one hundred thousand, to the cetiya which was being built over the Buddha's remains, and then made a vow that in future births his body should be golden.[6]

According to the Apadāna,[7] Kaccāna's father was called **Tiriṭivaccha** (or **Tidivavaccha**), and his mother **Candapadumā**. There is another account of Mahā-Kaccāna in the Apadāna,[8] in which it is said that in the time of Padumuttara Buddha he built a *yandhakuti* named **Paduma** in the shape of a lotus and covered with lotus-flowers, and that thirty kappas later he became king under the name of **Pabhassara**.

Three suttas are mentioned[9] as having obtained for Kaccāna his title of eminence—the **Madhupiṇḍika**, the **Kaccāyana** and the **Parāyaṇa**; several instances are given of people seeking Mahā-Kaccāna's assistance, for a detailed explanation of something said in brief by the Buddha—*e.g.*, **Hāliddikāni, Kāli, Samiddhi, Uttara** and **Valliya**.[10] Among Kaccāna's pupils and followers and those who consulted him were **Sonakuṭikaṇṇa, Isidatta, Avantiputta, Lohicca, Ārāmadaṇḍa**, and **Kaṇḍarāyaṇa**.[11]

In Avanti, Kaccāna is said to have stayed, not in the king's park, where he lived soon after his return from the Buddha, but chiefly in the **Kuraraghara-papātā**[12] and in a hut in **Makkarakaṭa**-forest.[13] Mention is also made of his staying at **Varaṇā** on the bank of **Kaddamadaha**[14]; at the **Gundāvana** in **Madhurā**[15]; at **Tapodā** in **Rājagaha**,[16] in **Soreyya**,[17] and in **Kosambi**.[18] It is said[19] that even when Kaccāna was living at Avanti,

[3] Thus, the explanation of the Madhupiṇḍika Sutta was given at **Kapilavatthu**.

[4] Thag. vss. 494-501.

[5] So says the Apadāna ii. 463, but ThagA. says he was a *vijjādhara* in the time of **Sumedha Buddha**.

[6] ThagA. i. 483 f.; AA. i. 117 f.

[7] Ap. ii. 465.

[8] i. 84 f.

[9] AA. i. 118.

[10] For details see *s.v.*; see also A. iii. 314, 321; v. 225; M. iii. 223.

[11] See *s.v.*

[12] *E.g.*, S. iii. 9; A. v. 46; Ud. v. 6; Vin. i. 194; DhA. iv. 101.

[13] S. iv. 116; see also VvA. 259, according to which he stayed near **Potali**.

[14] A. i. 65. [15] *Ibid.*, 67; M. ii. 83.

[16] *Ibid.*, iii. 192.

[17] DhA. i. 325; for a curious incident connected with Kaccāna's visit to Soreyya, see *s.v.* **Soreyya**.

[18] PvA. 140; according to Dvy. (551, 585, 586) he also stayed in **Roruka**.

[19] DhA. ii. 176.

a long distance away, he went regularly to hear the Buddha preach, and when the chief theras took their places in the assembly, they always left room for him. On one such occasion **Sakka** showed him great honour, falling at his feet, and the Buddha explained that this was because Mahā-Kaccāna kept his senses well guarded.

The Majjhima Commentary[20] records a curious story in reference to Kaccāna. **Vassakāra,** minister of **Ajātasattu,** saw Kaccāna descending **Gijjhakūṭa** and said he looked like a monkey. The Buddha read Vassakāra's thoughts, and warned him that after death he would be born as a monkey in **Veḷuvana.** He believed the Buddha, and made provision in Veḷuvana for his future comfort as monkey. And this he did indeed become, living in Veḷuvana and answering to the name of Vassakāra !

Kaccāna is identified with the charioteer in the **Kurudhamma Jātaka,**[21] and with **Devala** in the **Sarabhaṅga Jātaka.**[22]

According to tradition, Kaccāna was the author of the **Nettippakaraṇa,** the Pāli grammar bearing his name, and of the **Peṭakopadesa.** It is probable that these works were the compilations of a school which traced its descent to Mahā-Kaccāna.

See also **Madhura Sutta.**

[20] MA. ii. 854. [21] J. ii. 381. [22] J. v. 151.

Mahā-Kaccāna Vatthu.—The story of **Sakka's** honouring of **Mahā-Kaccāna** (*q.v.*).[1]

[1] DhA. ii. 176 f.

Mahā-Kaccāna-Bhaddekaratta Sutta.—**Samiddhi** was once drying himself after bathing at **Tapodā** in **Rājagaha,** when a deity appeared before him and asked if he knew the **Bhaddekaratta Sutta.** On his replying in the negative, the deity asked him to learn it, and the next day Samiddhi sought the Buddha and learnt the verses of the sutta. Samiddhi and his colleagues then went to **Mahā-Kaccāna** and urged him to explain the sutta in detail. This he did, for which they were very grateful. They repeated Kaccāna's exposition to the Buddha, who greatly approved of it.[1]

[1] M. iii. 192 ff.

Mahā-Kāñcana.—The Bodhisatta born as the son in a rich brahmin family, and later becoming an ascetic. See the **Bhisa Jātaka.**[1]

[1] J. iv. 305 ff.

Mahākaṇha.—The name assumed by **Mātali** when he became a dog. See the **Mahākaṇha Jātaka.**

Mahākaṇha Jātaka (No. 469).—In the past, when the teachings of **Kassapa Buddha** were already forgotten, there ruled a king named **Usīnara.** Monks and nuns lived in wickedness, and men followed evil paths, being born, after death, in the **Niraya. Sakka,** finding no one entering the deva-worlds from among men, decided to scare the men into virtue. Assuming the guise of a forester and leading **Mātali** disguised as a black fierce-looking dog called **Mahākaṇha,** Sakka came to the city gates and cried aloud that the world was doomed to destruction. The people fled in terror into the city and the gates were shut. But the forester leapt over the city wall with his dog, the latter scaring everyone he saw. The king shut himself up in his palace, but the dog put his forefeet on the palace window and set up a roar which was heard from the hells to the highest heavens. The forester said the dog was hungry, and the king ordered food to be given him. But he ate it all in one mouthful and roared for more. Usīnara then asked the forester what kind of dog it was, and was told that the animal ate up all those who walked in unrighteousness, and described who the unrighteous were. Then having terrified everyone, Sakka revealed himself and returned to his heaven. The king and his people became virtuous, and Kassapa's religion lasted for one thousand years more.

The story was told in reference to a conversation among the monks to the effect that the Buddha was always working for the good of others, never resting, never tiring, his compassion extended towards all beings. Mātali is identified with **Ānanda.**[1]

The barking of Mahākaṇha was among the four sounds heard throughout **Jambudīpa.**[2]

[1] J. iv. 180-6. [2] SNA. i. 223; see J. iv. 182, where only three are mentioned.

Mahākanda.—The name of a Damiḷa and of a pariveṇa built by him in the reign of **Aggabodhi IV.**[1]

[1] Cv. xlvi. 23.

Mahākandara.—A river in Ceylon, at the mouth of which **Paṇḍuvāsudeva** and his retinue landed from India.[1]

[1] Mhv. viii. 12.

1. **Mahākapi Jātaka** (No. 407).—The Bodhisatta was once a monkey, leader of eighty thousand. In the grove where they lived was a mango-tree (some say a banyan) growing on a river bank bearing fruit of divine flavour, and the monkeys were always careful to let no fruit drop into the river. But one day a fruit, which had been hidden by an ants' nest,

fell into the water, and was picked up at Benares, where the king was bathing. The king tasted it, and being seized with a desire to eat more, had many rafts made, and ascended the river with a company of foresters. They found the tree, and the king, having eaten his fill, lay down at the foot. At midnight the Bodhisatta came with his retinue and started eating the mangoes. The king was disturbed, and gave orders to his archers that the wood should be surrounded and all the monkeys shot at daybreak. But the Bodhisatta was a real leader; he ascended a straight-growing branch and, with one leap, reached the river-bank. He then marked the distance, and having cut off a bamboo shoot of the required length, fastened one end to a tree on the bank and the other end round his waist. On leaping back, he found he had not allowed for the length which went round his waist, but grasping a branch firmly with both hands, he signalled to his followers to cross the bridge so formed. The eighty thousand monkeys thus escaped; but the monkey who was **Devadatta**, coming last, saw a chance of injuring the Bodhisatta, and taking a spring into the air, fell on the Bodhisatta's back, breaking it. There the Bodhisatta hung in agony, and the king who had seen all this caused him to be brought down and covered with a yellow robe and ministered to. But nothing could be done, and the Bodhisatta died after having admonished the king. A funeral pyre was made with one hundred wagon-loads of timber, and the dead monkey was paid all the honours due to a king. A shrine was built on the spot where the cremation took place, while the skull was inlaid with gold and taken to Benares, where a great feast was held in its honour for seven days. Afterwards it was enshrined and offerings were made to it.

The story was told concerning good works towards one's relations, as narrated in the introduction to the **Bhaddasāla Jātaka**. **Ānanda** is identified with the king.[1]

The Jatāka is also called the **Rājovāda Jātaka**. It is probably this story which is said to have greatly impressed **Uḷanāga** when he heard it from the Thera **Mahāpaduma**, who lived in **Tulādhāra**.[2]

[1] J. iii. 369-75; *cf.* **Jātakamālā**, No. 27; the story is sculptured in the stūpa of Bharhut, Cunningham, pl. xxxiii. 4.

[2] Mhv. xxxv. 30.

2. **Mahākapi Jātaka** (No. 516).—The Bodhisatta was once a monkey, and one day, in the forest, he came across a man who had fallen into a pit while looking for his oxen and had lain there starving for ten days. The Bodhisatta pulled him out and then lay down to sleep. But the man, very hungry, and wishing to eat him, struck his head with a stone, grievously wounding him. The monkey at once climbed a tree in order to escape, but realising that the man would be unable to find his way out

of the forest, he jumped from tree to tree (in spite of his intense pain) and showed him the way out. The man became a leper, and wandered about for seven years till he came to the **Migāsira Park** in Benares and told his story to the king. At the end of his recital the earth opened and he was swallowed up in **Avīci.**

The story was related in reference to **Devadatta's** attempt to kill the Buddha by hurling a stone upon him. The leper was Devadatta.[1]

The story is also called the **Vevaṭiyakapi Jātaka.**

[1] J. v. 67-74; *cf.* **Jātakamāla,** No. 24.

Mahā-Kappina Thera.—One of the most eminent disciples of the Buddha, considered foremost among those who taught the monks (*bhikkuovādakānaṃ*).[1] He was older than the Buddha, and was born in a frontier kingdom three hundred yojanas in extent, in the city of **Kukkuṭavatī.** On the death of his father he became rājā under the name of **Mahā-Kappina.** His chief wife was **Anojā** (*q.v.*), from **Sāgala** in the **Madda** kingdom. She had been his companion in good works in past births. Every morning Mahā-Kappina would send men out of the four gates of the city to stop any scholarly or learned men who might happen to pass along the road, and then to return and tell him of them. He owned five horses: **Vāla, Puppha, Vālavāhana, Pupphavāhana** and **Supatta.** Supatta he alone rode, the others were used by his messengers. One day, after the Buddha's appearance in the world, traders came from **Sāvatthi** to Kukkuṭavatī and, after disposing of their goods, went to see Mahā-Kappina. He received them and asked them about their country and the teaching (*sāsana*) which they followed. "Sire," they replied, "we cannot tell you with unwashed mouths." A golden jug of water was brought, and with cleansed mouths and clasped hands they told the king of the appearance of the Buddha. At the word "Buddha" Kappina's body was suffused with rapture. He made them utter the word three times, giving them one hundred thousand pieces. The men told him also of the Dhamma and the Saṅgha, and he trebled his gifts and forthwith renounced the world, followed by his ministers. They set forth to find the Buddha, and reached the bank of a river which they crossed by an "Act of Truth," saying, "If this teacher be a *Sammāsambuddha*, let not even a hoof of these horses be wetted." In this manner they crossed three rivers: the **Aravacchā,** the **Nīlavāhana** (*q.v.*), and the **Candabhāgā.** The Buddha perceived them with his divine eye, and after he had eaten at Sāvatthi, went through the air to the banks of the Candabhāgā[2] and sat down under the great banyan-tree facing the

[1] A. i. 25.

[2] One hundred and twenty yojanas, says J. iv. 180; see also SNA. ii. 446.

landing stage of the river, sending forth Buddha-rays. Kappina and his men saw him and prostrated themselves. The Buddha taught them the Doctrine, and they became arahants and joined the Order,[3] the formula "*Ehi bhikkhu*" being their sanction and their ordination.

Anojā and the wives of Kappina's ministers hearing that their husbands had renounced the world and gone to see the Buddha, determined to do likewise. They crossed the river in the same way as Kappina and his retinue, and approached the Buddha as he sat under the banyan-tree on the banks of the Candabhāgā. The Buddha made the husbands and wives invisible to each other and preached to the latter. They became sotāpannas and were ordained by **Uppalavaṇṇā**, the Buddha taking the monks to **Jetavana**. Mahā-Kappina spent his days in the ecstasy of *jhāna*, and so full of happiness was he that he constantly repeated "*aho sukhaṃ, aho sukhaṃ*," which made the monks suspect that he was longing for the pleasures of kingship which he had left behind, until the Buddha dispelled their doubts.

One day the Buddha discovered that Kappina lived inactively,[4] enjoying his happiness, and that he never taught anybody. He sent for him and asked him to teach the Doctrine to his associates. This Kappina did, and at the end of a single sermon one thousand listening recluses became arahants, hence the title conferred on him.

In the time of **Padumuttara Buddha**, Kappina had registered a vow to become chief among admonishers of monks, having seen a similar honour conferred on a disciple of the Buddha. He was at that time an assessor (*akkhadassa*) of **Haṃsavatī**, and having invited the Buddha and his monks entertained them with great honour. In another birth he was a **Koliyan**, and waited upon five hundred Pacceka Buddhas and gave them robes.[5] In the time of **Kassapa Buddha**, he was the leader of a guild of

[3] But see Vsm. 393, where it says that at the end of the sermon Kappina became only an anāgāmin and his followers sotāpannas.

[4] Vin. i. 105 records that when Kappina was in the Deer Park at **Maddakucchi** he wondered whether he need attend the *uposatha*-ceremonies, since he himself was pure. The Buddha appeared before him, telling him to go.

[5] The story of the entertainment of the Pacceka Buddhas is given at length in DhA. ii. 112 ff., and the number given there is one thousand. They came to Benares, but the king, occupied with the ploughing festival, asked them to return on the third day. The wife of the senior weaver of a village near by heard this and invited the Pacceka Buddhas to her village, where there were one thousand artisans. On the invitation being accepted, she returned quickly to the village, told the people of what she had done, and they all made the necessary preparations, each family looking after one Pacceka Buddha. The Pacceka Buddhas, by their own wish, stayed on for three months, the same woman seeing to all their comforts. At the end of their visit, she persuaded each family to give a set of robes to its own Pacceka Buddha. The senior weaver was Kappina and his wife Anojā.

one thousand men and built a great *pariveṇa* containing one thousand rooms.

It is said[7] that once Kassapa Buddha was preaching and that all the householders of Benares, with their families, went to hear him. Scarcely had they entered the monastery when there was a heavy downpour of rain. Those who had friends among the novices and monks found shelter in their cells, the others were unprotected. The senior householder then suggested that they should build a great monastery so that all might be sheltered in future; the others agreeing, he himself gave one thousand, each of the other men five hundred, and each woman two hundred and fifty. The monastery had one thousand pinnacles, and when money ran short, each gave half as much again. At the dedication ceremony the festival lasted for seven days. The senior householder's wife, Anojā, offered the Buddha a casket of *anoja*-flowers and placed at his feet a garment of the colour of the flowers worth one thousand, and made a wish that in future births her body should be of the colour of the *anoja*-flower.

Although Kappina was famed as a teacher of monks, the Theragāthā, curiously enough, contains verses in which he admonishes the nuns (*bhikkhuṇiyo*).[8]

Kappina is described by the Buddha as pale (? *odāta*), thin, and having a prominent nose (*tanukaṃ tuṅganāsikaṃ*). He possessed great *iddhi*-powers[9] and had attained every *samāpatti* which could be attained.[10] It has been remarked[11] that the verses attributed to him are, for the most part, more gnomic sayings of popular philosophy than genuine Dhamma, and that they would have befitted an early Greek Pagan. Mrs. Rhys Davids[12] has an interesting theory that Kappina was Assaji's teacher.

Mahā-Kappina was quite often in the company of Sariputta, and it is said[13] that once, seeing the profound homage the gods payed to his colleague, he smiled by way of congratulation.

See also Kappina Sutta.

[6] AA. i. 175 ff.; ThagA. i. 507 ff.; SA. ii. 172 ff.; DhA. ii. 117 ff. gives a more detailed and slightly different version; *cp.* Avadānaś. ii. 102 f.

[7] DhA. ii. 115 f.

[8] Thag. vss. 547-556; ThagA. i. 511.

[9] It was owing to his *iddhi*-powers that he was able to follow the Buddha to the Brahma-world (S. i. 145); see also S. v. 315, where he is described as *samādhibhāvanīya*.

[10] J. ii. 284.

[11] Brethren, p. 257 n. 2.

[12] *J.R.A.S.* 1927, ii. p. 206 f.; also *Sākya*, p. 140.

[13] Thag. vs. 1086.

Mahā-Kappina Thera Vatthu.—Describes the good deeds done by Kappina and Anoja in the time of **Kassapa Buddha.** See **Maha-Kappina.**[1]

[1] DhA ii. 112-27.

Mahā-Kammavibhaṅga Sutta.—**Potaliputta** comes to **Samiddhi** in his forest hut, near **Veḷuvana** in **Rājagaha,** and tells him that the Buddha has declared that all one says or does is vain; the only thing of importance is that which passes in one's mind. Samiddhi protests against this, and when Potaliputta says, "Tell me, what does a man experience who acts of set purpose?" gives his own explanation. Potaliputta then goes away without further talk and seeks **Ānanda,** to whom he reports the incident. Ānanda takes him to the Buddha, remarking that Samiddhi should not have given a single direct reply to a question which required careful qualifications in the answer. **Lāḷudāyi** interrupts and is rebuked by the Buddha, who explains that the question was essentially a triple one and should have been so answered. If a man's purposeful act is calculated to produce a pleasant feeling, his experience is pleasant; if an unpleasant feeling, unpleasant; if neither pleasant nor unpleasant, it is neither. Ānanda asks him to explain further, and this he does. A man may be wicked in this world and yet, at death, pass either into heaven or into hell, he may be good yet go into hell or into heaven. But one should not rush to conclusions from this truth, because the consequence of man's action, good or bad, may be felt either here and now, in the next birth, or at some other time. Kamma can be divided into four classes: (1) not only in operation, but also having the appearance of being so; (2) in operation, though not appearing so; (3) in operation, and appearing so; (4) not in operation, and not appearing so.[1]

[1] M. iii. 207-15.

Mahā-Kammāsadamma.—See **Kammāsadamma.**

Mahākalyāṇa.—Another name for **Varakalyaṇa** (*q.v.*).

1. **Mahā-Kassapa Thera.**—One of the Buddha's most eminent disciples, chief among those who upheld minute observances of form (*dhutavādānaṃ*).[1] He was born in the brahmin village of **Mahātittha** in **Magadha,** and was the son of the brahmin **Kapila,** his mother being **Sumanādevī**[2]; he himself was called **Pippali.** When he grew up he refused to marry in spite of the wishes of his parents; but in the end, to escape from their importunities, he agreed to marry if a wife could be found resembling a statue which he had made. **Bhaddā Kāpilānī** (*q.v.*) was found at **Sāgala** to fulfil these conditions, and though the young people wrote to each other suggesting that somebody else should be found as a match for each, their letters were intercepted and they were married. By mutual consent, however, the marriage was not consummated, the two spending the night separated by a chain of flowers. Pippali had

[1] A. i. 23. [2] At Ap. ii. 583, vs. 56; but there his father is called Kosiyagotta.

immense wealth; he used twelve measures of perfumed powder daily, each measure a *Magadhanāli*, for his person alone. He had sixty lakes with water-works attached, and his workmen occupied fourteen villages, each as large as **Anurādhapura.** One day he went to a field which was being ploughed and saw the birds eating the worms turned up by the plough. On being told that the sin therein was his, he decided to renounce all his possessions. At the same time, Bhaddā had been watching the crows eating the little insects which ran about among the seamsum seeds that had been put out to dry, and when her attendant women told her that hers would be the sin for their loss of life, she also determined to renounce the world.

The husband and wife, finding that they were of one accord, took yellow raiments from their wardrobe, cut off each other's hair, took bowls in their hands, and passed out through their weeping servants, to all of whom they granted their freedom, and departed together, Pippali walking in front. But soon they agreed that it was not seemly they should walk thus together, as each must prove a hindrance to the other. And so, at the cross roads, he took the right and she the left and the earth trembled to see such virtue.

The Buddha, sitting in the **Gandhakuṭi** in **Veḷuvana,** knew what the earthquake signified, and having walked three *gāvutas*,[3] sat down at the foot of the **Bahuputtaka Nigrodha,** between **Rājagaha** and **Nālandā,** resplendent in all the glory of a Buddha. Pippali (henceforth called **Mahā Kassapa**)[4] saw the Buddha, and recognising him at once as his teacher, prostrated himself before him. The Buddha told him to be seated, and, in three homilies,[5] gave him his ordination. Together they returned to Rājagaha, Kassapa, who bore on his body seven of the thirty-two marks of a Great Being, following the Buddha. On the way, the Buddha desired to sit at the foot of a tree by the roadside, and Kassapa folded for him his outer robe (*pilotikasaṅghāṭi*) as a seat. The Buddha sat on it and, feeling it with his hand, praised its softness. Kassapa asked him to accept it. "And what would you wear?" inquired the Buddha. Kassapa then begged that he might be given the rag-robe worn by the Buddha. "It is faded with use," said the Buddha,

[3] This journey of the Buddha is often referrred to—*e.g.*, MA. i. 347, 357.

[4] No explanation is to be found anywhere as to why he is called Kassapa; it was probably his gotta-name, but see n. 2 above.

[5] The three homilies are given at S. ii. 220, "Thus Kassapa must thou train thyself: (1) 'There shall be a lively sense of fear and regard (*hirotappa*) towards all monks, seniors, novices, and those of middle status.' (2) 'Whatever doctrine I shall hear bearing upon what is good, to all that I will hearken with attentive ear, digesting it, pondering it, gathering it all up with my will.' (3) 'Happy mindfulness with respect to the body shall not be neglected by me.'"

but Kassapa said he would prize it above the whole world and the robes were exchanged.[6] The earth quaked again in recognition of Kassapa's virtues, for no ordinary being would have been fit to wear the Buddha's cast-off robe. Kassapa, conscious of the great honour, took upon himself the thirteen austere vows (*dhutaguṇā*) and, after eight days, became an arahant.

In the past Kassapa and Bhaddā had been husband and wife and companions in good works in many births. In the time of **Padumuttara Buddha,** Kassapa was a very rich householder named **Veheda** and married to Bhaddā, and very devoted to the Buddha. One day he heard the Buddha's third disciple in rank (**Nisabha**) being awarded the place of pre-eminence among those who observed austere practices, and registered a wish for a similiar honour for himself in the future. He learnt from the Buddha of the qualities in which Nisabha excelled the Buddha himself, and determined to obtain them. With this end in view, during birth after birth, he expended all his energies in goods deeds. Ninety-one kappas ago, in the time of **Vipassī Buddha,** he was the brahmin **Ekasāṭaka** (*q.v.*) and Bhaddā was his wife. In the interval between **Koṇāgamana** and **Kassapa Buddhas** he was a *setthiputta.* He married Bhaddā, but because of an evil deed she had done in the past,[7] she became unattractive to him and he left her, taking her as wife again when she became attractive. Having seen from what had happened to his wife how great was the power of the Buddhas, the *seṭṭhiputta* wrapped Kassapa Buddha's goldern cetiya with costly robes and decked it with golden lotuses, each the size of a cartwheel.[8] In the next birth he was **Nanda** (*q.v.*), king of Benares, and, because he had given robes in past lives, he had thirty-two *kapparukkhas,* which provided him and all the people of his kingdom with garments. At the suggestion of his queen, he made preparations to feed holy men, and five hundred Pacceka Buddhas, sons of **Padumā,** came to accept his gift. In that life, too, Nanda and his queen renounced the world and became ascetics, and having developed the *jhānas,* were reborn in the Brahma-world.[9]

[6] This incident Kassapa always recalled with pride, *e.g.*—S. ii. 221. It is said that the Buddha paid him this great honour because he knew that Kassapa would hold a recital after his death, and thus help in the perpetuation of his religion, SA. ii. 130.

[7] For details see *s.v.* **Bhaddā Kāpilānī.**

[8] The Therī Apadāna (Ap. ii. 582. vs. 47-51) gives an account of two more of his lives, one as **Sumitta** and the other as **Koliyaputta,** in both of which he and his wife ministered to Pacceka Buddhas.

[9] This account of Kassapa's last life and his previous life is compiled from AA. i. 92 ff.; SA. ii. 135 ff.; ThagA. ii. 134 ff.; Ap. ii. 578 ff. Ap. i. 33 ff. gives other particulars—that he made offerings at Padumuttara's funeral pyre and that he was once a king named **Ubbiddha** in the city of **Rammaka;** see *s.v.*, also ApA. i. 209 f.

Kassapa was not present at the death of the Buddha; as he was journeying from **Pāvā** to **Kusināra** he met an **Ājīvaka** carrying in his hand a *mandārava*-flower picked up by him from among those which had rained from heaven in honour of the Buddha, and it was he who told Kassapa the news. It was then the seventh day after the Buddha's death, and the **Mallas** had been trying in vain to set fire to his pyre. The arahant theras, who were present, declared that it could not be kindled until Mahā Kassapa and his five hundred companions had saluted the Buddha's feet. Mahā Kassapa then arrived and walked three times round the pyre with bared shoulder, and it is said the Buddha's feet became visible from out of the pyre in order that he might worship them. He was followed by his five hundred colleagues, and when they had all worshipped the feet disappeared and the pyre kindled of itself.[10] It is said[11] that the relics of the Buddha which fell to **Ajātasattu's** share were taken to Rājagaha by Kassapa, in view of that which would happen in the future. At Pāvā (on the announcement of the Buddha's death), Kassapa had heard the words of **Subhadda,** who, in his old age, had joined the Order, that they were " well rid of the great *samaṇa* and could now do as they liked." This remark it was which had suggested to Kassapa's mind the desirability of holding a Recital of the Buddha's teachings. He announced his intention to the assembled monks, and, as the senior among them and as having been considered by the Buddha himself to be fit for such a task, he was asked to make all necessary arrangements.[12] In accordance with his wishes, all the monks, other than the arahants chosen for the Recital, left Rājagaha during the rainy season. The five hundred who were selected met in Council under the presidency of Kassapa and recited the Dhamma and the Vinaya.[13] This recital is called the **Therasaṅgīti** or **Theravāda** (*q.v.*).

The books contain numerous references to Mahā Kassapa—he is classed with **Moggallāna, Kappina** and **Anuruddha** for his great *iddhi*-powers.[14] The Buddha regarded him as equal to himself in exhorting the monks to lead the active and zealous lives,[15] and constantly held him up as an example to others in his great contentment[16] and his ability to win over families by his preaching.[17] The Buddha also thought him

[10] D. ii. 163 f.

[11] Mhv. xxxi. 20 f.; see also Vsm. 430.

[12] See, *e.g.*, DA. i. 3.

[13] *Ibid.*, 3 f.; 5 ff.; Sp. i. 4 ff.; Mhv. iii. 3 ff.

[14] *E.g.*, S. i. 114; but his range of knowledge was limited; there were certain things which even Kassapa did not know (DhA. i. 258).

[15] S. ii. 205.

[16] *Ibid.*, 194 f.

[17] The Buddha compares him to the moon (*candopama*), unobtrusive; his heart was free from bondage, and he always taught others out of a feeling of compassion. S. ii. 197 ff. Kassapa's freedom from any kind of attachment was, as the Buddha pointed out to the

equal to himself in his power of attaining the jhānas and abiding therein.[18]

Kassapa was willing to help monks along their way, and several instances are given of his exhortations to them[19]; but he was evidently sensitive to criticism, and would not address them unless he felt them to be tractable and deferential to instruction.[20] He was very reluctant to preach to the nuns, but on one occasion he allowed himself to be persuaded by **Ānanda**, and accompanied by him he visited the nunnery and preached to the nuns. He was probably not popular among them, for, at the end of his discourse, **Thullatissā** openly reviled him for what she called his impertinence in having dared to preach in the presence of Ānanda, "as if the needle-pedlar were to sell a needle to the needle-maker."[21] Kassapa loved Ānanda dearly, and was delighted when Ānanda attained arahantship in time to attend the First Recital, and when Ānanda appeared before the arahants, it was Kassapa who led the applause.[22] But Kassapa was very jealous of the good name of the Order, and we find him[23] blaming Ānanda for admitting into the Order new members incapable of observing its discipline and of going about with them in large numbers, exposing the Order to the criticism of the public. "A corn-trampler art thou, Ānanda," he says, "a despoiler of families, thy following is breaking up, thy youngsters are melting away," and ends up with "The boy, methinks, does not know his own measure." Ānanda, annoyed at being called "boy," protests—"Surely my head is growing grey hairs, your reverence." This incident, says the Commentary[24] took place after the Buddha's death, when Ānanda, as a new arahant and with all the honour of his intimacy with the Buddha, whose bowl and robe he now possessed, had become a notable personage. **Thullanandā** heard Kassapa censuring Ānanda and raised her voice in protest, "What now? Does Kassapa, once a heretic, deem that he can chide the learned sage Ānanda?" Kassapa was hurt by her words, and complained to Ānanda that such

monks, due to the earnest wish he had made for that attainment in the past. "He has no attachment to requisites or households or monasteries or cells; but is like a royal swan which goes down into a lake and swims there, while the water does not adhere to his body" (DhA. ii. 169 f.).

[18] S. ii. 210 ff.

[19] *E.g.*, Thag. vss. 1051-57, 1072-81, and his long sermon at A. v. 161 ff.

[20] *E.g.*, S. ii. 203 ff.; and at 219, when Thullanandā finds fault with him for blaming Ānanda. See below. Kassapa had good reason for not wishing to address recalcitrant monks. The **Kuṭidūsaka Jātaka** relates how one of his disciples, **Uluṅka-Saddaka**, angered by some admonition from Kassapa, burnt the latter's grass hut while he was away on his alms round (J. iii. 71 f.).

[21] S. ii. 215 f. [22] DA. i. 10 f.

[23] S. ii. 218 f.

[24] SA. ii. 133; Ānanda regarded Kassapa in some sort of way as a teacher, and held him in great respect, not daring to mention even his name, lest it should imply disrespect (see Vin. i. 92 f.).

things should be said of him who had been singled out by the Buddha for special honour.

Kassapa viewed with concern the growing laxity among members of the Order with regard to the observance of rules, even in the very lifetime of the Buddha, and the falling off in the number of those attaining arahantship, and we find him consulting the Buddha as to what should be done.[25] Kassapa himself did his utmost to lead an exemplary life, dwelling in the forest, subsisting solely on alms, wearing rag-robes, always content with little, holding himself aloof from society, ever strenuous and energetic.[26] When asked why he led such a life, he replied that it was not only for his own happiness but also out of compassion for those who came after him, that they might attain to the same end. Even when he was old and the Buddha himself had asked him to give up his coarse rag-robe and to dwell near him, he begged to be excused.[27] Once, when Kassapa lay grievously ill at **Pipphaliguhā**, the Buddha visited him and reminded him of the seven *bojjhaṅgas* which he had practised.[28] The knowledge that he had profited by the Master's teaching, we are told,[29] calmed his blood and purified his system, and the sickness fell away from him "like a drop of water from a lotus leaf." He disdained being waited upon by anybody, even by a goddess such as **Lājā** (*q.v.*), lest he should set a bad example.[30]

Owing to his great saintliness, even the gods vied with each other to give alms to Kassapa. Once when he had risen from a trance lasting seven days, five hundred nymphs, wives of **Sakka**, appeared before him; but, snapping his fingers, he asked them to depart, saying that he bestowed his favours only on the poor.[31] When Sakka heard of

[25] S. ii. 224 f. At the First Council, when Ānanda stated that the Buddha had given leave for the monks to do away with the minor rules of the Order, Kassapa was opposed to any such step, lest it should lead to slackness among the monks and contempt from the laity (Vin. ii. 287 f.).

[26] See also the **Mahāgosinga Sutta** (M. i. 214), where Kassapa declares his belief in the need for these observances; that his example was profitable to others is proved by the case of **Somamitta** (*q.v.*) who, finding his own teacher **Vimala** given up to laziness, sought Kassapa and attained arahantship under his guidance.

[27] S. ii. 202 f.; but see *s.v.* **Jotidāsa**, who is said to have built a vihāra for Kassapa, and entertained him.

[28] S. v. 78.

[29] SA. iii. 128.

[30] DhA. iii. 6 ff.

[31] The story of **Kāḷavilaṅgika** is an example of Kassapa's compassion for the poor. Once, after a seven days' trance, he went to the house of Kāḷavilaṅga and received alms from his wife, which he gave to the Buddha for their greater benefit. The Buddha took a portion of this and gave the rest to five hundred monks. **Kāḷavilaṅgika** received only a mouthful of the food left. The Buddha said that as a result he would be a **seṭṭhi** within seven days. Kāḷavilaṅgika told this to his wife. It happened that a few days later the king saw a man impaled alive in the place of execution; the man begged him for some food, which he agreed to

this, he disguised himself as a weaver worn with age, and accompanied by **Sujātā**, transformed into an old woman, appeared in a weaver's hut along the lane where Kassapa was begging. The ruse succeeded and Kassapa accepted their alms; but, later, he discovered the truth and chided Sakka. Sakka begged forgiveness, and, on being assured that in spite of his deception the almsgiving would bring him merit, he flew into the air shouting, "*Aho dānaṃ, mahā danaṃ, Kassapassa patiṭṭhitaṃ.*" The Buddha heard this and sympathised with Sakka in his great joy.[32] But on one occasion so great was the importunity with which the monks of **Ālavī** had wearied the people, that even Mahā Kassapa failed to get alms from them.[33] The Visuddhimagga[34] relates a story of how once, when Kassapa was begging for alms in Rājagaha, in the company of the Buddha, on a festival day, five hundred maidens were going to the festival carrying cakes, "round like the moon." They saw the Buddha but passed him by, and gave their cakes to Kassapa. The Elder made all the cakes fill just his single bowl and offered it to the Buddha.[35]

Sāriputta seems to have held Kassapa in great esteem, and the **Kassapa Saṃyutta** contains two discussions between them: one on the necessity for zeal and ardour in the attainment of Nibbāna,[36] and the other on the existence of a Tathāgata after death.[37] This regard was mutual, for when Kassapa saw the great honour paid to Sāriputta by the devas he rejoiced greatly and broke forth into song.[38]

Kassapa lived to be very old, and, when he died, had not lain on a bed for one hundred and twenty years.[39] He is several times referred to in the Jātakas. Thus, he was the father in the **Gagga Jātaka** (ii. 17), the brahmin in the **Kurudhamma** (ii. 381), one of the devaputtas in the

send. At night, when eating, the king remembered his promise, but could find no one bold enough to go to the cemetery. On the offer of one thousand pieces, Kāḷavilaṅgika's wife agreed to go in the guise of a man. On the way she was stopped by the yakkha **Dighataphala** (*q.v.*), who, however, later released her and gave her treasure, as did also the yakkha's father-in-law, the deva **Sumana**. The man ate the food and, when wiping his mouth, recognised her as a woman and caught hold of her hair. But she cut off her hair, and proved to the satisfaction of the king that her mission had been accomplished. She then recovered the treasure given her by the yakkha and Sumana; when the king discovered her wealth, she and her husband were raised to the rank of seṭṭhi (MA. ii. 812 ff.).

[32] DhA. i. 423 ff.; *cp.* Ud. iii. 7.

[33] J. ii. 282. [34] 403.

[35] This is probably the incident referred to at Vsm. 68.

[36] S. ii. 195 f. [37] *Ibid.*, 222 f.

[38] Thag. vs. 1082-5.

[39] DA. ii. 413; AA. ii. 596; he was one hundred and twenty at the time of the First Recital (SA. ii. 130). According to northern sources, Kassapa did not die; he dwells in the Kukkuṭagiri Mountains, wrapt in *samādhi*, awaiting the arrival of Metteyya Buddha (Beal, *op. cit.*, ii. 142 f.). A tooth of Mahā Kassapa was enshrined in the **Bhimatittha-vihāra** in Ceylon (Cv. lxxxv. 81).

Kakkāru (iii. 90), **Meṇḍissara** in the **Indriya** (iii. 469), and in the **Sarabhaṅga** (v. 151), the father in the **Padakusalamāṇava** (iii. 514), the teacher in the **Tittira** (iii. 545), **Mātali** in the **Bilārakosiya** (iv. 69), one of the seven brothers in the **Bhissa** (iv. 314), the bear in the **Paṭicupoṭṭha** (iv. 332), the chaplain in the **Hatthipāla** (iv. 491), **Vidhura** in the **Sambhava** (v. 67), the senior ascetic in the **Saṅkhapāla** (v. 177), **Kulavaddhana-seṭṭhi** in the **Cullasutasoma** (v. 192), **Suriya** in the **Sudhābhojana** (v. 412), the tree-sprite in the **Mahāsutasoma** (v. 511), the father in the **Sāma** (vi. 95), and **Sūra Vāmagotta** in the **Khaṇḍahāla** (vi. 157).

Mahā Kassapa was so called to distinguish him from other Kassapas,[40] and also because he was possessed of great virtues (*mahanti hi sīlakkhanda hi Samannāgatattā*).

[40] BuA. 42; chiefly Kumāra-Kassapa (VibhA. 60).

2. **Mahā Kassapa.**—An eminent thera of Ceylon, incumbent of **Udumbaragirivihāra,** who, as the most senior monk, was in charge of the reform of the Saṅgha carried out by **Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 6, 16, 57; Cv. *Trs.* ii. 102, n. 2.

Mahā Kassapa Thera-piṇḍapāta Vatthu.—The story of **Sakka** giving alms to **Mahā Kassapa** (*q.v.*) in the disguise of a weaver.[1]

[1] DhA. i. 423 ff.

Mahā-Kassapa-saddhi-vihārika Vatthu.—The story of the pupil of Mahā Kassapa (*q.v.*) who set fire to his hut.[1]

[1] DhA. ii. 19 ff.; see also the **Kuṭidūsaka Jātaka.**

Mahākālasena.—The chief yakkha of **Sirīsavatthu** who married **Polamittā** of **Laṅkāpura.**[1] *v.l.* **-kāḷa-.** See **Kāḷasena** (2).

[1] MṬ. 259 f.

1. **Mahākāḷa Thera.**—He belonged to a merchant family of **Setavyā,** and, while on a journey to **Sāvatthi** with five hundred carts, he heard the Buddha preach at **Jetavana** and entered the Order. He lived in the charnel field meditating, and, one day, the crematrix **Kāḷī,** noticing him, arranged the limbs of a recently cremated body near the Thera that he might gaze at them. With these as a topic of meditation, he soon became an arahant.[1]

[1] Thag. vss. 151 f.; his story is given in much greater detail at DhA. i. 66 ff.; there he is said to have been the eldest of three brothers, of whom the others were **Majjhimakāḷa** and **Cūḷakāḷa.** He went with the latter to **Sāvatthi,** where both of them joined the Order. After becoming an arahant, Mahākāḷa went

Ninety-one kappas ago, while wandering near the mountain **Urugaṇa**, he saw the rag-robe of an ascetic and offered three *kiṅkiṇika*-flowers in its honour.[2] He is probably identical with **Paṃsukūlapūjaka Thera** of the Apadāna.[3]

with the Buddha to Setavyā and dwelt in the **Siṃsapā**-grove, Cūlakāḷa accompanying him. Cūlakāḷa's wives invited the Buddha and the other monks to a meal, and he himself went on earlier to make arrangements. His wives disrobed him. At the end of the meal, Mahākāḷa was left behind by the Buddha to make the thanksgiving. His eight wives surrounded him and stripped him of his robes, but, knowing their intention, he disappeared through the air.

[2] ThagA. i. 271 f.

[3] Ap. ii. 434; but see ThagA. i. 79, where the same Apadāna verses are quoted.

2. **Mahākāḷa.**—An upāsaka of **Savatthi** who was a *sotāpanna*. One day he took the *uposatha*-vows and, having listened throughout the night to the preaching, was washing his face in the pool near **Jetavana** early the next morning, when thieves who had broken into a house and were being pursued put their stolen goods near him and ran away. He, being taken for a thief, was beaten to death. When this was reported to the Buddha, he related a story of the past in which Mahākāḷa had been a forest-guard of the king of Benares. One day he saw a man entering the forest road with his beautiful wife and, falling in love with the wife, invited them to his house. He then had a gem placed in the man's cart, and the latter was beaten to death as a thief.[1]

[1] DhA. iii. 149 ff.

3. **Mahākāḷa.**—A Naga-king who dwelt in the **Mañjerika Nāgabhavana.** When the Buddha, after eating the meal given by **Sujātā,** launched the bowl up-stream, it travelled a short way and then stopped, having reached the Nāga's abode under the **Nerañjarā,** and then came into contact with the bowls similarly launched by the three previous Buddhas of this kappa. To the Nāga because of his long life it seemed that the previous Buddha had died only the preceding day, and he rejoiced to think that another had been born. He went therefore to the scene of the Buddha's Enlightenment with his Nāga maidens and they sang the Buddha's praises.[1] Kāḷa's life-span was one *kappa*; therefore he saw all the four Buddhas of this kappa, and when **Asoka** wished to see the form of the Buddha, he sent for Mahākāḷa, who created for him a beautiful figure of the Buddha, complete in every detail.[2]

When the Buddha's relics, deposited at **Rāmagāma,** were washed

[1] J. i. 70, 72; this incident is among those sculpturally represented in the Relic Chamber of the **Mahā Thūpa** (Mhv. xxxi. 83); see also Dvy., 392; Mtu. ii. 265, 302, 304.

[2] Mhv. v. 87 f.; Sp. i. 43, etc.

away, Mahākāḷa took the basket containing them into his abode and there did them honour till they were removed, against his will, by **Soṇuttara.**[3]

[3] Mhv. xxxi. 25 ff.

4. **Mahākāḷa.**—A householder of **Bandhumatī** in the time of **Vipassī Buddha.** He was a previous birth of **Aññā-Koṇḍañña.** He and his brother **Cūḷakāḷa** gave the firstfruits of their harvest, in nine stages of its growth, to the Buddha.[1]

[1] AA. i. 79 ff.; ThagA. ii. 1 f.

5. **Mahākāḷa.**—One of the seven mountains surrounding **Gandhamādana.**[1]

[1] SNA. i. 66; J. v. 38.

Mahākāḷasena.—See **Kāḷasena** (2).

Mahākāliṅga.—King of **Dantapura** and brother of **Cullakāliṅga.** For their story see the **Kāliṅgabodhi Jātaka.**[1]

[1] J. iv. 230 ff.

Mahākāḷī.—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 39.

Mahākīrāḷavāpi.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 46.

Mahākusa.—A king of **Jambudīpa,** descendant of **Mahāsammata.** His father was **Kusa** and his son **Navaratha (Bharata).** They reigned in **Kapilavatthu.**[1]

[1] Dpv. iii. 40; MṬ. 130.

Mahākokālika.—See **Kokālika** (1).

Mahākoṭṭha.—A Damiḷa chief of **Antarāsobbha,** whom **Duṭṭhagāmaṇī** subdued in the course of his campaigns.[1]

[1] Mhv. xxv. 11.

Mahā-Koṭṭhita (Mahā-Koṭṭhika) Thera.—One of the foremost disciples of the Buddha, ranked foremost among masters of logical analysis (*paṭisambhidappattānaṃ*).[1] He was born into a very wealthy brahmin family of **Sāvatthi,** his father being **Assalāyana** and his mother **Candavatī.**

[1] A. i. 24; Dpv. iv. 5; v. 9.

He gained great proficiency in the Vedas and, after hearing the Buddha preach,[2] entered the Order and, engaging in meditation, soon became an arahant.

He was extremely skilled in knowledge of the Paṭisambhidā, on which were based all his questions to the Buddha and his own colleagues.

In the time of **Padumuttara Buddha** he was a rich householder, and, hearing the Buddha praise a monk as foremost among those skilled in the Paṭisambhidā, he wished for similar eminence for himself in the future. To this end he visited the Buddha and his monks and entertained them for seven days, giving them three robes each at the conclusion of his almsgiving. Owing to the skill showed by him in the **Mahā Veddha Sutta** (*q.v.*), the Buddha declared him foremost among those skilled in the Paṭisambhidā.[3]

Several instances are given of discussions between Koṭṭhita and other eminent theras—*e.g.*, the **Naḷakalāpiya Sutta** on kamma,[4] the **Sīla Sutta** on religious discipline,[5] three suttas on *samudayadhamma* (the nature of arising), two on *assāda* (satisfaction),[6] two on *samudaya* (arising)[7] and three on *avijjā* and *vijjā*.[8] Another similar sutta is on sense and sense objects,[9] and there is a series of suttas on matters not revealed by the Buddha (*avyākatāni*).[10] All these suttas took the form of discussions with **Sāriputta,** in which Mahā-Koṭṭhita is the questioner and Sāriputta the instructor.

One sutta[11] records a "lesson" given by the Buddha to Koṭṭhita on conceptions of *anicca*, *dukkha* and *anattā*. The Aṅguttara Nikāya[12] records a discussion at Jetavana between **Saviṭṭha,** Koṭṭhita and Sāriputta, as to who is best: one who has testified to the truth with body, one who has won view, or one released by faith. Another discussion[13] takes place between Sāriputta and Koṭṭhita as to whether anything continues to exist after the ending of the six spheres of contact (Nibbāna). Once there was a dispute between Koṭṭhita and **Citta-Hatthisāriputta;** Citta was constantly interrupting the elder monks who were gathered at **Isipatana** for the discussion of the Abhidhamma, and was asked by

[2] To his father, says the Apadāna account.

[3] Thag. vs. 2; ThagA. i. 29 ff.; AA. i. 159; Ap. ii. 479; also Avadāna*ś* ii. 195.

[4] S. ii. 112 f.

[5] *Ibid.*, iii. 165 ff.

[6] *Ibid.*, 172-7.

[7] S. iii. 173.

[8] S. iii. 17.

[9] *Ibid.*, iv. 162-5.

[10] *Ibid.*, 384-91; Mrs. Rhys Davids suggests (KS. i. 79, n. 1) that all these suttas were compiled rather as "lessons" to be learnt than as genuine inquiries by Koṭṭhita. The pre-eminent monks were "playing" at teacher and pupil in order to aid Koṭṭhita to win proficiency as a teacher. Another such "lesson" is given at A. iv. 382 ff., as to the motives guiding those who live the *bahmacariya*-life.

[11] S. iv. 145-7.

[12] See the **Kāyasakkhi Sutta** (A. i. 118 f.).

[13] A. ii. 161 f.

Koṭṭhita to abide his time and not interrupt. Citta's friends protested that Citta was well qualified to take part in the discussion; but Koṭṭhita declared that, far from being wise enough, Citta would, not long after, renounce the Order. And so it happened.[14]

Sāriputta evidently had a great regard for Koṭṭhita; the Theragāthā[15] contains three stanzas in which Sāriputta proclaims his excellence.

[14] A. iii. 392 ff. [15] Thag. vss. 1006-8; ThagA. ii. 117.

Mahākosala.—King of **Kosala.** He was the father of **Pasenadi,** and his daughter, **Kosaladevī,** was given in marriage to **Bimbisāra,** who re-received a village in **Kāsi** for her bath-money.[1] **Aggidatta** was the purohita of Mahākosala.[2]

[1] J. ii. 237, 403; iv. 342; SA. i. 120, etc. [2] DhA. iii. 241.

Mahākhandaka.—The first chapter of the Mahāvagga of the Vinaya Piṭaka.

Mahākhīragāma.—A village near **Nāgadīpa** in Ceylon; it was the residence of **Loṇagirivāsī-Tissa.**[1]

[1] AA. ii. 653; MA. i. 545.

Mahākhetta.—A locality in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 50; Cv. *Trs.* ii. 49, n. 3.

Mahāgaṅgā.—See **Gaṅgā** and **Mahāvālukagaṅgā.**

Mahāgaṇa.—One of the three chief buildings of the **Upāsikā-vihāra** (*q.v.*). It was later called **Piyaṭhapitaghara.**[1]

[1] MṬ. 408, 409.

Mahāgatimba-Abhaya Thera.—Mentioned among those who could remember early incidents in their lives. When he was five days old he saw a crow pecking at some milk-rice prepared for a ceremony and made a sound to drive it away. This was the earliest recollection of the Thera.[1] He had a beautiful complexion.[2]

[1] DA. ii. 530; MNidA. 234. [2] AA. ii. 596.

Mahāgatimbiya-Tissadatta (*v.l.* **Mahāgatigamiya-Tissadatta**).—A Thera. He once went over from Ceylon to India to worship the Bodhi-tree. While crossing, seeing only the waters round him, he fell to wondering

which was the more extraordinary, the sound of the ocean waves or the method of the twenty-four divisions of the Paṭṭhāna. The limits of the great ocean then became apparent to him.[1]

[1] DhSA., p. 11.

1. **Mahāgallaka.**—A village in **Dakkhiṇadesa** of Ceylon where **Saṅghatissa** once camped.[1] **Dāṭhopatissa II.** gave the village to the *Padhānaghara* in the **Kassapa-vihāra.**[2] The village is mentioned in the account of the campaigns of **Parakkamabāhu I.**[3]

[1] Cv. xliv. 3.
[2] *Ibid.*, lxv. 27.
[3] *Ibid.*, lviii. 43; see also Cv. *Trs.* i. 74, n. 2; 206, n. 1.

2. **Mahāgallaka.**—A tank built by **Mahāsena.**[1] **Parakkamabāhu I.** repaired it and constructed a canal from the tank to **Sūkaranijjhara.**[2]

[1] Mhv. xxxvii. 49. [2] Cv. lxviii. 34, 43; lxxix. 66; see also Cv. *Trs.* i. 279, n. 5.

Mahāgavaccha Thera.—He was the son of **Samiddhi,** a brahmin of **Nāḷaka** in **Magadha.** Mahāgavaccha admired **Sāriputta** greatly, and on learning that he had joined the Order, he followed Sāriputta's example, becoming an arahant in due course.

In the past he gave a drink of water to **Padumuttara Buddha** and was a devout follower of **Sikhī Buddha.**[1] He is probably identical with **Udakadāyaka** of the Apadāna.[2]

[1] Thag. vs. 12; ThagA. i. 57.
[2] Ap. ii. 437; but the same verses are attributed to **Gaṅgātīriya** (ThagA. i. 249).

1. **Mahāgāma.**—The capital of **Rohaṇa. Duṭṭhagāmaṇi** was born there, and ruled there till he started on his campaign against the **Damiḷas.**[1] Throughout history Mahāgāma remained the most important place in Rohaṇa. Near by were the **Tissamahārāma** and the **Anurārāma** built by **Subha.** It is first mentioned[2] as the residence of **Devānampiyatissa's** younger brother, **Mahānāga,** who founded the Rohaṇa dynasty, but, as a settlement, it probably dates back to the most ancient times. **Mahānāga** built in it the **Nāgamahā-vihāra. Mahātissa** built the **Mahāpāli Hall** in Mahāgāma and attached to it the **Dāṭhaggabodhi-pariveṇa.**[3] The Damiḷas (probably in the time of **Mahinda IV.**) destroyed Mahāgāma, but the buildings were restored by **Vijayabāhu I.**[4]

[1] Mhv. xxviii. 8, 59, etc.; Cv. xlv. 42, etc.; see also Mhv. *Trs.* 146, n. 5.
[2] Mhv. xxii. 8.
[3] Cv. xlv. 42.
[4] *Ibid.*, lx. 56.

2. **Mahāgāma.**—A tank built by **Mahāsena.**[1]

[1] Mhv. xxxvii. 47.

Mahāgāmanāga-Vihāra.—A monastery in **Rohaṇa** where **Vehārika-Tissa** crowned the thūpa with a parasol.[1] The vihāra is probably identical with the **Nāgamahā Vihāra,** built by **Mahānāga** (*q.v.*).

[1] Mhv. xxxvi. 34; MṬ. 662.

Mahāgāmeṇḍivāpi.—A tank built by **Āmaṇḍagāmaṇi-Abhaya** to the south of **Anurādhapura** and gifted to the **Dakkhiṇa-Vihāra.**[1]

[1] Mhv. xxxv. 5; Mhv. *Trs.* 246, n. 4.

Mahāgirigāma.—A village on the road to **Nāgadīpa,** near the residence of **Loṇagirivāsi-Tissa.**[1]

[1] DA. ii. 534.

Mahāgopālaka Sutta.—Preached to the monks at **Jetavana.** A herdsman who is ignorant of form, has no eye for marks, does not get out ticks, does not dress sores, does not smoke out lairs, knows nothing either of fords or watering-places, roads or pastures, milks the cows dry, and fails to pay special attention to the leaders of the herd—such a herdsman cannot look after his herd nor promote its increase. A monk who has the corresponding eleven bad qualities is not capable of showing growth and progress in the Dhamma and the Vinaya.[1]

[1] M. i. 220 ff.; A. v. 347 ff.

1. **Mahāgovinda.**—A primæval king, mentioned with **Mandhātā** as reigning in **Rājagaha.**[1]

[1] SNA. ii. 413; DA. i. 132, etc.; VvA. (p. 82) speaks of a **Mahāgovindapaṇḍita** by whom **Rājagaha** was planned and built; see **Jotipāla.**

2. **Mahāgovinda.**—See **Jotipāla.**

Mahāgovinda Sutta.—**Pañcasikha** visits the Buddha at **Gijjhakūṭa** and tells him of a meeting once held in **Tāvatiṃsa.** At this meeting **Sakka** rejoices with the devas of Tāvatiṃsa over the increase in their numbers, owing to the appearance in their midst of new devas produced by the good kamma of the followers of the new view of life put forward by the Buddha. Sakka expresses his joy in a song and then utters an eulogy on the eight qualities of the Buddha. Brahmā **Sanaṅkumāra** appears and desires to hear the eulogy, which is, accordingly, repeated for his benefit. Sanaṅkumāra says that the Buddha has ever been thus wise, and tells the story of **Disampati** and his son **Reṇu.** Disampati has a *purohita* called **Govinda,** and when he dies Disampati is distressed, but, at the suggestion of Reṇu, appoints Govinda's son **Jotipāla** in his place.

On the death of *Disampati* Reṇu becomes king, and, with Jotipāla's help, divides his kingdom into seven to be shared by himself and six of his friends, the divisions of the kingdom being **Dantapura, Potana, Māhissati, Roruka, Mithilā, Campā** and **Bārāṇasi**; and the kings, respectively, are: **Sattabhū, Brahmadatta, Vessabhū, Bharata, Reṇu,** and two **Dhataraṭṭhas.** Jotipāla, now called **Mahāgovinda** by virtue of his post, trains seven others to fill the posts of stewards to the seven kings. Mahāgovinda acquires the reputation of having seen Brahmā face to face, and, in order to justify this reputation, he takes leave of Reṇu and practises meditation for four months. During his meditation, Sanaṅkumāra appears before him and tells him that he may see Brahmā face to face and attain communion with him. Here we have the teaching regarding the ideal brahmin. Mahāgovinda decides to leave the world and carry out the teachings of Sanaṅkumāra. Having obtained the leave of his master, he enters the homeless life, where he practises the four ecstasies of love, pity, sympathy in joy and equanimity. He teaches these to his disciples, and, after death, they are all born into the Brahma-world.

At the end of Pañcasikha's recital, the Buddha tells him that he himself was Mahāgovinda and therefore remembers all that life.[1]

In the Mahāgovinda Sutta, *brahmacariyā* is explained as the four infinities (*appamaññā*), infinite love, etc.[2]

[1] D. ii. 220-51; *cp.* **Janavasabha Sutta,** also Mtu. iii. 197 ff.
[2] DA. i. 178; MA. i. 275.

Mahāgosiṅga Sutta.—A discussion in **Gosiṅgasālavana,** between **Sāriputta, Mahā Moggāllāna, Mahā-Kassapa, Anuruddha, Revata** and **Ānanda.** Sāriputta is visited by the others in the evening, and asks them what type of monk would illumine the Gosiṅga-wood. Ānanda speaks of one who treasures what he has been taught and learns by heart the doctrines which declare the higher life in all its perfection and purity; Revata of one who delights in meditation and lives in solitude; Anuruddha of one who possesses the celestial eye; Mahā-Kassapa of one living in the forest a strenuous life, recommends that life; Moggallāna of one who holds discussions with another on the Abhidhamma; Sāriputta of a monk who is master of his heart and is not under its mastery. They all seek the Buddha and ask for his opinion. He praises the opinion of each of the Elders, but he himself would choose a monk who is delivered from the *āsavas.*[1]

[1] M. i. 212-19.

Mahācattārīsaka Sutta.—Preached at **Jetavana.** The Buddha explains to the monks the meaning of Right Concentration—the focussing of the

heart with the sevenfold equipment of Right Views, Right Thoughts—Right Mindfulness. In all things, Right Views come first.[1]

[1] M. iii. 71-8.

Mahācanda.—A river. See *s.v.* **Candabhāgā.**

Mahā-Cunda.—See **Cunda.**

Mahā-Cunda Sutta.—See **Cunda Sutta.**

Mahācūḷa-(Cūḷika-)Mahātissa.—Son of **Khallāṭanāga** and **Anulādevī. Vattagāmaṇi** adopted him (thereby earning the title of **Pitirājā**) and took him with him when forced to flee from the **Damiḷas.**[1] Mahācūḷa succeeded Vaṭṭagāmaṇi as king of Ceylon and ruled for fourteen years (17-3 B.C.). He worked in a rice-field, disguised as a labourer, and with the wages so earned gave alms to **Mahāsumma.** For three years he laboured in a sugar-mill near **Soṇṇagiri** and built the vihāras known as **Maṇḍavāpi, Abhayagallaka, Vaṅkāvaṭṭakagalla, Dīghabāhugallaka,** and **Jālagāma.** He was succeeded by **Coranāga.**[2] Mahācūḷa had two sons, **Tissa** (poisoned by the notorious **Anulā**) and **Kuṭakaṇṇatissa.**[3]

[1] Mhv. xxxiii. 35, 45; Dpv. xx. 22 f., 31.
[2] Mhv. xxxiv. 1 ff.
[3] *Ibid.*, 15, 28.

Mahā-Cūlani —King, father of **Cūlani-Brahmadatta.** His wife was **Talatā,** who intrigued with his purohita **Chambhī** and poisoned her husband.[1]

[1] J. vi. 470.

Mahācetiya.—See **Mahā Thūpa.**

Mahācora Sutta.—A robber chief carries on his activities through relying on the inaccessible, the impenetrable and the powerful. Inaccessible are mountains, etc.; impenetrable are jungles, etc.; powerful are chieftains and their ministers, ready to speak in his defence. Similarly, a depraved monk depends on crooked actions, wrong views and influential friends.[1]

[1] A. i. 153.

Mahāchātaka.—A nickname given to **Bhaddāli** (*q.v.*), because he was always eating.[1]

[1] MA. ii. 648.

1. **Mahājanaka.**—King of **Mithilā** in **Videha.** He had two sons, **Ariṭṭhajanaka** and **Polajanaka.**[1]

[1] J. vi. 30.

2. **Mahājanaka.**—Son of **Ariṭṭhajanaka.** See the **Mahājanaka Jātaka.**

Mahājanaka Jātaka (No. 539).—**Mahājanaka,** king of **Mithilā** in **Videha,** had two sons, **Ariṭṭhajanaka** and **Polajanaka.** On his death, the elder came to the throne and made his brother viceroy, but, later, suspecting him of treachery, had him put in chains. Polajanaka escaped, and, when he had completed his preparations, laid siege to the city, killed Ariṭṭhajanaka, and seized the throne. Ariṭṭhajanaka's wife escaped in disguise, taking with her a lot of treasures. She was pregnant, and as her child was the Bodhisatta, **Sakka's** throne was heated, and he appeared before her as a charioteer and took her to **Kālacampā.** There she was adopted by an Udicca brahmin as his sister and the child was born. When he played with other boys they mocked at him, calling him the widow's son. He asked his mother what this meant, but she put him off with evasive answers until one day he hit her on the breast and insisted on being told the truth. When he was sixteen, she gave him half the treasures, and he embarked on a ship going to **Suvaṇṇabhūmi** for trade. The ship was wrecked in mid-ocean, but nothing daunted, Mahājanaka (as the boy was called) swam valiantly for seven days, till **Maṇimekkhalā,** goddess of the sea, admiring his courage, rescued him and placed him in the mango-grove in Mithilā.

Meanwhile Polajanaka had died and left orders that the throne should go to one who could find favour in the eyes of his daughter, should know which is the head of a square bed, could string the bow that required the strength of one thousand men, and could draw out the sixteen great treasures. No one seemed forthcoming who was able to fulfil these conditions; the ministers thereupon decked the state chariot with the five insignia of royalty and sent it out, accompanied by music. The car left the city gates, and the horses went to the mango-grove and stopped at the spot where Mahājanaka lay asleep. The chaplain, seeing the auspicious marks on his feet, awoke him, and explaining to him his mission, crowned him king. When he entered the palace, **Sīvalī** (the late king's daughter) was immediately won over by his appearance, and willingly agreed to be his queen. He was told of the other conditions mentioned by the dead king; he solved the riddles contained in some and fulfilled them all.

In time Sīvalī bore him a son, **Dighāvukumāra,** whom, in due course,

Mahājanaka made viceroy. One day Mahājanaka went into his park, and noticing how a mango-tree which bore fruit had been plundered by his courtiers while another which was barren was left in peace, he realised that possessions meant sorrow, and retiring into a room, lived the ascetic life. His life-span was ten thousand years, of which three thousand still remained to him. After living for four months in the palace, he resolved to renounce the world, and having made his preparations, secretly left the palace. The queen met him on the stairs, but did not recognise him in his ascetic garb. On discovering his absence, she ran after him and tried by many devices to persuade him to return, but in vain. She then urged his people to follow him, but he turned them back. She, however, would not obey him, and for sixty leagues she and the people followed Mahājanaka.

The sage **Nārada,** dwelling in **Himavā,** saw Mahājanaka with his divine eye and encouraged him in his resolve, as did another ascetic, **Migājina,** who had just risen from a trance. Thus they journeyed on till they reached the village of **Thūṇā.** There the king saw a dog running away with a morsel of roasted flesh, which it dropped in its flight. The king picked it up, cleaned it, and ate it. The queen, very disgusted, felt that he was not worthy to be a king. Further on they saw a girl shaking sand in a winnowing basket; on one arm she wore a single bracelet, on the other arm, two. The two bracelets jingled, while the single one was noiseless. Mahājanaka pointed out the moral of this to Sīvalī, and she agreed to go a different way, but soon came running back to him and followed him till they came across a fletcher, straightening an arrow, looking at it with one eye only. On being questioned by the king, he answered that the wide horizon of two eyes served but to distract the view. But Sīvalī still refused to leave him till, on the edge of a forest, he told her there could be no more intercourse between them, and she fell senseless. The king rushed into the forest, while the ministers revived the queen. When she recovered the king was no more to be seen, and she returned to the city. Thūpas were erected on various spots connected with the king's renunciation, and the queen lived as an ascetic in the royal garden of Mithilā.

The story was told in reference to the Buddha's Renunciation. Maṇimekhalā is identified with **Uppalavaṇṇā,** Nārada with **Sāriputta,** Migājina with **Moggallāna,** the girl with **Khemā,** the fletcher with **Ānanda,** Sīvalī with **Rahulamātā,** Dīghāvu with **Rāhula,** while Mahājanaka was the Bodhisatta.[1] The Jātaka exemplifies *viriya-pāramitā.*[2]

[1] J. iii. 30-68.

[2] BuA. 51.

Mahājanapadā.—The books frequently mention[1] the sixteen Mahājanapadas or countries, which existed in the time of the Buddha. They are **Kāsi, Kosala, Aṅga, Magadha, Vajji, Malla, Cetiya, Vaṃsa, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra** and **Kamboja.** The first fourteen are included in the **Majjhimadesa,** the two last being in **Uttarāpatha.**

[1] *E.g.*, A. i. 213; iv. 252, 256, 260; a list of twelve is found at D. ii. 200, in which the last four are omitted. The Niddesa adds the **Kaliṅgas** to the sixteen and substitutes Yona for the Gandhāra (CNid., p. 37). For details of the countries mentioned see *s.v.* The Jaina *Bhagavatī sutra* gives a slightly different list: Aṅga, Banga, Magadha, Malaya, Mālava, Accha, Vaccha, Kocchaka, Pāḍha, Lāḍha, Bajji, Moli, Kāsi, Kosala, Avaha and Sambhuttara (PHAI., p. 60).

Mahājāli.—A Pacceka Buddha mentioned in a list of names.[1]

[1] M. iii. 70.

Mahātakkāri Jātaka.—See **Takkāriya Jātaka.**

Mahātaṇhāsankhaya Sutta.—Sāti Thera, a fisherman's son, went about saying that, according to the Buddha's doctrine, one's consciousness runs on and continues without break of identity. Hearing this, several monks protested, but failed to convince him of his error. Sāti was therefore brought before the Buddha and acknowledged that he had spread such a view. The Buddha explains that he had always taught that consciousness arises only by causation and that, without assignable condition, consciousness does not come about. There are four substances (*āhārā*) which either maintain existing organisms or help those yet to be: material substance, contact, cogitation, and perception. The derivation and birth of all four substances is craving—craving arises from feeling and so on. Three things must combine for a conception to take place: the coitus of the parents, the menstruation, at the time, of the mother, and the presence of a being awaiting rebirth (*gandhabba*).[1]

[1] M. i. 256-71.

Mahātālitagāma.—A village in **Uttaradesa,** in Ceylon, where the **Paṇḍu** king who invaded Ceylon in the reign of **Sena I.** occupied an armed camp.[1]

[1] Cv. l. 14.

1. **Mahātittha.**—A brahmin village in **Magadha,** the birthplace of **Mahā-Kassapa.**[1]

[1] ThagA. ii. 141; AA. i. 99; SA. ii. 143.

2. **Mahātittha.**—The name of **Mahāmeghavana** in the time of **Kakusandha Buddha.** It was presented to the Buddha by king **Abhaya,** who planted in it a branch of the Bodhi-tree brought by **Rucānandā.**[1]

[1] Mhv. xv. 58, 73 f., 83.

3. **Mahātittha.**—A landing-place on the west coast of Ceylon. The wives brought from **Madhurā** for **Vijaya** and his companions landed there, hence the name.[1] There landed also in later times **Bhalluka,** from South India,[2] the **Damiḷas** and others who invaded Ceylon.[3] It was probably the chief port for vessels plying between South India and Ceylon.[4] It was a convenient place for preparations to be made before advancing on the capital, or merely journeying thither.[5] It was a place of strategic importance, and when **Māgha** and **Jayabāhu** invaded Ceylon, they set up fortifications there.[6]

[1] Mhv. vii. 58; see Mhv. *Trs.* 60, n. 1.

[2] Mhv. xxv. 79.

[3] *E.g., ibid.,* xxxiii. 39; Cv. lviii. 14; xi. 37; lxxxviii. 63.

[4] Thus, it was from there that **Sakkasenāpati** embarked for the **Paṇḍu** country (Cv. lii. 73), and there that the Paṇḍu king landed from **Coḷa** (liii. 5). The expeditionary force of **Vijayabāhu I.** embarked there for Coḷa (lx. 34), as did the forces of **Parakkamabāhu I.,** under **Laṅkāpura** (lxxvi. 85).

[5] Thus Cv. lxviii. 81; li. 28.

[6] *Ibid.,* lxxxiii. 16.

Mahātitthadvāra.—One of the gates of **Pulatthipura,** erected by **Parakkamabāhu I.**[1]

[1] Cv. lxxiii. 163.

1. **Mahātissa.**—A thera who lived in **Bhaggari** in Ceylon. He was an arahant, and is mentioned as being among the last of those who took part in various assemblies that followed the departure of the Bodhisatta during different births, such as the **Kuddālaka-Samāgama, Mūgapakkha,** etc.[1]

[1] J. vi. 30.

2. **Mahātissa.**—Called **Vanavāsī-Mahātissa.** He was a colleague of **Ālindakavāsī-Mahāphussadeva** of Ceylon, and witnessed **Sakka** and other deities waiting on the latter in recognition of his holiness. Mahātissa perceived only the radiance of the devas and questioned Phussadeva, who did not, however, give a direct answer.[1]

[1] SNA. i. 55 f.; VibhA. 352.

3. **Mahātissa Thera.**—Called **Ambakhādaka-Mahātissa.** He lived at **Ciragumba,** and is mentioned as an example of a monk who refused to

eat food which came to him as a result of signifying in words that he desired it.[1]

[1] Vsm. 43.

4. **Mahātissa Thera.**—He lived in **Cetiyagiri,** and one day, while on his way to **Anurādhapura,** saw a woman who was leaving her husband, having quarrelled with him. She was beautifully dressed, and seeing the Elder, smiled at him, in order to show her perfect teeth. The Elder looked at her, and acquiring the perception of "the foul" through thinking of the bones of her teeth, became an arahant. The husband followed his wife and asked the Elder if he had seen her. The Elder replied, "I know not if it was man or woman, but I saw a lump of bones."[1]

[1] Vsm. 20 f., 194.

5. **Mahātissa Thera.**—Of **Puṇṇavallika.** One full-moon day, at evening, he went to the courtyard of the **Mahā Thūpa,** saw the moonlight, and turning towards the shrine, entered into rapture, the Buddha being his object of thought. He habitually recalled this experience thenceforth until, one day, he was able to travel through the air to the Mahā Thūpa.[1]

[1] Vsm. 143; DhSA. 116.

6. **Mahātissa.**—An Elder of the **Mahākaraṇḍiya-Vihāra.**—He became an arahant by developing *ānāpāṇasati,* and was thus able to limit his life-term.[1]

[1] Vsm. 292.

7. **Mahātissa Thera.**—While begging for alms in **Kalyāṇigāma** his mind was defiled by the sight of an "uncommon" form (*visabhāgarūpa,* ? naked woman).[1]

[1] SNA. i. 6 f.

8. **Mahātissa Thera.**—An incumbent of the **Maṇḍalārāma** near **Bhokkantagāma.** He was a reciter of the **Dhammapada. Sumanā,** wife of **Lakuṇṭaka Atimbara,** related the story of her past in the assembly of monks in association with this thera.[1]

[1] DhA. iv. 51.

9. **Mahātissa.**—A man of the **Okkāka** race, father of **Dappula I.** His wife was **Saṅghasivā,** and they had two other sons, **Aggabodhi** and **Maṇiakkhika,** and one daughter.[1]

[1] Cv. xlv. 38.

10. **Mahātissa Thera.**—Incumbent of **Koṭapabbata Vihara** and teacher of **Asubhakammika Tissa.**—He was an arahant, and heard, with his divine ear, the description given in the **Lohapāsāda** by **Cittagutta Thera** of the marvels of the **Mahā Thūpa.** Mahātissa told Cittagutta that the description was not full enough.[1]

[1] MṬ. 552 f.

11. **Mahātissa Thera.**—Incumbent of **Kambugallaka Vihāra.** He was a colleague of **Kupikkala-Mahātissa,** and interceded on behalf of **Vaṭṭagāmaṇī** when that king's ministers wished to leave him. Later, the ministers appointed him to look after all the monasteries built by them.[1]

[1] Mhv. xxxiii. 76, 89 ff.; MṬ. 619, 622.

12. **Mahātissa Thera.**—Incumbent of **Kupikkala Vihāra.** When **Vaṭṭagāmaṇī** was in hiding in the forest of **Vessagiri,** the Elder once provided him with a meal, and the king, out of gratitude, made him a grant of land.[1] Later, the ministers wanted to revolt against the king on account of his cruelty to **Tanasīva,** but the Elder and his colleague Mahātissa from **Kambugallaka,** prevented them from doing so.[2] When Vaṭṭagāmaṇī built the **Abhayagiri Vihāra,** he gave it into the charge of Mahātissa.[3]

[1] Mhv. xxxiii. 49. [2] *Ibid.*, 76. [3] *Ibid.*, 83.

13. **Mahātissa Thera.**—An incumbent of the **Mahāvihāra.** He was expelled by reason of his association with families. His pupil **Bahalamassutissa** thereupon seceded from the Mahāvihāra and established a new sect in **Abhayagiri.**[1]

[1] Mhv. xxxiii. 95 ff.

14. **Mahātissa Thera.**—Incumbent of **Anurārāma. Vohārika-Tissa** was so pleased with him that he ordered alms to be regularly given to him in the **Mucelapaṭṭana.**[1]

[1] Mhv. xxxvi. 30.

15. **Mahātissa Thera.**—Even when sixty years old he did not realise that he was a puthujjana. Then, one day, his pupil **Dhammadinna** of **Talaṅgara** came to him, asking for his company in a journey to **Tissamahāvihāra,** where he had been asked to preach. Mahātissa greeted him, and in the course of conversation, Dhammadinna discovered that his teacher was under the false impression that he was an arahant. Wishing to show him his error, he persuaded Mahātissa, by his *iddhi*-power, to

create a pond, and in the pond a lotus, which a young girl was picking. At the sight of the girl, Mahātissa was possessed by lust, and realized that he was no arahant. Dhammadinna withdrew, and that same day Mahātissa put forth effort and attained arahantship.[1]

[1] AA. i. 25.

16. **Mahātissa.**—An incumbent of **Cittalapabbata.** He was troubled by lustful thoughts and consulted his teacher. The thera asked him to prepare a cell for him, which he did with great care. The thera then asked him to occupy it for one night, since he had taken so much trouble over it. That night Mahātissa put forth effort and became an arahant.[1]

[1] AA. i. 26.

Mahātissabhūti Thera.—An incumbent of the **Maṇḍalārāma.** While begging for alms in the village, his mind was defiled by an unusual sight. He therefore returned to the vihāra, but, even in his sleep, he was haunted by what he had seen, and, greatly agitated, he went to **Mahāsangharakkhita** and obtained from him a formula of meditation with which to counteract the lustful feelings. With this formula he went into a thicket and lay on his *paṃsukūla* robe and became an *anāgāmin*.[1]

[1] MA. i. 55.

Mahātissā.—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 38.

Mahātuṇḍila.—The Bodhisatta born as a pig. See the **Tuṇḍila Jātaka.**

Mahāthala.—A village in which **Aggabodhi V.** built the **Kadambagonavihāra.**[1]

[1] Cv. xlviii. 3.

Mahā-Thupa.—The great Thūpa in **Anurādhapura,** built by **Duṭṭhagāmaṇi.** The site on which it was erected was consecrated by the visit of all the four Buddhas of this kappa and was at the upper end of the **Kakudhavāpi.** It was one of the spots at which **Mahinda** scattered *campaka*-flowers by way of homage, and the earth trembled. When Mahinda informed **Devānampiyatissa** of the great sanctity of the spot and of its suitability for a Thūpa, Tissa immediately wished to build the Thūpa himself, but Mahinda bade him desist, telling him that the work would be carried out in the future by Duṭṭhagāmaṇi. Tissa

recorded this prophecy on a pillar of stone.[1] When Duṭṭhagāmaṇi had won his victory over the Damiḷas and had brought peace to the country, he saw the prophecy inscribed on the stone pillar, but was unwilling to start the work as the people were too crippled with regard to money to be able to support such an immense undertaking. But the devas read his thoughts and provided him with all the necessaries for the building of the Thūpa. Prepared bricks were found on the banks of the **Gambhīranadī**, copper near **Tambapiṭṭha**, silver in the **Ambaṭṭhakolaleṇa**, pearls at **Uruvelā**, and gems in a cave near **Peḷivāpigāma**. The building was started on the full-moon day of **Visākha**. The foundation stone was laid on the fourteenth day of the bright half of the month of **Āsāḷha**. Great celebrations marked the event, arrangements for which were in the hands of the ministers **Visākha** and **Sirideva**. Monks were present not only from all over Ceylon but from many other places: eighty thousand under **Indagutta** from **Rājagaha**, twelve thousand under **Dhammasena** from **Isipatana**, sixty thousand under **Piyadassī** from **Jetavanārāma**, eighteen thousand under **Mahā-Buddharakkhita** from **Mahāvana** in **Vesālī**, thirty thousand under **Mahā-Dhammarakkhita** from **Ghositārāma** in **Kosambī**, forty thousand under **Mahā-Saṅgharakkhita** from **Dakkhiṇāgiri** in **Ujjeni**, one hundred and sixty thousand under **Mittinna** from **Asokārāma** in **Pāṭaliputta**, two hundred and eighty thousand under **Uttinna** from **Kasmīra**, four hundred and sixty thousand under **Mahādeva** from **Pallabhogga**, thirty thousand under **Yonamahā-Dhammarakkhita** from **Alasandā**, sixty thousand under **Uttara** from **Viñjhāṭavī**, thirty thousand under **Cittagutta** from **Bodhimaṇḍa-vihāra**, eighty thousand under **Candagutta** from **Vanavāsa**, and ninety-six thousand under **Suriyagutta** from **Kelāsa-vihāra**. Of arahants alone ninety-six crores were present.

As the king stepped into the space left open for him, he expressed the desire that, if his worship were to have a happy result, theras bearing the names of the Buddha, his Dhamma and his Saṅgha, should take their places on the east, south, and west sides respectively, and a thera bearing the name of **Ānanda** on the north side, each thera to be surrounded by a group bearing the same name. The king's wish was fulfilled; the theras in question and their companions were called **Mahā-Buddharakkhita**, **Mahā-Dhammarakkhita**, **Mahā-Saṅgharakkhita** and **Mahānanda**. As the king was about to mark the space to be covered by the cetiya, the Thera **Siddhattha**, looking into the future, told him to define only a moderate space for the Thūpa. This the king did; then, looking at the theras immediately around him, he inquired their names and rejoiced to find them so auspicious, they being **Siddhattha**, **Maṅgala**, **Sumana**, **Paduma**,

[1] Mhv. xv. 51 ff., 167 ff.

Sivali, Candagutta, Suriyagutta, Indagutta, Sāgara, Mittasena, Jayasena, and Acala. He then laid the first foundation stone on the east side on sweet-smelling clay prepared by **Mittasena** and sprinkled with water by **Jayasena; Mahāsumana** placed jasmine flowers on the stone. Immediately the earth trembled in wonder. The minister who helped the king to mark out the area of the cetiya was **Suppatiṭṭhitabrahmā,** son of **Nandisena** and **Sumanadevī.** At the end of the ceremony, **Piyadassī** preached to the assembled populace, and many attained to various fruits of the Path.

The Thūpa was like a water-bubble in shape; its architect was **Sirivaḍḍha** and his assistant **Acala.** Orders were given that no unpaid work should be done in the construction of the cetiya. Arahants caused the three terraces of flower-offerings to the Thūpa (*pupphādhānā*) to sink nine times into the earth, in order, as they explained, to strengthen the foundations. The cetiya was one hundred and twenty cubits high, and for the ten flower terraces alone ten crores of bricks were used.

The Relic Chamber was of unparalleled magnificence, and consisted of four *medavaṇṇapāsāṇā*, each eighty cubits in length and in breadth and eight inches thick. These were brought from **Uttarakura** by two sāmaṇeras, **Uttara** and **Sumana.** In the Chamber were placed sculptural representations of the chief events connected with the Buddha's life[2] as well as pictures of several Jātakas, including the **Vessantara.** The work of the Relic Chamber was under the personal supervision of **Indagutta Thera,** of great *iddhi*-power. When the Chamber was ready for the enshrining of the Relics, **Soṇuttara** of **Pūjā-pariveṇa** was entrusted with the task of obtaining them. In a previous birth, as **Nanduttara,** he had vowed to have the power of doing this, and now was his opportunity. He went to **Mañjerika Nāga-bhavana,** where the Relics, washed away from the Thūpa at **Rāmagāma,** were in the custody of the **Nāga Mahākāla,** and by a display of *iddhi*-power obtained them from the Nāga against his desire. They represented one *doṇa* of the Buddha's Relics, and the Buddha had predicted that they would ultimately be placed in the Mahā Thūpa. These Relics were enshrined on the fifteenth *uposatha*-day in the light half of the month of Āsāḷha, under the constellation of **Uttarāsāḷha.** Many devas and brahmas and nāgas were present as on the day of the Buddha's Enlightenment, and ninety-six crores of arahants attended the ceremony. As the king, after passing three times round the cetiya, ascended it on the east side, and was about

[2] For list see Mhv. xxx. 71 ff.; the MṬ (549 ff.) contains a long disquisition to prove that there is no reason to doubt the account given of the contents of the Relic Chamber, for in its construction the power (*iddhi*) of the king, of devas, and of arahants came into play.

to descend into the Relic Chamber, bearing on his head the Casket of Relics, the casket opened and the Relics rose out of it, and taking on the form of the Buddha, performed the Twin Miracle, as at the foot of the **Gaṇḍamba**. When the Relics were placed on the couch prepared for them they assumed, as the king had desired, the form of the **Buddha** as he lay on his death-bed. For a whole week the celebrations lasted, and during this period the king offered to the Relics the dominion of Ceylon, and Indagutta decreed that the people of Ceylon, wherever they might be, should be able immediately to visit the Thūpa should they desire to do so. At the end of the seven days, the two sāmaṇeras, Uttara and Sumana, closed the Chamber with the *medavaṇṇapāsānā* set apart for the purpose, while arahants pronounced that flowers offered in the Relic Chamber should not wither, nor scents dry up; the lamps should not be extinguished nor anything whatever perish.[3] The treasures enshrined in the Mahā Thūpa were worth twenty crores, the rest cost one thousand crores.[4]

Before the parasol of the Mahā Thūpa and the plaster work could be completed, Duṭṭhagāmaṇi fell ill, and his brother, **Saddhātissa**, summoned from **Dighavāpi**, contrived with great skill to make the Thūpa look complete, that the king might see it before he died. After the king's obsequies had been performed, in a place within sight of the Mahā Thūpa,[5] Saddhātissa finished the work yet remaining and established celebrations to be performed three times daily at the Mahā Thūpa.[6] **Lañjatissa** levelled the ground between the Mahā Thūpa and the **Thūpārāma** and built three stone terraces at the cost of three hundred thousand.[7] **Khallāṭanāga** made the courtyard of sand, surrounded by a wall.[8] **Bhātika** constructed two *vedikā* round the courtyard.[9] It is said[10] that Bhātika was taken by the arahants into the Relic Chamber, and he held great celebrations in its honour.[11] **Mahādāṭhika-Mahānāga** converted the sand courtyard into a wide court laid out with *kiñcakkha*-stones on plaster,[12] while **Āmaṇḍagāmaṇi** erected a parasol over the cetiya[13] and **Iḷanāga** made the **Lambakaṇṇas** construct a roadway leading up to the Mahā Thūpa.[14] **Sirināga** had the whole Thūpa gilded and crowned with a new parasol,[15] this work being undertaken again later by **Saṅghatissa**,[16] while **Saṅghabodhi** made rain to pour down by means of prostrating

[3] The building of the Māha Thūpa is described in Mhv. chaps. xxviii.-xxx.; MṬ. 514-83; Dpv. xix. 1 ff.; also Thūpavaṃsa (pp. 66 ff.).
[4] Mhv. xxxii. 18.
[5] *Ibid.*, 68.
[6] *Ibid.*, xxxii. 60; xxxiii. 5.
[7] *Ibid.*, 22 f.
[8] *Ibid.*, 31.
[9] *Ibid.*, xxxiv. 39.
[10] See MṬ. 553 f.
[11] See *s.v.*, Bhātikābhaya.
[12] Mhv. xxxiv. 69.
[13] *Ibid.*, xxxv. 2.
[14] *Ibid.*, 17.
[15] *Ibid.*, xxxvi. 24.
[16] *Ibid.*, 65.

himself in the courtyard.[17] **Jeṭṭhatissa** offered two precious gems to the Thūpa,[18] while **Aggabodhi I.** placed on the Thūpa a golden umbrella.[19] From this time onward the country passed through very troublous times and the Mahā Thūpa was neglected. But it was restored by **Parakkamabāhu I.**[20] and again by **Kittinissaṅka**[21]; it was later pillaged by **Māgha,**[22] and remained neglected till the time of **Parakkamabāhu II.,** who started the work of reconstruction,[23] which was completed by his son **Vijayabāhu IV.**[24]

The Mahā Thūpa has been a place of pilgrimage for Buddhists from the time of its building down to the present day, even when the place was deserted and its courtyards overgrown with creepers.[25] There seems to have been a hall for pilgrims to the west of the cetiya.[26] When the Buddha's *sāsana* disappears, all the Relics of the Buddha deposited in various cetiyas all over Ceylon will gather together at the Mahācetiya, and from there will go to the **Rājāyatana-cetiya** in **Nāgadīpa,** thence to the **Mahābodhipallaṅka,** where all the Relics, assembled from everywhere, will take the form of the Buddha seated at the foot of the Bodhi-tree. Then they will be consumed by self-generated flames.[27]

The Mahā Thūpa is known by other names: **Mahācetiya, Ratanavāluka,**[28] **Ratanavāli,**[29] **Soṇṇamāli**[30] **(Hemamāli),** and **Hemavāluka.**[31]

[17] *Ibid.*, 75.
[18] *Ibid.*, 126.
[19] Cv. xlii. 32.
[20] *Ibid.*, lxxiv. 10; lxxvi. 106 f.; lxxviii. 97.
[21] *Ibid.*, lxxx. 20.
[22] *Ibid.*, 68.
[23] *Ibid.*, lxxxvii. 66.
[24] *Ibid.*, lxxxviii. 83; after this, the cetiya once more fell into disrepair and has so continued till recently, when an attempt is being made to rebuild it.
[25] See, *e.g.*, VibhA. 446.
[26] *Ibid.*, 446.
[27] *Ibid.*, 433.
[28] Cv. lxxvi. 106.
[29] *Ibid.*, lxxx. 68.
[30] Mhv. xxvii. 3.
[31] Cv. li. 82.

1. **Mahādatta.**—A thera of **Ariyakoṭiya.** He was once sitting at the foot of a tree to meditate, but because of the great power of his virtue, the children of the tree-deity grew restless, and the deity tried to frighten him away but failed. She then appeared before the thera in disguise and told him of her trouble. He asked her to take her family somewhere else for that day only as he did not wish it to be thought that she had scared him away.[1]

[1] MA. i. 131.

2. **Mahādatta Thera.**—An incumbent of **Haṅkanaka** who wrongly believed that he was an arahant because of the inoperation of the corruptions.[1]

[1] Vsm. 634; VibhA. 489.

3. **Mahādatta.**—An Elder of **Moravāpi,** an eminent commentator whose opinions are quoted in the Commentaries.[1]

[1] *E.g.*, DhSA. 230, 267, 284, 286; PSA. 405.

4. **Mahādatta.**—A *senāpati.* He was a follower of the brāhmaṇas, and at the moment of his death he saw before him a picture of hell. The brahmins who were round him asked him what he saw, and he said that he saw a house blood-red in colour. They assured him that that was the Brahma-world, but after death he was born in hell.[1]

[1] MA. ii. 803.

Mahādaddara.—The Bodhisatta born as a Nagā-king, son of **Sūradaddara.**[1] See the **Daddara Jatāka.**

[1] J. iii. 16 ff.

Mahādāṭhika-Mahānāga.—Younger brother of **Bhātikābhaya** and king of Ceylon for twelve years (67-79 A.C.). He made a courtyard of *kiñcikkha*-stones on plaster round the **Mahā Thūpa,** and built the **Ambatthala-thūpa,** making it firm at the risk of his own life. He placed chairs for the preachers in all the vihāras of Ceylon, and laid out the grounds round **Cetiyagiri,** holding a great celebration called the **Giribhaṇḍapūjā** (*q.v.*). From the **Kadambanadī** to Cetiyagiri he laid carpets for the comfort of pilgrims. He built the **Maṇināgapabbata,** the **Kalanda,** the **Samudda,** and the **Cūḷānāgapabbata-Vihāras,** and gave land for the use of monks in **Pāsāṇadīpaka** and **Maṇḍavāpi Vihāras** in gratitude for favours shown him by novices of these monasteries. He had two sons, **Āmaṇḍagāmaṇi Abhaya** and **Kaṇirajānutissa,** both of whom succeeded to the throne.[1] He had a queen called **Damiḷadevī** (apparently a Tamil lady) who died young.[2]

[1] Mhv. xxxiv. 68 ff.; xxxv. 1, 9; Dpv. xxi. 34. [2] AA. i. 13.

Mahādāragalla.—A tank built by **Mahāsena.**[1] It was repaired by **Vijayabāhu I.** and later by **Parakkamabāhu I.**[2]

[1] Mhv. xxxvii. 49. [2] Cv. lx. 50; lxxix. 31.

Mahādāragiri.—A village (probably near **Mahādāragallaka**) given by **Jeṭṭhatissa II.** to the **Abhayagiri-vihāra.**[1]

[1] Cv. xliv. 96.

"Mahāditṭhena" Sutta.—The great heresy: that the four elements and weal and woe are stable and permanent, that weal and woe are allotted

to each person and do not wax and wane.[1] Some of these views are elsewhere attributed to **Pakudha Kaccāyana** and others to **Makkhali Gosāla.**

[1] S. iii. 211 f.

Mahādīpanī.—A Commentary.[1]

[1] Gv. 65, 75.

Mahādukkhakkhandha Sutta.—Some monks once visited a Paribbājakārāma near **Sāvatthi** and were told by the Paribbājakas that they, as well as the Buddha, understood how to transcend pleasures of sense, visible forms and feelings; what then was the difference between themselves and the Buddha? The monks repeated this to the Buddha, who said that none save himself knew the satisfaction, the perils, and the deliverance which attend pleasures of sense, etc.; he then proceeded to explain the pleasures of the senses, the perils that attend them, and the deliverance therefrom, which is to shed all desire and appetite therefor. It is the same with feelings.[1]

[1] M. i. 83 ff.

Mahāduggata.—A very poor man of Benares in the time of **Kassapa Buddha.** The citizens of Benares once invited the Buddha and his monks and went about asking people to help in their entertainment. In spite of their extreme poverty, Mahāduggata and his wife undertook to look after one monk; they both worked hard to earn the necessary money and then prepared a simple meal. **Sakka,** knowing what was to come, came in the guise of a labourer to help them. When the time came for the meal it was found that in allotting the monks to their several hosts, Mahāduggata's house had been overlooked. Mahāduggata wrung his hands and burst into tears, but somebody pointed out to him that nobody was yet entertaining the Buddha. He, therefore, went to the vihāra and invited the Buddha, who accepted the invitation, while princes and nobles waited outside wishing to conduct him to their own palaces. The Buddha ate the food prepared by Mahāduggata and Sakka and returned thanks. That same day, by the power of Sakka, the seven kinds of jewels fell from the sky and filled Mahāduggata's house, and when it was reported to the king that he was the wealthiest man in the city, he was appointed Treasurer. Mahāduggata built a new house and discovered many hidden treasures while digging the foundations. With the money from these he entertained the Buddha and his monks for seven days, and, after death, was reborn in heaven. He is identified with **Paṇḍitasāmaṇera.**[1]

[1] DhA. ii. 127-38.

Mahāduggala.—A monastery and cetiya built by **Kākavaṇṇatissa.** At its inauguration twelve thousand monks from **Cittalapabbata** were present.[1] *v.l.* **Mahānuggala.**

[1] Mhv. xxiv. 8 ff.

Mahādundubhi.—Thirty thousand kappas ago there were sixteen kings of this name, previous births of **Vappa** (or **Saraṇāgamaniya**) **Thera.**[1]

[1] Thag. i. 141; Ap. i. 149.

1. **Mahādeva Thera.**—The Chief Disciple of **Padumuttara Buddha.**[1]

[1] AA. i. 114; but Bu. xi. 24 calls him **Devala.**

2. **Mahādeva Thera.**—A disciple of **Kakusandha Buddha,** whom he accompanied to Ceylon, and who was left behind by the Buddha to look after the converts.[1]

[1] Mhv. xv. 89; Dpv. xv. 38, 43; xvii. 25; Sp. i. 86.

3. **Mahādeva Thera.**—He conferred the *pabbajā*-ordination on **Mahinda.**[1] After the Third Council he went as apostle to **Mahisamaṇḍala,** where he preached the **Devadūta Sutta,** converting forty thousand people and conferring ordination on forty thousand more.[2]

[1] Mhv. v. 206; Dpv. vii. 25. [2] Mhv. xii. 3, 29; Dpv. viii. 5; Sp. i. 66.

4. **Mahādeva.**—A minister of **Asoka,** whose counsel was followed by Asoka in the arrangements for the despatch of a branch of the Bodhi-tree to Ceylon.[1]

[1] Mhv. xviii. 20.

5. **Mahādeva Thera.**—He was from **Pallavabhogga,** and was present with four hundred and sixty thousand monks at the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] Mhv. xxix. 38.

6. **Mahādeva Thera.**—He was an incumbent of **Bhaggarī,** and was among those who were the last to become arahants after renouncing the world with the Bodhisatta in previous births.[1]

[1] J. iv. 490.

7. **Mahādeva Thera.**—From **Dāmahālaka.** King **Saṅghatissa** heard him one day preach the merits of giving rice-gruel, and thereupon instituted an abundant gift of rice-gruel to the monks at the gates of **Anurādhapura.**[1]

[1] Mhv. xxxvi. 68.

8. **Mahādeva.**—A minister of **Dappula II.** He built the **Dappulapabbata-vihāra.**[1]

[1] Cv. l. 80.

9. **Mahādeva.**—See **Mallya Mahādeva.**

Mahādevarattakurava.—A vihāra in the district of **Kāsikhaṇḍa** in Ceylon; the **Anurārāma** was a building attached to it.[1]

[1] Cv. xli. 101.

Mahādevī.—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 24.

Mahādoṇa.—A Nāga king of the city of **Mahādoṇa** on the bank of the **Gaṅgārahada.** He used to destroy the districts of those who did not pay him tribute. **Nārada Buddha** preached to him and vanquished him.[1]

[1] Bu. x. 7; BuA. 153.

1. **Mahādhana.**—The son of the Treasurer of Benares. His parents possessed eighty crores, and, for all education, he learnt music and singing. He married the daughter of an equally rich family and of similar education. After the death of their parents, they were very rich. One night, as the husband was on his way from the palace, some knaves tempted him to drink. He soon fell a victim to the habit and all his wealth was squandered. Then he spent his wife's money, and finally sold all his belongings, and used to go about begging, a potsherd in his hand. One day the Buddha, seeing him waiting outside the refectory for leavings of food, smiled. In answer to **Ānanda,** who asked him the reason for his smile, the Buddha said that there was a man who had had the power of becoming chief Treasurer or attaining arahantship, if he did but use his opportunities, but he was now reduced to beggary, like a heron in a dried-up pond.[1]

[1] DhA. iii. 129 ff.

2. **Mahādhana.**—A merchant of **Sāvatthi.** Five hundred thieves once attempted unsuccessfully to enter his house, but hearing that he was about to travel through a forest with five hundred carts laden with goods, they lay in wait for him. The merchant took with him five hundred monks and entertained them in a village at the entrance to the forest. As he tarried there several days, the thieves sent a man to find out when he might be setting out, which he learnt would be soon. The villagers

warned the merchant of the thieves' intention, and he gave up the idea of the journey and decided to return home. But on hearing that the thieves were lying in ambush on the homeward road, he stayed in the village. The monks returned to **Jetavana** and told the Buddha, who taught them that men should avoid evil even as **Mahādhana** avoided thieves.[1]

[1] DhA. iii. 21 f.

3. **Mahādhana.**—A merchant of Benares. On his way to **Sāvatthi** with five hundred carts filled with cloth of the colour of safflower, he came to the river and unyoked his oxen, thinking to cross on the morrow. In the night it rained and there was a flood. For seven days the rain continued, and Mahādhana decided to stay until his wares were sold and then return home. The Buddha, on his begging rounds, saw him and smiled. When asked the reason by **Ānanda,** he said that the man, in spite of all his plans, had only seven days to live. With the Buddha's permission, Ānanda warned Mahādhana, who thereupon invited the Buddha and his monks and entertained them. At the end of the meal the Buddha preached to him and he became a sotāpanna. Shortly after he was seized with pain in the head and died immediately, to be re-born in **Tusita.**[1]

[1] DhA. iii. 429 f.

4. **Mahādhana.**—A very rich man of **Rājagaha.** He had only one son, to whom he taught nothing, in case he should weary of learning. The boy, when grown up, married a woman likewise of no education. After the death of his father, he squandered all his wealth and sought refuge in a destitute's home (*anāthasālā*). Thieves saw him there, and as he was young and strong enlisted his services. One night the thieves broke into a house, but the owner awoke and pursued them, catching Mahādha's son, who was brought before the king. The king ordered him to be beheaded. The courtesan of the city, **Sulasā,** saw him being led to execution, and remembering their past friendship, gave him sweetmeats and drink, bribing the guard to let him have them. At that moment **Moggallāna,** seeing the youth's fate with his divine eye, appeared before him and was given some sweetmeats. After execution, the man was born as a tree-sprite, and one day carried Sulasā off as she was walking in the park and kept her for a week. Sulasā's mother consulted Moggallāna on her disappearance, and was told she would return to **Veḷuvana** at the end of a week. When the time came, the sprite brought Sulasā back and left her on the edge of the crowd which was listening to the Buddha's preaching at Veḷuvana. Sulasā was recognised, and recounted

what had happened. The Buddha made this a topic for a sermon, which benefited many beings.[1]

[1] Pv. i. 1; PvA. 3 ff.

5. **Mahādhana.**—Sixty-five kappas ago there were four kings of this name, all previous births of **Tipasanthāradāyaka Thera.**[1]

[1] Ap. i. 198.

Mahādhanaka.—A seṭṭhi of Benares identified with **Devadatta.** For his story see the **Ruru Jātaka.**[1]

[1] J. iv. 255 ff.

Mahādhana-kumāra.—The Bodhisatta born as the son of the Treasurer of Benares.[1] For his story see the **Aṭṭhāna Jātaka.**

[1] J. iii. 475 ff.

1. **Mahādhammakathī Thera.**—In the time of king **Buddhadāsa** he translated the Pāli Suttas into Sinhalese.[1]

[1] Cv. xxxvii. 175; he is evidently referred to by Fa Hsien (Giles, p. 72).

Mahādhammakathī Thera.—An incumbent of **Nāgasāla-vihāra. Kassapa II.** showed him great honour and induced him to preach the Dhamma.[1]

[1] Cv. xlv. 2.

Mahādhammapāla Jātaka (No. 447).—In **Dhammapāla,** a village of **Kāsi,** there lived a family whose head was **Mahādhammapāla.** The Bodhisatta was his son, and was called **Dhammapala-kumāra.** He went to study at **Takkasilā.** There the teacher's eldest son died, but among all the lamentations it was noticed that Dhammapāla did not weep. When questioned by his fellows as to how he could refrain, he answered that as it was impossible for anybody young to die, he did not believe his friend was dead. The teacher asked him about this, and found that in Dhammapāla's family no one died young. Wishing to know if this were true, he left Takkasilā and went to the home of Dhammapāla, carrying with him the bones of a goat. After his welcome had subsided, he announced to Dhammapāla that his son was dead, and begged him not to grieve. But Dhammapāla clapped his hands and laughed, saying that such a thing could never be as no member of their family ever died young. He then told the brahmin, in answer to his query, that they owed their longevity to the fact that they lived good lives.

The story was related to **Suddhodana**, who told the Buddha how, when the Buddha was practising severe penances, some gods came to him (Suddhodana) and said that he was dead. But he refused to believe them. Suddhodana was Mahādhammapāla and the teacher **Sāriputta**.[1] At the conclusion of the Jātaka Suddhodana became an *anāgāmi* and **Mahāpajāpatī Gotamī** a *sotāpanna*.[2]

[1] J. iv. 50-55. [2] DhA. i. 99; J. i. 92.

1. **Mahādhammarakkhita Thera.**—An arahant. He lived at **Asokārāma**. Once, **Tissa**, brother of **Asoka**, saw him seated at the foot of a tree meditating, fanned by a Nāga with a *sāla*-branch. Tissa was later ordained by him.[1] After the Third Council he was sent as messenger of Buddhism to **Mahāraṭṭha**. There he preached the **Mahānārada-Kassapa Jātaka**, and eighty-four thousand people were converted, thirteen thousand joining the Order.[2]

[1] Mhv. v. 161, 167; ThagA. i. 505; but see Sp. i. 561, according to which it was **Yonaka Mahādhammarakhita** who ordained Tissa; also SA. iii. 125.

[2] Mhv. xii. 5, 37; Dpv. viii. 8; Sp. i. 67.

2. **Mahādhammarakkhita.**—An ancient Commentator, generally called **Tipiṭaka-Mahādhammarakkhita**, who is quoted several times in the Commentaries. He was a contemporary of **Dīghabhāṇaka-Abhaya**.[1]

[1] *E.g.*, DhSA. 267, 278, 286 f.; VibhA. 81; PSA. 405.

3. **Mahādhammarakkhita.**—An Elder of **Tulādhāra-vihāra** in **Rohaṇa**. **Tipiṭaka-Cūḷābhaya** went to him from the **Mahāvihāra** in order to learn from him the Doctrine. At the end of the teaching, Dhammarakkhita asked Abhaya to give him a subject for meditation, for, he said, Abhaya had a greater knowledge than he of that matter. The subject was given, and soon after Dhammarakkhita attained Nibbāna, and died while preaching at the **Lohapāsāda**.[1]

[1] Vsm. 96 f.

4. **Mahādhammarakkhita.**—See **Yonaka-Mahādhammarakkhita**.

Mahādhammasamādāna Sutta.—On professions and living up to them. There are four ways of professing a Doctrine: the first is unpleasant at the time and ripens to pain thereafter, the second is pleasant at the time but also ripens to pain, the third is unpleasant at the time but ripens to pleasure, while the fourth is pleasant both at the time and thereafter. The Buddha then explains in detail these four classes of profession.[1]

[1] M. i. 309-17.

Mahādhātukathā.—See **Dhātukathā.**

Mahānadī.—A river, dammed up by **Udaya II.**[1]

[1] Cv. li. 127; Cv. *Trs.* i. 159, n. 3.

Mahānanda.—An author of **Haṃsavatī,** to whom some authorities ascribe the authorship of the **Madhusāratthadīpanī** in the Abhidhamma.[1]

[1] Bode, *op. cit.*, 47, n. 6.

Mahānandana.—See **Nandana.**

1. **Mahānāga Thera.**—The son of **Madhuvāseṭṭha** of **Sāketa.** While the Buddha was at **Añjanavana,** Mahānāga saw the wonder wrought by **Gavampati** and entered the Order under him, attaining to arahantship in due course. In the past he had given a *dāḍima*(pomegranate)-fruit to **Kakusandha Buddha.**[1] Several verses uttered by him in admonition of the **Chabbaggiyā,** because of their failure to show regard for their co-religionists, are found in the Theragāthā.[2]

[1] ThagA. i. 442 f. [2] Thag. vss. 387-92.

2. **Mahānāga.**—Son of **Muṭasiva** and viceroy of **Devānampiyatissa.** His wife was **Anulā,** for whose ordination **Saṅghamittā** came over from **Jambudīpa.**[1] His second wife was a foolish woman who tried to poison him in order to get the throne for her son. While he was building the **Taraccha-tank,** she sent him some mangoes, the top one of which, intended for him, was poisoned. But it was her son who ate the mango and died. Mahānāga thereupon went to **Rohaṇa,** where he founded the dynasty of that name at **Mahāgāma.** His son was **Yaṭṭhālayaka-Tissa.** Mahānāga built the **Nāgamahā-vihāra** and the **Uddhakandara-vihāra.**[2]

[1] Mhv. xiv. 56; Dpv. xi. 6; xvii. 75. [2] Mhv. xxii. 2 ff.

3. **Mahānāga.**—A resident of **Niṭṭhulaviṭṭhika** in **Girijanapada.** He was the father of **Goṭhaimbara.**[1]

[1] Mhv. xxiii. 49.

4. **Mahānāga.**—Son of **Vaṭṭagāmaṇī.**[1] He later came to be known as **Coranāga** (*q.v.*).

[1] Mhv. xxxiii. 45.

5. **Mahānāga.**—See **Māhādāṭhika-Mahānaga.**

6. **Mahānāga Thera.** Incumbent of **Bhūtārāma.** As a mark of favour, **Kaṇiṭṭhatissa** built for him the **Ratanapāsāda** at **Abhayagiri-vihāra.**[1]

[1] Mhv. xxxvi. 7.

7. **Mahānāga Thera.**—Incumbent of **Samudda-vihāra.** He was among those who accepted the gift of a meal by Prince **Sāliya,** in his birth as a blacksmith.[1]

[1] MṬ. 606.

8. **Mahānāga Thera.**—Incumbent of **Kālavallimaṇḍapa.** He was among those who accepted the meal given by **Sāliya** in his previous birth.[1] He was one of the last to attain arahantship among those who left the world with the Bodhisatta in various births.[2] He did not sleep for seven years, after which he practised continual meditation for sixteen years, becoming an arahant at the end of that time.[3]

His fame was great, and there is a story of a brahmin who came all the way from **Pāṭaliputta** to Kālavallimaṇḍapa in Rohaṇa to visit him. The brahmin entered the Order under him and became an arahant.[4] Once, while Mahānāga was begging alms at **Nakulanagara,** he saw a nun and offered her a meal. As she had no bowl, he gave her his, with the food ready in it. After she had eaten and washed the bowl, she gave it back to him saying, " Henceforth there will be no fatigue for you when begging for alms." Thereafter the Elder was never given alms worth less than a *kahāpaṇa.* The nun was an arahant.[5]

[1] MṬ. 606. [2] J. iv. 490. [3] SNA. i. 56; MA. i. 209; SA. iii. 155. [4] AA. i. 384. [5] DhSA. 399.

9. **Mahānāga Thera.**—Incumbent of **Bhātiyavaṅka-vihāra.** He received alms from **Sāliya** in his previous birth.[1]

[1] MṬ. 606.

10. **Mahānāga Thera.**—Incumbent of **Maddha(?)-vihara.** He was one of the last to become arahant among those who left the world with the Bodhisatta in various births.[1]

[1] J. vi. 30.

11. **Mahānāga Thera.**—He and his brother, **Cūḷanāga,** householders of **Vasāḷanagara,** renounced the world and became arahants. One day, while visiting their own village, they went to their mother's house for alms. The mother, not quite sure who they were, asked if they were her sons. But they, not wishing for any bonds of affection, gave an evasive reply.[1]

[1] SA. ii. 125.

12. **Mahānāga Thera.**—He lived in **Uccatalaṅka (Uccavālika). Talaṅkavāsi-Dhammadinna** (*q.v.*) was his pupil and became an arahant through his intervention.[1]

[1] VibhA. 489; Vsm. 634.

13. **Mahānāga Thera.**—He once went to his mother's house for alms and while sitting there entered into trance. The house caught fire and all the others fled. When the fire was put out the thera was discovered unhurt, and the villagers did him great honour. Finding his attainments discovered, he rose into the air and went to **Piyaṅgudīpa.**[1]

[1] Vsm. 706.

14. **Mahānāga.**—A king of Ceylon, mentioned in the **Dhammasaṅgaṇi** Commentary.[1] While travelling to India from Ceylon he won the favour of an Elder, and on his return became king. Out of gratitude he established gifts of medicine in **Setambaṅgaṇa** for as long as he lived.[1]

[1] DhSA. 399.

15. **Mahānāga.**—Teacher of **Saṅgharakkhitasāmaṇera** (*q.v.*). He was called **Sāmuddika-Mahānāga.**[1]

[1] DA. ii. 558.

16. **Mahānāga.**—Nephew of **Bhayasīva.** During a time of famine he sold his upper garment and obtained food for a man learned in magic spells. The latter, in gratitude, took him to the **Gokaṇṇasamudda,** and there, having conjured up a Nāga, prophesied Mahānāga's future. Mahānāga entered **Sīlākāla's** service, and was sent by him to collect revenue in **Rohaṇa.** Later he was made *Andhasenāpati*, and he established himself master of Rohaṇa. He once attempted to fight against **Dāṭhāpabhuti,** but soon gave up the attempt. Taking advantage of the confusion in **Kittisirimegha's** dominions, Mahānāga advanced against him, killed him, and seized the throne. Among his benefactions was the grant of the village of **Jambalambaya** to **Uttara-vihāra, Tintinika** to **Mahāvihāra,** and **Vasabha** in **Uddhagāma** to **Jetavana-vihāra,** together with three hundred fields for the supply of rice-soup. He also gave **Ciramātikavāra** to **Mahāvihāra** and instituted a gift of rice-soup. He renovated the **Mayūraparivena** and **Anurārāma** in the **Mahādevarattakuruva-vihāra** in **Kāsikhaṇḍa.** He reigned for only three years (556-9 A.C.), and was succeeded by his nephew, **Aggabodhi I.,**[1] who built a vihāra in his memory and assigned it to an Elder versed in the Tipiṭaka.[2]

[1] Cv. xli. 69 ff. [2] *Ibid.*, xlii. 24; Cv. *Trs.* i. 68, n. 2.

Mahānāgakula.—See **Mahānāgahula.**

Mahānāgatissa-vihāra.—A monastery in Ceylon where **Vohārika-Tissa** erected a parasol over the thūpa.[1]

[1] Mhv. xxxvi. 34.

Mahānāgapabbata.—A vihāra in Ceylon where **Aggabodhi I.** built an *uposatha*-hall.[1]

[1] Cv. xlii. 27.

1. **Mahānāgavana.**—An open space in Ceylon, on the banks of the **Mahāvālukagaṅgā.** It was three yojanas long and one wide and was the meeting-place of the Yakkhas. The Buddha went there on his first visit to Ceylon, and in it was later built the **Mahiyaṅgana Thūpa.**[1]

[1] Mhv. i. 22 f.

2. **Mahānāgavana.**—A park near **Anurādhapura.** It was there that the relics brought by **Sumana** for the **Thūpārāma** were first received by **Devānampiyatissa.**[1]

[1] Mhv. xvii. 7, 22 f.

1. **Mahānāga-vihāra.**—See **Nāgamahā-vihāra.**

2. **Mahānāga-viharā.**—A monastery built by **Aggabodhi I.** in memory of King **Mahānāga**[1] (see **Mahānāga** 16). **Jeṭṭhatissa III.** assigned the villages of **Mātulaṅgana** and **Odumbaraṅgana** to the *padhānaghara* there.[2]

[1] Cv. xlii. 24.

[2] *Ibid.*, xliv. 98.

Mahānāgasena.—An Elder who lived in **Indasālakalena** in **Vallipāsāṇa-vihāra.** When he lay ill, eight thousand arahants and the devas of the two deva-worlds, led by **Sakka,** came to wait upon him.[1]

[1] MṬ. 552.

Mahānāgahula, Mahānāgasula, Mahānāgakula.—A town in **Rohaṇa** in **Dvādasasahassakaraṭṭha.** It is first mentioned in the account of the campaigns of **Vijayabāhu I.**[1] His ādipāda, **Vikkamabāhu,** made it his capital and lived there,[2] as did **Kittisirimegha,** brother of **Mānābharaṇa.**[3] Later, **Sirivallabha** lived there with his queen **Ratnāvali,** her two daughters and the young **Parakkamabāhu.**[4] When **Parakkamabāhu** became king as Parakkamabāhu I., he wished to bring the city under his power, and

[1] Cv. lviii. 39.
[2] *Ibid.*, lx. 90.
[3] *Ibid.*, lxi. 23.
[4] *Ibid.*, lxiii. 4.

sent **Damiḷādhikari-Rakkha** and **Rakkha-Kañcukināyaka** to subdue it. This they did only after much difficulty, owing to the severe resistance of the rebels of Rohaṇa. After its capture, Damiḷādhikāri-Rakkha held a great festival in celebration of his victory, and the place was made the headquarters of Parakkamabāhu's forces in Rohaṇa.[5]

[5] Cv. lxxv. 19, 70, 115 ff.; 162 f. For its identification see Cv. *Trs.* i. 205, n. 3.

1. **Mahānāma Thera.**—He was born in a brahmin family of **Sāvatthi,** and, after hearing the Buddha preach, entered the Order. Taking a formula of meditation, he dwelt on the hill called **Nesādaka.** Unable to prevent the rising of evil thoughts, he was disgusted with himself, and climbing a steep crag, made as if to throw himself down, and evoking insight became an arahant.

In the time of **Sumedha Buddha** he was a brahmin teacher skilled in the Vedas, and the Buddha visited him in his hermitage on the banks of the **Sindhū** and was given honey by him.[1] Mahānāma is probably identical with **Madhudāyaka Thera** of the Apadāna.[2]

[1] ThagA. ve. 115; ThagA. i. 227 ff. [2] Ap. ii. 325 f.

2. **Mahānāma Thera.**—One of the **Pañcavaggiyā.**[1] He became a *sotāpanna* on the third day after the preaching of the **Dhammacakkappavattana Sutta.** He became an arahant on the day of the preaching of the **Anattalakkhaṇa Sutta,** together with the other Pañcavaggiyā.[2] Mahānāma once visited **Macchikāsaṇḍa,** and there **Cittagahapati,** seeing him beg for alms and pleased with his bearing, invited him to his house, gave him a meal, and listened to a sermon by him. Citta was greatly pleased, and offered his pleasure garden of **Ambāṭakavana** to Mahānāma as a gift to the Order and built there a great monastery.[3]

[1] J. i. 82. [2] AA. i. 84; MA. i. 390. [3] DhA. ii. 74.

3. **Mahānāma.**—A Sākyan rājā, son of **Amitodana;** he was elder brother of **Anuruddha** and cousin of the Buddha. When the Sākyan families of **Kapilavatthu** sent their representatives to join the Order of their distinguished kinsman, Mahānāma allowed Anuruddha to leave the household, he knowing nothing of household affairs.[1] Mahānāma showed great generosity to the Saṅgha, and was proclaimed best of those who gave choice alms to the monks.[2] Once, with the Buddha's permission, he

[1] Vin. ii. 180 f.; DhA. i. 133; iv. 124, etc.; but according to Northern sources (Rockhill, p. 13) he was son of Dronodana; according to ThagA. (ii. 123) Ānanda was a brother (or, at least, a step-brother) of Mahānāma, for there Ānanda's father is given as Amitodana. But see MA. i. 289, where Mahānāma's father is called Sukkodana and Ānanda's Amitodana.

[2] A. i. 26.

supplied the Order with medicaments for three periods of four months each. The **Chabbaggiyā**, always intent on mischief, tried in vain to discourage him.[3] Mahānāma was a devoted follower of the Buddha and wished to understand the Doctrine. The books record several conversations between him and the Buddha, and **Ānanda, Godha,** and **Lomasavaṅgisa.**[4] Once when the Buddha arrived at Kapilavatthu he asked Mahānāma to find him lodging for the night. Mahānāma tried everywhere without success, and finally suggested that the Buddha should spend the night in the hermitage of **Bharaṇḍu Kālāma.**[5] This he did, and was joined there the next morning by Mahānāma; as a result of the discussion between the Buddha, Mahānāma and Bharaṇḍu, the last-named left Kapilavatthu never to return.[6] On another occasion, Mahānāma visited the Buddha at **Nigrodhārāma** where the Buddha was convalescing after a severe illness, and at once Mahānāma asked a question as to whether concentration followed or preceded knowledge. **Ānanda,** who was present, not wishing the Buddha to be troubled, took Mahānāma aside and explained to him the Buddha's teachings on the subject.[7]

Mahānāma had a daughter **Vāsābhakhattiyā,** born to him by a slave-girl named **Nāgamuṇḍā,** and when **Pasenadi** asked the Sākyans to give him in marriage a Sākyan maiden they met in the Mote Hall, and, following the advice of Mahānāma, sent Vāsabhakhattiyā to him. In order to allay any suspicions, Mahānāma sat down to a meal with her, taking one mouthful from the same dish; but before he could swallow it a messenger arrived, as secretly arranged, and summoned him away. He left, asking Vāsabhakhattiyā to continue her meal.[8]

See also the **Cūla-Dukkhakkhandha Sutta** and **Sekha Sutta,** both preached to Mahānāma.

His resolve to attain to eminence as the best distributor of pleasant food to the monks was made in the time of **Padumuttara Buddha.** He was then a householder of **Haṃsavatī** and heard the Buddha confer a similar rank on a monk.[9]

Mahānāma is included in a list of exemplary lay-devotees.[10] The Samantapāsādikā[11] adds that Mahānāma was one month older than the Buddha and that he was a *sakadāgāmī.*

[3] Vin. iv. 101; AA. (i. 213) adds that this was during the period of want experienced by the Buddha and his monks at **Verañjā.** At the end of the year, Mahānāma wished to continue the supply of good food to the Buddha and his monks, but the Buddha refused his permission.

[4] See *s.v.* **Mahānāma Sutta** below. See also *s.v.* **Lomasavaṅgisa.**

[5] S. v. 327 f.

[6] For details see *s.v.* **Bharaṇḍu.**

[7] See **Sakka Sutta** (S. i. 219 f.).

[8] DhA. i. 345 f.; J. i. 133; iv. 145 f.

[9] AA. i. 213.

[10] A. iii. 451. [11] Sp. iv. 857.

4. **Mahānāma.**—A **Licchavi.** One day while walking about in the **Mahāvana** in **Vesāli** he saw some young Licchavis paying homage to the Buddha and accused them of inconsistency.[1]

[1] For deatils see the **Kumāra Sutta** (A. iii. 75 ff.).

5. **Mahānāma.**—King of Ceylon. He was the younger brother of **Upatissa II.** and was for some time a monk, but he carried on an intrigue with Upatissa's wife, and she killed her husband. Then Mahānāma became a layman, assumed the sovereignty, and married Upatissa's queen. He built refuges for the sick, enlarged the **Mahāpāli Hall,** and erected the **Lohadvāra-, Ralaggāma-,** and **Koṭipassāvana-vihāras,** which he gave to the monks of **Abhayagiri.** A vihāra which he built on the **Dhūmarakkha** mountain, he gave, at the instigation of his queen, to the monks of **Mahāvihāra.** He ruled for twenty-two years (409-31 A.C.). It was during his reign that **Buddhaghosa** arrived in Ceylon and wrote his Commentaries, dwelling in a vihāra given by the king.[1]

[1] Cv. xxxvii. 209 ff.; see also P.L.C. 96. The king seems to have also been called Sirinivāsa and Sirikuḍḍa.

6. **Mahānāma Thera.**—Incumbent of **Dighasaṇḍa** (or **Dighāsana**) **Vihāra.**[1] He is generally identified with the uncle of **Dhātusena** mentioned elsewhere.[2] **Moggallāna I.** built for him the **Pabbata-vihāra.**[3] Mahānāma is generally regarded as the author of the older part of the **Mahāvaṃsa.**[4]

[1] Cv. xxxix. 42.
[2] *Ibid.*, xxxviii. 16.
[3] *Ibid.*, xxxix. 42.
[4] MṬ. 687; *e.g.*, in Gv. 61; 66; Svd. 1266; for a discussion on this see P.L.C. 139 ff.

7. **Mahānāma Thera.**—Author of the **Saddhammappakāsanī** Commentary on the **Paṭisambhidāmagga.**[1] The colophon to the book[2] states that he lived in the **Uttaramanti-pariveṇa** in the **Mahāvihāra** and finished his work in the third year after the death of **Moggallāna** (probably **Moggallāna I.**). The Gandhavaṃsa[3] says that the work was written at the request of an *upāsaka*, also named Mahānāma.

[1] Gv. 61; Svd. 1196. [2] PSA. 526. [3] Gv. 70.

8. **Mahānāma.**—See **Mahānanda.**

1. **Mahānāma Sutta.**—**Mahānāma** the Sākyan visits the Buddha in **Nigrodhārāma** and confesses his worry as to where he would be reborn, if he were to meet with an accident while passing through the crowded streets of **Kapilavatthu**! The Buddha assures him that he need not

distress himself as he has for long practised faith and virtue, learning, renunciation and insight. His mind will soar aloft like a jar of butter or of oil, broken in a deep pool of water, where the fragments of the jar will sink but the butter and the oil float.[1]

[1] S. v. 370.

2. **Mahānāma Sutta.**—The circumstances are similar to those of the above sutta. The noble disciple, possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and who cultivates virtues dear to the Ariyans, such a one is destined to Nibbāna. Mahānāma is such a one.[1]

[1] S. v. 371; 404.

3. **Mahānāma Sutta.** See **Godha Sutta.**

4. **Mahānāma Sutta.**—**Mahānāma** asks the Buddha, at **Nigrodhārāma,** as to how a man becomes a disciple, how virtuous and a believer, how far is he given to generosity and blessed with insight ? The Buddha answers his questions.[1]

[1] S. v. 395 f.

5. **Mahānāma Sutta.**—The Buddha tells **Mahānāma,** in answer to his question, that the noble disciple who has won the fruit (*āgataphala*) and grasped the teaching (*viññātasāsana*), lives a life of abundance, his mind occupied with thoughts of the Buddha, the Dhamma and the Saṅgha, the virtues he practises, his liberality and the devas. Thus among uneven folk he lives evenly and untroubled.[1]

[1] A. iii. 284 ff.

6. **Mahānāma Sutta.**—On six qualities which are developed in a monk who is faithful, energetic, mindful, concentrated and wise. His thoughts dwell on the Tathāgata, the Dhamma and the Saṅgha, on his own generosity and on the devas. Thus his mind is free from thoughts of ill-will, lust, folly; it is direct, and he realises the *attha* and *dhamma* and the joy associated with *dhamma*; his body is serene and his mind filled with joy.[1]

[1] A. v. 328 ff.; cp. No. 5 above.

7. **Mahānāma Sutta.**—Very similar to sutta No. 6.[1]

[1] A. v. 332 ff.

Mahānāmamatthaka.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 35.

Mahānāmasikkhāpada.—A rule formulated by the Buddha regarding the advisability of those not actually ill receiving medicaments.[1]

[1] Sp. iv. 842; see Vin. iv. 102.

Mahānāradakassapa Jātaka (No. 544).—**Aṅgati,** king of **Mithilā** in **Videha,** is a good ruler. One full-moon night he consults his ministers as to how they shall amuse themselves. **Alāta** suggests new conquests; **Sunāma** suggests that they shall seek pleasure in dance, song and music; but **Vijaya** recommends that they shall visit some samaṇa or brahmin. Aṅgati falls in with the views of Vijaya, and in great state goes to **Guṇa** of the **Kassapa-gotta,** an ascetic who lives in the park near the city. Guṇa preaches to him that there is no fruit, good or evil, in the moral life; there is no other world than this, no strength, no courage; all beings are predestined and follow their course like the ship her stern. Alāta approves of the views of Guṇa; he remembers how, in his past life, he was a wicked councillor called **Piṅgala**; from there he was born in the family of a general, and now he is a minister. A slave, **Bījaka,** who is present, can remember his past life and says he was once **Bhava-seṭṭhi** in **Sāketa,** virtuous and generous, but he is now the son of a prostitute. Even now he gives away half his food to any in need, but see how destitute he is!

Aṅgati is convinced that Guṇa's doctrine is correct, and resolves to find delight only in pleasure. He gives orders that he shall not be disturbed in his palace; **Candaka,** his minister, is deputed to look after the kingdom. Fourteen days pass in this manner. Then the king's only child, his beloved daughter **Rujā,** comes to him arrayed in splendour, attended by her maidens, and asks for one thousand to be given the next day to mendicants. Aṅgati protests; he will deny his daughter no pleasure or luxury, but has learnt too much to approve of her squandering money on charity or wasting her energy in keeping the fasts.

Rujā is at first amazed, then tells her father that his councillors are fools, they have not taken reckoning of the whole of their past, but remember only one birth or two; they cannot therefore judge. She herself remembers several births; in one she was a smith in Rājagaha and committed adultery, but that sin remained hidden, like fire covered with ashes, and she was born as a rich merchant's only son in **Kosambi.** There she engaged in good works, but, because of previous deeds, she was born after death in the **Roruva-niraya** and then as a castrated goat in **Bhenṇākaṭa.** In her next birth she was a monkey, and then an ox among the **Dasaṇṇas;** then a hermaphrodite among the **Vajjians,** and later a nymph in **Tāvatiṃsa.** Once more her good deeds have come

round, and hereafter she will be born only among gods and men. Seven births hence she will be a male god in Tāvatiṃsa, and even now the god **Java** is gathering a garland for her.

All night she preaches in this way to her father, but he remains unconvinced. The Bodhisatta is a Brahmā, named **Nārada Kassapa,** and, surveying the world, sees Rujā and Aṅgati engaged in conversation. He therefore appears in the guise of an ascetic, and Aṅgati goes out to greet and consult him. The ascetic praises goodness, charity, and generosity, and speaks of other worlds. Aṅgati laughs, and asks for a loan which, he says, he will repay twice over in the next world, as the ascetic seems so convinced that there is one. Nārada tells him of the horrors of the hell in which Aṅgati will be reborn unless he mends his ways, and mentions to him the names of former kings who attained to happiness through good lives. The king at last sees his error and determines to choose new friends. Nārada Kassapa reveals his identity and leaves in all majesty.

The story was related in reference to the conversion of **Uruvela Kassapa.** He came, after his conversion, with the Buddha to **Laṭṭhivana,** and the people wondered if he had really become a follower of the Buddha. He dispelled their doubts by describing the folly of the sacrifices which he had earlier practised, and, laying his head on the Buddha's feet, did obeisance. Then he rose seven times into the air, and, after having worshipped the Buddha, sat on one side. The people marvelled at the Buddha's powers of conversion, which, the Buddha said, were not surprising since he possessed them already as a Bodhisatta.

Aṅgati is identified with Uruvela Kassapa, Alāta with **Devadatta,** Suṇāma with **Bhaddiya,** Vijaya with **Sāriputta,** Bījaka with **Moggallāna,** Guṇa with the **Licchavi Sunakkhatta,** and Rujā with **Ānanda.**[1]

[1] J. vi. 219-55; see also J. i. 83.

Mahānikkaḍḍhika.—One of the villages given by **Aggabodhi IV.** for the maintenance of the *Padhānaghara*, which he built for **Dāṭhasiva.**[1]

[1] Cv. xlvi. 13.

Mahānikkhavaṭṭivāpi.—A tank built by King **Vasabha.**[1]

[1] Mhv. xxxv. 94.

Mahānigaṇṭha.—See **Nigaṇṭha Nātaputta.**

Mahānigama.—A minister of **Mahānāma**; he built the **Ganthakāraparivena.**[1]

[1] P.L.C. 96.

Mahānigghosa.—Twenty-four kappas ago there were sixteen kings of this name, previous births of **Vimala** (or **Buddhupaṭṭhāka**) **Thera.**[1]

[1] ThagA. i. 122; Ap. i. 139.

Mahāniṭṭhilagāma.—A village given by **Kassapa II.** for the incumbent of the **Nāgasāla-vihāra.**[1]

[1] Cv. xliv. 151.

Mahānidāna.—Seventy-two kappas ago there were eight kings of this name, previous births of **Vātātapanivāriya Thera.**[1]

[1] Ap. i. 207.

Mahānidāna Sutta.—The fifteenth sutta of the **Dīgha Nikāya,** preached to **Ānanda** at **Kammāssadamma** in the **Kuru** country. Ānanda says that the doctrine of events as arising from causes is quite clear to him; that it only *appears* deep. "Say not so," warns the Buddha, and proceeds to give a detailed exposition of the *Paṭiccasamuppāda,* or Chain of Causation, as it comes later to be called, explaining how each link in the chain of *saṃsāra* is both the effect of one factor and the cause of another. The sutta also discusses the idea of "soul," the seven resting-places of cognition (*viññāṇaṭṭhiti*), the two spheres (*āyatana*), and the eight kinds of deliverance (*vimokkha*).[1]

Khemā had heard the Mahānidāna Sutta in the time of **Kassapa Buddha.**[2] On hearing it again, preached by **Gotama,** she revived her memory and became an arahant.[3]

[1] D. ii. 55-71; Thomas: *op. cit.*, 197. [2] Ap. ii. 546 (vs. 34). [3] Ap ii. 549 (vs. 72).

Mahāniddesa.—See *s.v.* **Niddesa.** One of the books of the **Khuddaka Nikāya.**

Mahāniyyāmaraṭṭha.—A district in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 57; Cv. *Trs.* i. 324, n. 2.

1. **Mahānipāta.**—The twenty-second section of the **Jātakaṭṭhakathā.**[1]

[1] J. vi. 1-593.

2. **Mahānipāta.**—The last section of the **Theragāthā** and the **Therigāthā.** The former contains the verses attributed to **Vaṅgīsa** and the latter those attributed to **Sumedhā.**[1]

[1] See *s.v.*

Mahāniraya.—See **Avīci.**

Mahānirutti.—One of the books attributed to **Mahā Kaccāna.**[1] This probably refers to the tradition which ascribes the Kaccāyana Grammar to Mahā Kaccāna (*q.v.*).

[1] Gv. 59.

Mahānisabha.—See **Nisabha.**

Mahānissara.—A work ascribed to **Ariyavaṃsa** of Ava.[1] The correct reading is probably **Mahānissaya,** and refers to the *aṭṭhayojanā* written by him on the Abhidhamma.

[1] Gv. 65.

Mahānīpa.—A place in **Anurādhapura** through which the *sīmā* of the **Mahāvihāra** passed.[1] It probably received its name from a *nīpa*-tree growing there.

[1] Mbv. 134, 135.

Mahānuggala.—See **Mahāduggala.**

Mahānettapabbata.—A monastery in Ceylon where **Sena I.** built a refectory (*mahāpāḷi*).[1]

[1] Cv. l. 74.

Mahānettappāsāda.—A monastery in Ceylon, for the incumbent of which **Vijayabāhu I.** built a vihāra in **Vātagiri.**[1] Among the incumbents of Mahānettappāsāda was an Elder known as **Vidāgama Thera,** author of several Sinhalese works.[2]

[1] Cv. lxxxviii. 46. [2] P.L.C. 253.

Mahānettādīpādika.—A series of cells built for the **Dhammaruci** monks by **Aggabodhi IV.**[1]

[1] Cv. xlviii. 2.

1. **Mahāneru.**—A mountain.[1] Another name for **Meru (Sumeru)** *q.v.*

[1] M. i. 338; D. iii. 199; J. iii. 210.

2. **Mahāneru.**—A primæval king, descendant of **Mahāsammata;** he lived for the space of one *asaṅkheyya.*[1]

[1] Dpv. iii. 8; Mhv. ii. 5; MṬ. 124.

Mahānela.—A king of twenty kappas ago, a previous birth of **Koṭumbariya Thera.**[1]

[1] Ap. i. 192.

Mahānoma.—The name of the **Mahāmeghavana** in the time of **Koṇagamana Buddha.** The capital, **Vaḍḍhamāna,** lay to the south of it, and the park was given by King **Samiddha** to the Buddha.[1]

[1] Mhv. xv. 92, 107 ff.

Mahāpakaraṇa.—Another name for the **Paṭṭhānappakaraṇa** (*q.v.*) of the Abhidhamma.

Mahāpaccarī.—An old Commentary on the Tipiṭaka, used by **Buddhaghosa** in the compilation of his works. It is often referred to in the **Samantapāsādika** and its comments quoted.[1] Tradition has it that it was so called because it was compiled on a raft.

[1] *E.g.*, Sp. i. 283; iii. 527, 536, 553, 615; iv. 763, 770, 776, 778, 782, 803, 806, 807, 813, 861, 914, 923, etc.

Mahāpajāpatī Gotamī.—An eminent Therī. She was born at **Devadaha** in the family of **Suppabuddha**[1] as the younger sister of **Mahāmāyā.** At the birth of each sister, interpreters of bodily marks prophesied that their children would be *cakkavattins.* King **Suddhodana** married both the sisters, and when Mahāmāyā died, seven days after the birth of the Buddha, Pajāpatī looked after the Buddha and nursed him. She was the mother of **Nanda,** but it is said that she gave her own son to nurses and herself nursed the Buddha. The Buddha was at **Vesālī** when Suddhodana died, and Pajāpatī decided to renounce the world, and waited for an opportunity to ask the permission of the Buddha.[2] Her opportunity came when the Buddha visited **Kapilavatthu** to settle the dispute between the Sākyans and the Koliyans as to the right to take water from the river **Rohiṇī.** When the dispute had been settled, the Buddha preached the **Kalahavivāda Sutta,** and five hundred young Sākyan men joined the Order. Their wives, led by Pajāpatī, went to the Buddha and asked leave to be ordained as nuns. This leave the Buddha refused, and he went on to **Vesālī.** But Pajāpatī and her companions, nothing daunted, had barbers to cut off their hair, and

[1] Ap. (ii. 538) says her father was **Añjana-Sakka** and her mother **Sulakkhaṇā.** Mhv. (ii. 18) says her father was Añjana and her mother **Yasodharā. Daṇḍapāṇi** and **Suppabuddha** were her brothers; cp. Dpv. xviii. 7 f.

[2] Pajāpatī was already a *sotāpanna.* She attained this eminence when the Buddha first visited his father's palace and preached the **Mahādhammapāla Jātaka** (DhA. i. 97).

donning yellow robes, followed the Buddha to Vesāli on foot. They arrived with wounded feet at the Buddha's monastery and repeated their request. The Buddha again refused, but **Ānanda** interceded on their behalf and their request was granted, subject to eight strict conditions.[3]

After her ordination, Pajāpatī came to the Buddha and worshipped him. The Buddha preached to her and gave her a subject for meditation. With this topic she developed insight and soon after won arahantship, while her five hundred companions attained to the same after listening to the **Nandakovāda Sutta.** Later, at an assembly of monks and nuns in **Jetavana,** the Buddha declared Pajāpatī chief of those who had experience (*rattaññūnaṃ*).[4] Not long after, while at Vesāli, she realized that her life had come to an end. She was one hundred and twenty years old; she took leave of the Buddha, performed various miracles, and then died, her five hundred companions dying with her. It is said that the marvels which attended her cremation rites were second only to those of the Buddha.

It was in the time of **Padumuttara Buddha** that Pajāpatī made her resolve to gain eminence. She then belonged to a clansman's family in **Haṃsavatī,** and, hearing the Buddha assign the foremost place in experience to a certain nun, wished for similar recognition herself, doing many good deeds to that end. After many births she was born once more at Benares, forewoman among five hundred slave-girls. When the rains drew near, five Pacceka Buddhas came from **Nandamūlaka** to **Isipatana** seeking lodgings. Pajāpatī saw them after the Treasurer had refused them any assistance, and, after consultation with her fellow-slaves, they persuaded their several husbands to erect five huts for the Pacceka Buddhas during the rainy season and they provided them with all requisites. At the end of the rains they gave three robes to each Pacceka Buddha. After that she was born in a weaver's village near Benares, and again ministered, this time to five hundred Pacceka Buddhas, sons of **Padumavatī.**[5]

It is said that once Pajāpatī made a robe for the Buddha of wonderful material and marvellously elaborate. But when it came to be offered to the Buddha he refused it, and suggested it should be given to the Order as a whole. Pajāpatī was greatly disappointed, and Ānanda

[3] For details see Vin. ii. 253 ff.; also A. iv. 274 ff. There was some question which arose later as to the procedure of Pajāpatī's ordination, which was not formal. When the nuns discovered this some of them refused to hold the *uposatha* with her. But the Buddha declared that he himself had ordained her and that all was in order (DhA. iv. 149). Her *upasampadā* consisted in acquiescing in the eight conditions laid down for nuns (Sp. i. 242).

[4] A. i. 25.

[5] ThigA. 140 ff.; AA. i. 155 f.; Ap. ii. 529-43.

intervened. But the Buddha explained that his suggestion was for the greater good of Pajāpatī, and also as an example to those who might wish to make similar gifts in the future. This was the occasion for the preaching of the **Dakkhiṇāvibhaṅga Sutta.**[6] The Buddha had a great love for Pajāpatī, and when she lay ill, as there were no monks to visit her and preach to her—that being against the rule—the Buddha amended the rule and went himself to preach to her.[7]

Pajāpatī's name appears several times in the Jātakas. She was the mother monkey in the **Cūḷa-Nandiya Jātaka,**[8] **Candā** in the **Culla-Dhammapāla,**[9] and **Bhikkhudāyikā** (or **Bhikkhudāsikā**) daughter of **Kiki,** king of Benares.[10]

Mahāpajāpatī was so called because, at her birth, augerers prophesied that she would have a large following; Gotamī was her *gotta*-name.[11]

There is a story related of a nurse employed by Pajāpatī and born in Devadaha. She renounced the world with Pajāpatī, but for twenty-five years was harassed by thoughts of lust till, at last, she heard **Dhammadinnā** preach. She then practised meditation and became an arahant.[12]

[6] M. iii. 253 ff.; MA. ii. 1001 ff.; this incident is referred to in the Milinda (p. 240 f.).
[7] Vin. iv. 56.
[8] J. ii. 202.
[9] J. iii. 182.
[10] J. vi. 481.
[11] MA. i. 1001; *cp.* AA. ii. 774.
[12] ThigA. 75 f.

Mahāpajāpatī Sutta.—Contains details of the events which led to the admission of women into the Order.[1]

[1] A. iv. 274 ff.; *cp.* Vin ii 253 ff.

Mahāpaññākathā.—The first chapter of the Paññāvagga of the **Paṭisambhidāmagga.**

1. **Mahāpañha Sutta.**—A series of questions and answers forming an epitome of the Buddha's teachings; each question contains one statement (*uddesa*) and one exposition (*veyyākaraṇa*), and so on, up to ten, which consists of ten subjects (*dasa akusalakammapathā*) put in one group.[1] It is probably this sutta which is referred to as the Mahāpañhā in the Aṅguttara Nikāya.[2]

[1] A. v. 48 ff.
[2] A. v. 54.

2. **Mahāpañha Sutta.**—A number of lay devotees of **Kajaṅgalā** visit the **Kajaṅgalā-bhikkhuṇī** (*q.v.*) and ask her to explain in detail the *Mahāpañhā* as stated by the Buddha. She answers that she has heard neither the explanation of the Buddha nor that of the arahants, but she

will explain them according to her own lights, and proceeds to do so. The devotees report her explanation to the Buddha, who praises her wisdom and declares that his own explanation would have been identical.[1]

[1] A. v. 54 ff.

Mahāpañhā.—A series of questions referred to in the Aṅguttara Nikāya.[1] See **Mahāpañha Sutta** 1.

[1] A. v. 54.

Mahāpaṭhavi.—The name of the Bodhisatta once born as a monkey. In that birth **Devadatta** was a man who earned his living by winnowing grain; he was therefore superior to the Bodhisatta.[1]

[1] Mil. 201.

1. **Mahāpatāpa, Mahāpatāpana.**—King of Benares, father of the Bodhisatta in the **Culla Dhammapāla Jātaka** (*q.v.*). He is identified with **Devadatta.**[1] He was swallowed up by the earth.[2]

[1] J. iii. 182. [2] DhA. i. 129.

2. **Mahāpatāpa.**—A king of thirty-five kappas ago, a former birth of **Vīra** (or **Niggaṇḍipupphiya**) **Thera.**[1]

[1] ThagA. i. 50; Ap. i. 205.

3. **Mahāpatāpa.**—A king of twenty-seven kappas ago; a former birth of **Vaṭamsakiya Thera.**[1]

[1] Ap. i. 216.

4. **Mahāpatāpa.**—A primæval king, descendant of **Mahāsammata.**[1]

[1] Dpv. iii. 7; Mhv. ii. 5; *cp.* Mtu. i. 348.

Mahāpadāna Sutta.—The fourteenth sutta of the **Dīgha Nikāya.** It gives an account of the general events attendant on the advent of a Buddha, and gives various facts connected with the Buddhas, with details of seven Buddhas by way of illustration. But it is only the life of **Vipassī,** the first of the seven Buddhas preceding **Gotama,** which is at all elaborately treated. The sutta was preached at the **Kareriman-ḍapa** in **Jetavana,** and was the result of a conversation among the monks, in which they expressed the desire to know something of the births of previous Buddhas.[1] It is noteworthy that the **Cullaniddesa**[2] cites the sutta as a typical example of the earlier Jātakas. Some regard it as

[1] D. ii. 6-54. [2] p. 80.

the basis of the Mahāvastu. The sutta is held in great esteem and is called in the Commentaries[3] the "King of Suttas" (*Suttantarājā*), because no other sutta contains so many *bhāṇavāras* (one hundred and twenty-six).

[3] *E.g.*, DA. ii. 480.

1. **Mahāpaduma.**—A **Pacceka Buddha,** chief of five hundred Pacceka Buddhas, all sons of **Padumavatī.** He alone was born of his mother's womb, the others being *saṃsedajā.* After Padumavatī's rivals[1] had placed the children in caskets which they launched down-stream, they announced to the king that Padumavatī was a non-human and had given birth to a log of wood. He expelled her from the palace, and as she wandered about in the streets, deprived of all her glory, an old woman had pity on her, took her home, and looked after her. The king was bathing in the river when the caskets containing the children got entangled in his nets, and, having taken them out and unlocked them, he found the babes inside, together with a letter from **Sakka** saying that they were the children of Padumavatī. The king hastened back to his palace and issued a proclamation that anyone finding Padumavatī would receive one thousand as reward. On Padumavatī's suggestion, the old woman, her protector, offered to find her, and Padumavatī then revealed herself. She was conducted back to the palace in all glory, and her five hundred rivals were given to her as slaves. She had them freed, and appointed them as nurses to look after her children, except Paduma (called Mahāpaduma), whom she nursed herself. When Mahāpaduma and his brothers reached the age of sixteen, they went one day to the park, where they were impressed by the appearance of old and faded lotus among the fresh ones growing in the pond, and developing this topic of thought, they became Pacceka Buddhas and went to **Nandamūla**-cave. Padumavatī died of grief at the loss of all her sons and was reborn in a labourer's family. She married, and, one day, while taking gruel to her husband, she saw eight Pacceka Buddhas (her sons in a previous birth) travelling through the air and descending near to where she stood. She gave them the food intended for her husband and invited them for the next day. The next day all the five hundred came to do honour to their mother and to accept her entertainment. She fed them all and offered flowers to them.[2] Afterwards Mahāpaduma and his brothers were entertained by **Nanda,** king of Benares, and his queen (who in their last birth were **Mahā Kassapa** and **Bhaddā Kāpilānī**).

[1] For the earlier part of their story see *s.v.* **Uppalavaṇṇā.**

[2] ThigA. 185 ff.

They stayed in the royal park during the rains, and, one day, when the king was away, the queen visited them and found them dead.[3]

[3] ThagA. ii. 140 f.; SA. ii. 142; AA. i. 98, 190 f.; MA. ii. 869.

2. **Mahāpaduma.**—A prince of **Kumudanagara.** **Sona Thera**—who harboured enmity against **Piyadassī Buddha,** just as **Devadatta** did against **Gotama**—persuaded Paduma to kill his father, and devised various schemes for killing the Buddha, all of which failed. In the end he sent his elephant **Dopamukha,** drunk with toddy, to attack the Buddha, who, however, subdued the animal.[1]

[1] BuA. 174; *cp.* **Ajātasattu.**

3. **Mahāpaduma.**—A **Pacceka Buddha.** In the time of **Kassapa Buddha** he was a monk, but was later reborn as a Treasurer of Benares, in which life he committed adultery and was reborn in hell. Later, he became the daughter of a treasurer and was given in marriage. But, owing to her former misdeeds, her husband did not care for her and went with another woman to the fair. One day, however, she begged her husband to take her, and he told her to make preparations. This she did, and on the day of the feast, hearing that her husband had already gone to the park, she followed him with her servants, taking the food and drink she had prepared. On the way she met a Pacceka Buddha, descended from her carriage, filled his bowl with food, placing a lotus on the top, and then offered him a handful of lotus. When her gift was accepted, she made a vow that she should be born in a lotus and be of a lotus colour, should become a man and attain the deliverance of Nibbāna. Her body instantly became beautiful, and her husband, who suddenly remembered her, sent for her, and from then on loved her exceedingly. After death she was born in a lotus in the deva-world and was called **Mahāpaduma.** In his next birth, at the suggestion of **Sakka,** he was born in a lotus in the park of the king of Benares, whose queen was childless. She saw the lotus in the pond, and conceiving a great affection for it, picked it and found the child within as if in a casket. She adopted the child and brought him up in great luxury. One day, while playing outside the palace gates, he saw a Pacceka Buddha and warned him not to enter the palace as they pressed all who entered to eat and drink. The Pacceka Buddha turned away, and the boy was filled with remorse at the idea that the Pacceka Buddha should be offended, and went to his lodging, riding on an elephant, to ask his forgiveness. On the way he descended from the elephant and went on foot. Arrived near the dwelling of the Pacceka Buddha, he dismissed his attendants and went

on alone. He found the Pacceka Buddha's cell empty, and, sitting down, developed insight and became a Pacceka Buddha. When his attendants came for him, he declared his attainment. His verse is included in the **Khaggavisāna Sutta.**[1]

[1] SN. vs. 39; SNA. i. 76 ff.

4. **Mahāpaduma.**—An elephant, belonging to **Devānampiyatissa,** which, with **Kuñjara,** drew the plough that marked the boundaries of the **Mahāvihāra.**[1]

[1] Mbv. 134.

5. **Mahāpaduma Thera.**—Preacher of **Jātakas** (*Jātakabhāṇaka*). When **Iḷanāga** was in **Rohaṇa,** after fleeing from the capital, he heard the **Kapi Jātaka** from Mahāpaduma, who lived in **Tulādhāra-vihāra,** and was greatly pleased.[1]

[1] Mhv. xxxv. 30.

6. **Mahāpaduma.**—One of the chief Theras present at the Foundation Ceremony of the **Mahā Thūpa.**[1] See also **Paduma.**

[1] MṬ. 524.

7. **Mahāpaduma Thera.**—Of Ceylon. Famous for his knowledge of the Vinaya. He was a pupil of **Upatissa** and colleague of **Mahāsumma.**[1] Mahāpaduma's opinions are often quoted in the **Samantapāsādikā.**[2]

Once, when **Vasabha's** queen was ill, a woman of the court was sent to Mahāpaduma for a remedy, he being evidently skilled in medicine. The Thera would not prescribe, but explained to his fellow-monks what should be done in the case of such an illness. The remedy was applied in the case of the queen and she recovered. Later, she visited the Thera, and offered him three robes and a medicine chest containing three hundred [illegible]; this she placed at his feet, requesting that he should offer [illegible] in her name. The Elder accepted the gift and spent the money on offerings of flowers.[3]

[1] Sp. i. 263.
[2] i. 184, 283; ii. 368, 471; iii. 536, 538, 588, 596, 609, 644, 651, 683, 715; iv. 819, 827, etc.
[3] Sp. ii. 471.

8. **Mahāpaduma.**—The Bodhisatta. See the **Mahāpaduma Jātaka.**

Mahāpaduma Jātaka (No. 472).—The Bodhisatta was once born as **Mahāpaduma,** son of **Brahmadatta,** king of Benares. When Paduma's mother died, his father took another wife. On one occasion the king had to leave the city to quell a border rising, and, thinking the dangers

too great to take his queen with him, he entrusted her to the care of Paduma. The campaign was victorious. In the course of making arrangements for the celebration of his father's return, Paduma entered the queen's apartments. She was struck by his amazing beauty, and fell in love with him, inviting him to lie with her. On his indignant refusal, she feigned illness, and, on the return of the king, falsely accused him of having ill-treated her. The king gave orders, in spite of the protestations of the people, that Paduma should be thrown from the "Robbers' Cliff." The deity of the mountain saved his life and entrusted him to the care of the Nāga-king, who took him to his abode, where he stayed for one year. Paduma then went to the **Himāla**; and became an ascetic. The king heard of this and went to offer him the kingdom, but it was refused by Paduma. The king, convinced of the falsity of the charge brought against Paduma, caused the queen to be flung from the Robbers' Cliff.

The story was related in reference to **Ciñcamāṇavikā's** false accusations against the Buddha. Ciñcā was the wicked queen, **Devadatta** the king, **Sāriputta** the deity, and **Ānanda** the Nāga.[1]

[1] J. iv. 187-96; DhA iii. 181 ff.

Mahāpadesa Sutta.—Preached at the **Ānanda-cetiya** in **Bhoganāgara.** The Buddha tells the monks of the four *mahāpadesā* to be respected by them. If a monks says he has a certain teaching direct from the Buddha himself, his statement should be compared with the rest of the Vinaya and Dhamma; if these do not agree, it should be rejected; if they do, accepted. The same applies to that which is said to have been learnt from a group of monks led by a Thera from a body of senior monks residing in a certain place, or from a single senior monk, proficient in the Dhamma, the Vinaya, and the *Mātikā*.[1]

[1] A. ii. 167 ff.; the sutta is incorporated in the **Mahāparinibbāna Sutta** (D. ii. 123 ff.).

Mahāpadhānaghara.—A monastic building in **Anurādhapura**, where **Buddhaghosa** went to learn the Sinhalese Commentaries under **Saṅghapāla.**[1] **Dāṭhopatissa II.** gave the village of **Mahāgalla** for its maintenance.[2]

[1] Cv. xxxvii. 232. [2] *Ibid.*, xlv. 27.

1. **Mahāpanāda.**—Son of **Suruci** and king of **Mithilā.** He owned a palace one hundred storeys high, all of emerald; it was one thousand bowshots (twenty-five leagues) high and sixteen broad and held six thousand musicians. Mahāpanāda was a previous birth of **Bhaddaji.** See the **Mahāpanāda Jātaka** and also *s.v.* **Kosalā.**

2. **Mahāpanāda.**—A primæval king, descendant of **Mahāsammata.**[1]

[1] Mhv. ii. 4; Dpv. iii. 7.

Mahāpanāda Jātaka (No. 264).—The story of **Mahāpanāda,** given in the **Surucī Jātaka** (*q.v.*).[1]

[1] *Cp.* Dvy. 56 ff.

Mahāpanālagāma.—A village of **Rohaṇa** in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 47.

Mahāpanthaka Thera.—The elder brother of **Cūḷapanthaka** (*q.v.*) and grandson of **Dhanaseṭṭhi** of **Rājagaha.** He went with his grandfather to hear the Buddha preach, won faith, and entered the Order. He became skilled in the Doctrine, and, in due course, received higher ordination and became an arahant, with special proficiency in the four *arūpajhānas.* Later, he was declared pre-eminent among those skilled in the evolution of consciousness (*saññāvivaṭṭakusalānaṃ*).[1]

His resolve to win such eminence was made in the time of **Padumuttara Buddha** when he heard a monk similarly honoured by the Buddha.[2]

A set of verses uttered by him in the joy of attainment is included in the Theragāthā.[3]

[1] A. i. 24.

[2] ThagA. i. 490 f.; AA. i. 118 f.; details about Mahāpanthaka are given *s.v.* **Cūḷapanthaka.** They are to be found in J. i. 114 ff.; DhA. i. 241 ff.

[3] Thag. vss. 510-17.

Mahāpapāta.—A mountain in the **Himālaya** where all **Pacceka Buddhas** die. When the time comes for a Pacceka Buddha to die, he goes there, throws into the precipice below the bones of the Pacceka Buddha who died last, and then sits down on the special seat to die himself.[1]

[1] SNA. i. 129.

Mahāpabbata.—The state elephant of **Ejāra.**[1]

[1] Mhv. xxv. 57.

2. **Mahāpabbata.**—A mountain in **Rohaṇa** in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 158.

Mahāparakkama Thera.—He belonged to Taungu in Burma, and settled the dispute regarding the monks being allowed to drink the fermented

juices of the coconut palm. He wrote the **Surāvinicchaya**, a book dealing with this subject.[1]

[1] Sās., p. 81.

Mahāparinibbāna Sutta.—The sixteenth sutta of the **Dīgha Nikāya**. It contains a more or less detailed account of the last year of the Buddha's life. It also contains, besides other matter, a prophecy of the greatness of **Pāṭaliputta** and the contemplated attack on the **Vajjians** by **Ajātasattu**, details of the seven conditions of welfare of the Order, the lineage of faith (*ariyavaṃsa*), eight causes of earthquake, the last meal of the Buddha, the four places of pilgrimage, the four great authorities (*mahāpadesa*), the obsequies of a king, the erection of cetiyas, the previous history of **Kusinārā**, the Buddha's death and cremation, the distribution of the Relics by **Doṇa**, and the erection of the Thūpas over the Relics.[1]

[1] D. ii. 72 ff.

Mahāparivāra Thera.—An arahant. In the time of **Vipassī Buddha** he was a Yakkha chief and, seeing the Buddha enter Bandhumatī with a large following of monks, offered his upper garment and worshipped him. The earth trembled with the force of his wish. Fifteen kappas ago he was king sixteen times under the name of **Vāhana**. He is probably identical with **Pakkha Thera.**[2]

[1] Ap. i. 146 f. [2] ThagA. i. 144 f.

Mahāpariveṇa.—A building attached to the **Jetavana-vihāra** at **Anurādhapura.**[1] **Aggabodhi I.** built the **Bhinnorudīpa-vihāra** and gave it, with endowments, to an incumbent of the Mahāpariveṇa[2] while **Aggabodhi VII.** enlarged the pariveṇa by the addition of a pāsāda. This was later destroyed by fire and rebuilt by **Sena I.**[4]

[1] Cv. l. 67. [2] *Ibid.*, xlii. 26. [3] *Ibid.*, xlviii. 65. [4] *Ibid.*, l. 87.

Mahāpalobhana Jātaka (No. 507).—The story is the same in all details as that of the **Cullapalobhana Jātaka** (*q.v.*). The name of the Bodhisatta is **Aniṭṭhigandha.**[1]

[1] J. iv. 468-73.

Mahāpaharaṇi.—A channel branching off from the **Mahāvāluka-gaṅgā** and constructed by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 52.

Mahāpānadīpa.—A monastery in **Pulatthipura** built by **Aggabodhi III.**[1]

[1] Cv. xliv. 122.

Mahāpāragū.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 26.

Mahāpāla.—The original name of **Cakkhupāla**[1] (*q.v.*).

[1] DhA. i. 4.

1. **Mahāpāli.**—A refectory built by **Devānampiyatissa** at **Anurādhapura,** for the use of the monks.[1] Various kings provided special food to be distributed there—*e.g.*, **Upatissa II.,** who sent food prepared for him in the palace,[2] and himself ate of the food left over after the distribution.[3] **Mahānāma** enlarged the building,[4] as did **Silāmeghavana**[5] and **Udaya II.**[6] **Dhātusena** instituted distribution of rice,[7] while **Aggabodhi II.** added to the hall and set up a stone-canoe (*bhattanāvaṃ*) for the distribution of rice.[8] After his victory, **Kassapa II.,** by way of celebration, held a special almsgiving at the Mahāpāli.[9] **Dāṭhopatissa II.** distributed there clothing, rice, sour milk, milk and milk-rice on *uposatha* days.[10] **Mahinda I.** gave ten cartloads of food,[11] and **Aggabodhi IX.** distributed daily an amount of rice equal in weight to his own body.[12] The **Coḷiyans** burnt down the building, and the last we hear of it is its restoration by **Mahinda IV.**[13]

[1] Mhv. xx. 23.
[2] Cv. xxxvii. 181; so did King **Sīlākāla** (Cv. xli. 28).
[3] *Ibid.*, xxxvii. 203.
[4] *Ibid.*, 211.
[5] *Ibid.*, xliv. 65.
[6] *Ibid.*, li. 132.
[7] *Ibid.*, xxxviii. 41.
[8] *Ibid.*, xlii. 67; **Aggabodhi I.** had already given a canoe of bronze (Cv. xlii. 33).
[9] *Ibid.*, xlv. 1.
[10] *Ibid.*, 25.
[11] *Ibid.*, xlviii. 34.
[12] *Ibid.*, lxix. 78.
[13] *Ibid.*, liv. 45.

2. **Mahāpāli.**—A monastic building, probably a refectory, built by **Aggabodhi,** son of **Mahātissa,** at **Mahāgāma.**[1]

[1] Cv. xlv. 42.

Mahāpiṅgala.—King of Benares, father of the Bodhisatta. He is identified with **Devadatta.** See the **Mahāpiṅgala Jātaka.**

Mahāpiṅgala Jātaka (No. 240).—**Mahāpiṅgala** was once king of Benares; he was extremely wicked and quite pitiless. When he died the people were delighted, and burnt his body with one thousand cartloads of wood amidst great festivity. They then elected his son, the Bodhisatta, as king. He noticed that while all others rejoiced, the palace doorkeeper wept, and inquired the reason. The man replied that Mahāpiṅgala would strike him on the head in passing eight times a day. He was

sure, he would treat **Yama** in like fashion, and would be banished from hell and return to his palace where he would again start to assault him. The Bodhisatta told the man it would be quite impossible for **Mahāpiṅgala** to rise from hell.

The story was told in reference to the great joy shown by multitudes of people at the death of **Devadatta**. Devadatta is identified with Mahāpiṅgala.[1]

[1] J. ii. 239 ff.; DhA. i. 126 f.

Mahāpiṭaka Thera.—Of Ceylon. He was an eminent Thera and was teacher of **Catunikāyika-Tissa Thera**. At the time of the great disturbance in the country (*mahābhaya*, probably the **Brāhmaṇatissamahābhaya**) there was only one monk who knew the **Mahāniddesa**, and Mahāpiṭaka asked his colleague, **Mahārakkhita**, to learn it from him. But the latter refused on the plea of the wickedness of the monk possessing this knowledge; but in the end he acquiesced, on condition that Mahāpiṭaka himself would be present at the lessons. On the day of the last lesson he discovered a woman hidden under the teacher's bed.[1]

[1] Sp. iii. 695.

Mahāpuññā.—Five persons of the Buddha's day considered the most lucky: the seṭṭhi **Meṇḍaka**, his chief wife **Candapadumā**, his son **Dhañañjaya**, his daughter-in-law **Sumanādevī**, and his servant **Puṇṇa**.[1]

[1] *E.g.*, AA. i. 219.

Mahāpuṇṇa.—A village in Ceylon where **Lakuṇṭaka Atimbara** lived with his wife **Sumanā**. It was near **Koṭapabbata-vihāra**.[1]

[1] DhA. i. 117.

Mahāpuṇṇama Sutta.—Preached at the **Migāramātupāsāda** on a full-moon night. A monk asks the Buddha a series of questions regarding the five *upādānakkhandhā*, their origin, their definition, and also as to how notions of self come about (*sakkāyadiṭṭhi*). The Buddha answers him, and shows how deliverance can be attained by realization that there is no self in any khandhas. It is said that sixty monks, who heard the sutta, became arahants.[1]

[1] M. iii. 15-20.

Mahāpurisa.—The name given to a Great Being, destined to become either a Cakkavatti or a Buddha. He carries on his person the following thirty-two marks (*Mahāpurisalakkhaṇāni*)[1]: he has feet of level tread;

[1] These are given at D. ii. 17 f.; iii. 142 ff.; M. ii. 136 f.

on his soles are marks of wheels with spokes, felloes and hubs; his heels project; his digits are long; his hands and feet are soft; his fingers and toes straight; his ankles like rounded shells; his legs like an antelope's; standing, he can touch his knees without bending; his privities are within a sheath; he is of golden hue; his skin so smooth that no dust clings to it; the down on his body forms single hairs; each hair is straight, blue-black and at the top curls to the right; his frame is straight; his body has seven convex surfaces; his chest is like a lion's; his back flat between the shoulders; his sheath is the same as his height; his bust is equally rounded; his taste is consummate; he has a lion's jaws; has forty teeth; they are regular, and continuous; lustrous; his tongue is long; his voice like that of a karavīka bird; his eyes intensely black; his eyelashes like a cows; between his eyelashes are soft, white hairs like cotton-down; his head is like a turban.

The theory of Mahāpurisa is pre-Buddhistic. Several passages in the Piṭakas[2] mention brahmins as claiming that this theory of the Mahāpurisa and his natal marks belonged to their stock of hereditary knowledge. The Buddhists, evidently, merely adopted the brahmin tradition in this matter as in so many others. But they went further. In the **Lakkhaṇa Sutta**[3] they sought to explain how these marks arose, and maintained that they were due entirely to good deeds done in a former birth and could only be continued in the present life by means of goodness. Thus the marks are merely incidental; most of them are so absurd, considered as the marks of a human being, that they are probably mythological in origin, and a few of them seem to belong to solar myths, being adaptations to a man, of poetical epithets applied to the sun or even to the personification of human sacrifice. Some are characteristic of human beauty, and one or two may possibly be reminiscences of personal bodily peculiarities possessed by some great man, such as **Gotama** himself.

Apart from these legendary beliefs, the Buddha had his own theory of the attributes of a Mahāpurisa, as explained in the **Mahāpurisa Sutta**[4] and the **Vassakāra Sutta**.[5]

Buddhaghosa says[6] that when the time comes for the birth of a Buddha, the **Suddhāvāsa Brahmās** visit the earth in the guise of brahmins and teach men about these bodily signs as forming part of the Vedic teaching so that thereby auspicious men may recognize the Buddha. On his death this knowledge generally vanishes. He defines a Mahāpurisa as one who is great owing to his *paṇidhi*, *samādāna*, *ñāna* and *karuṇā*. A Mahāpurisa can be happy in all conditions of climate.[7]

[2] *E.g.*, D. i. 89, 114, 120; A. i. 163; M. ii. 136; SN. vs. 600, 1,000, etc.
[3] D. iii. 142 ff.
[4] S. v. 158.
[5] A. ii. 35 f.
[6] MA. ii. 761.
[7] DA. ii. 794.

Bāvarī had three Mahāpurisalakkhaṇā; he could touch his forehead with his tongue, he had a mole between his eyebrows (*uṇṇā*), and his privities were contained within a sheath.[8]

[8] SN. vs. 1022.

Mahāpurisa Sutta.—**Sāriputta** asks the **Buddha** who is a "*mahāpurisa*." The Buddha answers that it is one who has won emancipation of mind, which can be attained by practising the four *satipaṭṭhānas*.[1]

[1] S. v. 158.

Mahāpurisavitakka Sutta.—The books say[1] that **Anuruddha** became an arahant after listening to this sutta. There is no sutta of this name, but the reference is evidently to the **Anuruddha Sutta** (*q.v.*),[2] which the Buddha preached to Anuruddha who was then dwelling among the **Cetis** in **Pācīnavaṃsamigadāya**. Anuruddha was meditating on the seven *purisavitakkā*, and the Buddha appeared before him and taught him the eighth—that the Dhamma is for the precise and for one who delights in exactness, not for the diffuse or for him who delights in diffuseness. The Buddha later addresses the monks of **Suṃsumāragiri** and tells them of the eight *mahāpurisavitakkā*.

[1] *E.g.*, DhA. i. 117. [2] A. iv. 227 ff.

Mahāpuḷina.—A king of fifty-three kappas ago, a previous birth of **Puḷinapūjaka Thera.**[1]

[1] Ap. i. 79.

Mahāppamāda Sutta.—One of the **Appamāda Suttas** (*q.v.*). It was preached by **Mahinda** in the **Mahāmeghavana**, on the thirteenth day of the bright half of **Āsāḷha.**[1]

[1] Mhv. xvi. 3.

Mahāphussadeva Thera.—Generally called **Ālindakavāsi-Mahāphussadeva.** For twenty-one years he practised meditation on his way up and down to the village for alms (*gatapaccāgatikavatta*). People working in the fields, seeing him constantly stop and walk back again, would wonder why he did so. But he did not heed their curiosity, and after twenty years he became an arahant. That night the deity at the end of his walk illuminated it with the radiance of her fingers, and **Sakka, Brahmā**, and other gods came to do him honour. His colleague, **Vanavāsi-Mahātissa**, asked him the next day the reason for all the light, but he evaded the question.[1] It is said[2] that during the period of his

[1] SA. iii. 154 f.; VibhA. 352; MA. i. 208 f.; SNA. i. 55 f. [2] MA. i. 524.

meditations, he wept every *pavāraṇa*-day to see that he was yet a "learner."

1. **Mahābodhi.**—See **Bodhirukkha.**

2. **Mahābodhi.**—See **Bodhirājakumāra.**

3. **Mahābodhi Thera.**—He belonged to the **Mahāvihāra,** and wrote the Commentaries on the **Paramatthavinicchaya** and the **Saccasaṅkhepa.**[1]

[1] P.L.C. 174.

Mahābodhi Jātaka (No. 528).—The Bodhisatta was born in an Udicca-brahmin family, and, on growing up, renounced the world. His name was **Bodhi.** Once, during the rains, he came to Benares, and, at the invitation of the king, stayed in the royal park. The king had five councillors, unjust men, who sat in the judgment-hall giving unjust judgments. One day a man, who had been very badly treated by them, asked Bodhi to intervene. Bodhi reheard the case and decided in his favour. The people applauded, and the king begged Bodhi to dispense justice in his court. Bodhi reluctantly agreed and twelve years passed. The former councillors, deprived of their gains, plotted against Bodhi and constantly poisoned the king's mind against him; they first decreased all the honours paid to Bodhi, and when this failed to drive him away, obtained the king's permission to kill him. A tawny dog, to whom Bodhi used to give food from his bowl, overheard the plot, and, when Bodhi approached the palace the next day, bared his teeth and barked as a warning of the conspiracy. Bodhi understood, returned to his hut, and, in spite of the king's expression of remorse, left the city, promising to return later, and dwelt in a frontier village. The councillors, nervous lest Bodhi should return, informed the king that Bodhi and the queen were conspiring to slay him. Believing their words, he had the queen put to death. The queen's four sons thereupon rose in revolt, and the king was in great danger and fear. When Bodhi heard of this, he took a dried monkey-skin, went to Benares, and stayed again in the royal park. The king came to do him honour, but Bodhi sat silent, stroking the monkey-skin. The king asked him why he did so. He answered, "This monkey was of the greatest service to me; I travelled about on its back, it carried my water-pot, swept out my dwelling, and performed various other duties for me; in the end, through its simplicity, I ate its flesh and now I sit and lie on its skin." (He had used the skin for his garment, hence "I sat on the monkey's back"; he had the skin on his

shoulder, whence his water-pot was suspended, hence "it carried the water-pot"; he had swept the cell with the skin, hence "swept my dwelling-place"; he had eaten the flesh of the monkey, hence "I ate its flesh"). The councillors who were present made great uproar, calling him a murderer and a traitor. But Bodhi knew that of these councillors, one denied the effect of all kamma, one attributed everything to a Supreme Being, one believed that everything was a result of past actions, one believed in annihilation, and one held the *khattiya* doctrine that one should secure one's interests, even to the extent of killing one's parents. He, therefore, argued with one after another, and proved that in accordance with their doctrines no blame whatever attached to him for having killed the monkey. Having thus completed their discomfiture, he exhorted the king not to trust in slanderers, and asked the king's sons to obtain their father's pardon. The king wished the councillors to be killed, but Bodhi intervened, and they were disgraced and exiled from the kingdom, their hair fastened in five locks.

The story was related in the same circumstances as the **Mahāummagga Jātaka** (*q.v.*). The five ministers are identified with **Pūraṇa Kassapa, Makkhali Gosāla, Pakudha Kaccāna, Ajita Kesakambala** and **Nigaṇṭha Nātaputta**; the dog was **Ānanda.**[1]

[1] J. v. 227-46; *cp.* Jātakamālā xxiii.

Mahābodhivaṃsa.—A Pāli translation of a Sinhalese original, giving the history of the arrival of the Bodhi-tree in Ceylon. It was written about the tenth century and is ascribed to **Upatissa,**[1] who wrote it at the request of **Dāṭhānāga. Saranaṅkara Saṅgharāja** wrote a paraphase on it, the *Madhurārthaprakāsinī.*[2]

[1] Svd. vs. 1262. [2] For details see P.L.C. 156 ff.

Mahābyūha Sutta.—Philosophers praise only themselves and their views, and disparage others. Their disputations cannot lead to purity. The true brahmin is he who has overcome all disputes and is confident in his knowledge. He is indifferent to learning, for he is calm and peaceful.[1]

The sutta was one of those preached on the occasion of the **Mahāsamaya,**[2] and is specially recommended for those inclined to confusion of mind (*mohacaritānaṃ*).[3]

[1] SN. vss. 895-914. [2] SNA. ii. 557. [3] MNidA. 222.

Mahābrahmā.—See **Brahmaloka.**

Mahāmagagāma.—A village given by **Udaya I.** for the celebrations in honour of the **Kholakkhiya**-image of the Buddha.[1]

[1] Cv. xlix. 15.

Mahāmaṅgala Thera.—A monk present at the foundation ceremony of the **Mahā-Thūpa.**[1]

[1] MṬ. 524.

Mahāmaṅgala Jātaka (No. 453).—The Bodhisatta, called **Rakkhita,** was born in a wealthy brahmin family. He married, and then, having distributed all his wealth, became an ascetic with five hundred followers. During the rains, his disciples went to Benares and dwelt in the king's park, while Rakkhita stayed in the hermitage. At that time there was a great discussion going on among men as to what constituted auspiciousness, and Rakkhita's disciples, on being consulted, said that Rakkhita would solve the problem. They, therefore, went to Rakkhita's hermitage and asked him the question, which he answered in a series of eight verses.[1] The disciples, having learnt the verses, returned to Benares, where they expounded them, thus setting all doubts at rest.

The story was related in reference to the preaching of the **Mahāmaṅgala Sutta.** It happened that in **Rājagaha** there was a large assembly at the *Santhāgāra*, and a man rose and went out, saying, "This is a day of good omen." Some one, hearing this, inquired the meaning of "good omen." One said, "The sight of a lucky thing is a good omen." But this was denied, and then began the discussion on omens, which, in the end, was carried to **Sakka,** and referred by him to the Buddha.[2]

The senior disciple of Rakkhita is identified with **Sāriputta.**[3]

[1] The *maṅgalas* enumerated in these verses differ from those given in the **Maṅgala Sutta.**

[2] *cp.* **Maṅgala Sutta.**

[3] J. iv. 72-9.

Mahāmaṅgala Sutta.—See **Maṅgala Sutta.**

Mahāmaṅgala-vihāra.—A monastery built by **Vaṅkanāsikatissa** on the banks of the **Goṇanadī.**[1]

[1] Mhv. xxxv. 113.

Mahāmaṇi.—A tank constructed by **Bhātikatissa,** and given by him to the **Gavaratissa-vihāra.**[1] It was restored by **Mahāsena.**[2]

[1] Mhv. xxxvi. 3.

[2] *Ibid.*, xxxvii. 47.

Mahāmaṇikagāma.—A village granted by **Aggabodhi III.** to the **Jetavana-vihāra.**[1]

[1] Cv. xliv. 121.

Mahāmaṇḍapa.—A palace in **Anurādhapura,** probably in the **Mahā-vihāra,** used by preachers. **Maliyadeva Thera** preached there the *Cha Chakka Sutta,* when sixty monks became arahants.[1]

[1] MA. ii. 1024.

Mahāmattā.—Wife of King **Vaṅkanāsikatissa.** She was the daughter of King **Subha,** and was given to a friend of his, a brickworker, who adopted her as his daughter. She used to bring him food at midday. One day, seeing an ascetic in a *kadamba*-thicket, she gave him the food. The brick-worker was glad, and asked her to give food regularly to the monk, who prophesied that she would be the queen, and asked her not to forget the *kadamba*-thicket. She had auspicious signs on her body, on account of which she was chosen to be the wife of Vaṅkanāsika. She later remembered the thera's words and built a vihāra on the site of the *kadamba*-thicket.[1]

[1] Mhv. xxxv. 101 ff.

Mahāmaliyadeva.—See **Malayamahādeva.**

Mahāmalla.—Younger brother of **Sena,** general of **Sena V.** He committed an offence with his mother and the king had him killed.[1]

[1] Cv. liv. 60.

Mahāmallaka.—A nunnery built by **Mahinda IV.** for the **Theravāda-nuns.**[1]

[1] Cv. liv. 47.

Mahāmahinda.—See **Mahinda.**

Mahāmahindabāhu-pariveṇa.—A monastic building, probably in **Hatthiselapura,** erected by **Bhuvanekabāhu,** at the request of his brother, **Parakkamabāhu II.**[1]

[1] lxxxv. 63.

Mahāmāyā.—See **Māyā.**

Mahāmāladeva.—A general of **Manābharaṇa (2)** stationed at **Kālavāpi.**[1]

[1] Cv. lxxii. 171.

Mahāmāluṅkyā Sutta.—On the five bonds that chain uninstructed men to the lower life: delusion as to personality, doubt, attachment to rites, lusts of the flesh, and malevolence. The path to the destruction of these bonds is the cultivation of the *jhānas*.[1]

The Sutta is so called because it was preached in contradiction of a wrong answer given by **Māluṅkyāputta** to a question of the Buddha. The Buddha pointed out his error, and **Ānanda** requested the Buddha to give the correct answer.

This is one of the suttas which teach *samathavipassānā*.[2]

[1] M. i. 432-7. [2] MA. ii. 572.

Mahāmittavindaka.—See the **Catudvāra Jātaka.**

Mahāmucala.—A primæval king, descendant of **Mahāsammata.**[1]

[1] Dpv. iii. 6; Mhv. ii. 3; Mtu. i. 348.

Mahāmucalamālaka.—A locality in **Mahāmeghavana,** where stood the *uposatha*-hall for monks.[1] It was outside the enclosure of the Bodhi-tree.[2]

[1] Mhv. xv. 36. [2] MṬ. 346.

1. **Mahāmuṇḍa.**—See **Muṇḍa.**

2. **Mahāmuṇḍa.**—A lay disciple of **Muṇḍa,** in Viñjhaṭavi. He was the friend and patron of **Anuruddha** and had two children, **Mahāsumana** and **Cullasumana.** Anuruddha visited him because he wished to ordain **Cullasumana** (*q.v.*).[1]

[1] DhA. iv. 128.

Mahāmuni.—A village in Ceylon, in the **Dighavāpi** district. **Sumana,** father of **Sumanā,** who was the wife of **Lakuṇṭaka Atimbara,** lived there.[1]

[1] DhA. iv. 50.

1. **Mahāmeghavana.**—A park to the south of **Anurādhapura.** Between the park and the city lay **Nandana** or **Jotivana.** The park was laid out by **Muṭasiva,** and was so called because at the time the spot was chosen for a garden, a great cloud, gathering at an unusual time, poured forth rain.[1] **Devānampiyatissa** gave the park to **Mahinda** for the use of the Order,[2] and within its boundaries there came into being later the **Mahā-vihāra** and its surrounding buildings. The fifteenth chapter of the

[1] Mhv. xi. 2 f. [2] *Ibid.*, xv. 8, 24; Dpv. xviii. 18; Sp. i. 81.

Mahāvaṃsa[3] gives a list of the chief spots associated with the religion, which came into existence there. Chief among these are the sites of the **Bodhi**-tree, the thirty-two *mālakas*, the **Catussālā**, the **Mahā Thūpa**, the **Thūpārāma**, the **Lohapāsāda**, and various *pariveṇas* connected with **Mahinda : Suṇhāta, Dīghacaṅkamana, Phalagga, Therāpassaya, Marugana** and **Dīghasandasenāpati.** Later, the **Abhayagiri-vihāra** and the **Jetavanārāma** were also erected there. The Mahāmeghavana was visited by **Gotama Buddha,**[4] and also by the three Buddhas previous to him. In the time of **Kakusandha** it was known as **Mahātittha,** in that of **Koṇagamana** as **Mahānoma,** and in that of **Kassapa** as **Mahāsāgara.**[5] The Mahāmeghavana was also called the **Tissārāma,** and on the day it was gifted to the Saṅgha, Mahinda scattered flowers on eight spots contained in it, destined for future buildings, and the earth quaked eight times.[6] This was on the day of Mahinda's arrival in Anurādhapura. The first building to be erected in the Mahāmeghavana was the **Kālapāsāda-pariveṇa** (*q.v.*) for the use of Mahinda. In order to hurry on the work, bricks used in the building were dried with torches.[7] The boundary of the Mahāmeghavana probably coincided with the *sīmā* of the Mahāvihāra, but it was later altered by **Kaniṭṭhatissa,** when he built the **Dakkhiṇa-vihāra.**[8]

[3] Mhv. xv. 27 ff.
[4] *Ibid.*, i. 80; Dpv. ii. 61, 64.
[5] Mhv. xv. 58, 92, 126.
[6] *Ibid.*, 174.
[7] *Ibid.*, 203.
[8] *Ibid.*, xxxvi. 12.

2. **Mahāmeghavana.**—A park laid out by **Parakammabāhu I.**[1]

[1] Cv. lxxix. 7, 41.

Mahāmetta.—A Bodhi-tree, planted in the **Mahāvihāra** by **Jeṭṭhatissa III.**[1]

[1] Cv. xliv. 96.

Mahā Moggallāna Thera.—The second of the Chief Disciples of the Buddha. He was born in **Kolitagāma** near **Rājagaha,** on the same day as **Sāriputta** (they were both older than the Buddha), and was called **Kolita** after his village. His mother was a brahminee called **Moggali (Moggallānī),** and his father was the chief householder of the village. Moggallāna's and Sāriputta's families had maintained an unbroken friendship for seven generations, and so the children were friends from their childhood. Sāriputta had five hundred golden palanquins and Moggallāna five hundred carriages drawn by thoroughbreds. One day the two friends went together to see a mime play (*giraggasamajjā*), and there, realizing the impermanence of things, decided to renounce the world. They first lived as disciples of **Sañjaya** (*q.v.*), and then wandered

all over **Jambudīpa,** discussing with all learned men, but finding no satisfaction. Then they separated, after agreeing that whoever first succeeded in finding what they sought should inform the other.

After some time, Sāriputta, wandering about in **Rājagaha,** met **Assaji,** was converted by him to the faith of the Buddha, and became a *sotāpanna.* He found Moggallāna and repeated the stanza he had heard from Assaji (*ye dhammā hetuppabhavā, etc.*), and Moggallāna also became a sotāpanna. The two then resolved to visit the Buddha at **Veḷuvana,** after an unsuccessful attempt to persuade Sañjaya to accompany them. Sañjaya's disciples, however, five hundred in number, agreed to go, and they all arrived at Veḷuvana. The Buddha preached to them, and ordained them by the "*ehi-bhikkhu-pabbajjā.*" All became arahants except Sāriputta and Moggallāna. Moggallāna went to the hamlet of **Kallavāla**[1] in Magadha, and there, on the seventh day after his ordination, drowsiness overcame him as he sat meditating. The Buddha knew this, and appearing before him, exhorted him to be zealous. That very day he attained arahantship.

On the day that Sāriputta and Moggallana were ordained, the Buddha announced in the assembly of monks that he had assigned to them the place of Chief Disciples and then recited the **Pāṭimokkha.** The monks were offended that newcomers should be shown such great honour. But the Buddha told them how these two had for a whole *asaṅkheyya* and one hundred thousand years strenuously exerted themselves to win this great eminence under him. They had made the first resolve in the time of **Anomadassī Buddha.** Moggallāna had been a householder, named **Sirivaḍḍha,** and Sāriputta a householder, called **Sarada.** Sarada gave away his immense wealth and became an ascetic. The Buddha visited him in his hermitage, where Sarada and his seventy-four thousand pupils showed him great honour. Anomadassī's chief disciple, **Nisabha,** gave thanks, and Sarada made a vow that he would become the chief disciple of some future Buddha. Anomadassī saw that his wish would be fulfilled and told him so.

After the Buddha's departure, Sarada went to Sirivaḍḍha, and, announcing the Buddha's prophecy, advised Sirivaḍḍha to wish for the place of second disciple. Acting on this advice, Sirivaḍḍha made elaborate preparations and entertained the Buddha and his monks for seven days. At the end of that time, he announced his wish to the Buddha, who declared that it would be fulfilled. From that time, the two friends, in that and subsequent births, engaged in good deeds.[2]

[1] For details see **Pasala Sutta** (A. iv. 85 f.) where the village is called **Kallavājamutta.**

[2] AA. i. 84 ff.; Ap. ii. 31 ff.; DhA. i. 73 f.; SNA. i. 326 ff.; the story of the present is given in brief at Vin. i. 39 ff.

Sāriputta and Moggallāna are declared to be the ideal disciples, whose example others should try to follow.[3] In the **Saccavibhaṅga Sutta**[4] the Buddha thus distinguishes these "twin brethren" from the others: "Sāriputta is as she who brings forth and Moggallāna is as the nurse of what is brought forth; Sāriputta trains in the fruits of conversion, Moggallāna trains in the highest good. Sāriputta is able to teach and make plain the four Noble Truths; Moggallāna, on the other hand, teaches by his *iddhipāṭihāriya*."[5] Moggallāna's pre-eminence lay in his possession of *iddhi*-power.[6] He could create a living shape innumerable times and could transfer himself into any shape at will.[7] Several instances are given of this special display of *iddhi*. Once, at the Buddha's request, with his great toe he shook the **Migāramātupāsāda**, and made it rattle in order to terrify some monks who sat in the ground floor of the building, talking loosely and frivolously, regardless even of the fact that the Buddha was in the upper storey.[8]

On another occasion, when Moggallāna visited **Sakka** to find out if he had profited by the Buddha's teaching, he found him far too proud and obsessed by the thought of his own splendour. He thereupon shook Sakka's palace, **Vejayanta**, till Sakka's hair stood on end with fright and his pride was humbled.[9] Again, Moggallāna is mentioned as visiting the Brahma-world in order to help the Buddha in quelling the arrogance of **Baka-Brahmā**. He himself questioned Baka in solemn conclave in the **Sudhammā**-Hall in the Brahma-world and made him confess his conviction that his earlier views were erroneous.[10] In the **Māratajjaniya Sutta**[11] we are told how **Māra** worried Moggallāna by entering into his belly, but Moggallāna ordered him out and told him how he himself had once been a Māra named **Dūsī** whose sister **Kālī** was the mother of the present Māra. Dūsī incited the householders against **Kakusandha Buddha** and was, as a result, born in purgatory.

[3] *E.g.*, S. ii. 235; A. i. 88. [4] M. iii. 248.
[5] BuA. 31. [6] A. i. 23.
[7] Thag. vs. 1183; he is recorded as saying that he could crush **Sineru** like a kidney bean (DhA. iii. 212), and, rolling the earth like a mat between his fingers, could make it rotate like a potter's wheel, or could place the earth on Sineru like an umbrella on its stand. When the Buddha and his monks failed to get alms in **Verañjā**, Moggallāna offered to turn the earth upside down, so that the essence of the earth, which lay on the under surface, might serve as food. He also offered to open a way from **Nalerupucimanda** to **Uttarakuru**, that the monks might easily go there for alms; but this offer was refused by the Buddha (Vin. iii. 7; Sp. i. 182 f.; DhA. ii. 153).
[8] See **Pasādakampana Sutta** (S. v. 269 ff.; also the **Uṭṭhāna Sutta**, SNA. i. 336 f.).
[9] See **Cūḷataṇhāsaṅkhaya Sutta** (M. i. 251 ff.).
[10] Thag. vs. 1198; ThagA. ii. 185; S. i. 144 f.; other visits of his to the Brahma-world are also recorded when he held converse with **Tissa Brahmā** (A. iii. 331 ff.; iv. 75 ff.; *cp.* Mtu. i. 54 ff.)
[11] M. i. 332 ff.

But, according to the Commentaries,[12] Moggallāna's greatest exhibition of *iddhi*-power was the subjugation of the Nāga **Nandopananda.** No other monk could have survived the ordeal because no other was able to enter so rapidly into the fourth *jhāna*; which was the reason why the Buddha would give permission to no other monk but Moggallāna to quell the Nāga's pride. Similar, in many ways, was his subjection of the Nāga who lived near the hermitage of **Aggidatta**[13] (*q.v.*). Moggallāna could see, without entering into any special state of mind, petas and other spirits invisible to the ordinary mortal eye.[14] He would visit various worlds and bring back to the Buddha reports of their inhabitants,[15] which the Buddha used in illustration of his sermons. The **Vimānavatthu**[16] contains a collection of stories of such visits, and we are told[17] that Moggallāna's visits to the deva-worlds—*e.g.*, that to **Tāvatiṃsa**—were very welcome to the devas.

Though Moggallāna's pre-eminence was in *iddhi*-power, yet in wisdom, too, he was second only to Sāriputta. These two could answer questions within the range of no other disciple of the Buddha.[18] The Buddha paid a compliment to Moggallāna's powers of preaching, when, having preached himself to the **Sākyans** in their new Mote Hall at **Kapilavatthu,** he asked Moggallāna, after their departure, to talk to the monks, as he himself was weary. And Moggallāna spoke to them of lusts and of the means of getting rid of them. At the end of the sermon the Buddha praised him warmly.[19] Mention is made elsewhere[20] of eloquent sermons preached by him on the *jhānas*, on qualities which lead to true emancipation,[21] and of visits paid to him by Sakka in company with numerous other gods in order to hear him preach. Other devas also went to hear him—*e.g.*, **Candana, Suyāma, Santusita, Sunimitta** and **Vasavatti.**[22] He was also consulted by those, such as **Vacchagotta,**[23] and **Vappa,**[24] eager to learn from him the teachings of the Buddha. When the Buddha went to preach the Abhidhamma in Tāvatiṃsa, it was to Moggallāna that he entrusted the task of preaching to the people who were waiting for his return. Moggallāna, therefore, provided for these people spiritually, while **Anāthapiṇḍika** looked after their bodily needs.[25] When the time drew near for the Buddha's return, Moggallāna, at the request of the people, went to Tāvatiṃsa, diving into the earth and climbing

[12] *E.g.*, ThagA. ii. 188 ff.
[13] DhA. iii. 242.
[14] See, *e.g.*, DhA. ii. 64; iii. 60, 410 f., 479; S. ii. 254 ff.; where he saw petas while in the company of **Lakkhaṇa**; *cp.* Avadānaś i. 246 ff.
[15] See also Mtu. i. 4 ff. regarding his visit to the Nirayas.
[16] See also DhA. iii. 291 (re **Nandiya**) and iii. 314.
[17] S. v. 366 f.
[18] DhA. iii. 227.
[19] S. iv. 183 ff.
[20] *Ibid.*, 262-9.
[21] A. v. 155 ff.
[22] S. iv. 269-80.
[23] *E.g.*, S. iv. 391 ff.
[24] A. ii. 196 ff.
[25] DhA. iii. 219.

Sineru, in full view of them all, in order to find out what the Buddha intended doing, so that the people might be kept informed.[26] No task, which he might be told by the Buddha to perform, seemed to Moggallāna too insignificant. Thus we find him employed by the Buddha as messenger to the arahant **Uggasena**, telling him that the Buddha wished to see him.[27] He was also sent to **Sakkhara**, to **Macchariya-Kosiya**, to check his miserliness and bring him to **Jetavana**[28]; and to **Sīlavā**, whom **Ajātasattu** was plotting to kill.[29] When **Visākhā** was building the Migāramātupāsāda and the Buddha was away on one of his journeys, Moggallāna, because of his *iddhi*-power, and five hundred monks were left to supervise the work, which was carried through without difficulty.[30]

The Buddha placed great faith in his two chief disciples and looked to them to keep the Order pure.[31] Their fame had reached even to the Brahma-world, for we find **Tudu-Brahmā** singing their praises, much to the annoyance of the **Kokālika** monk.[32] When **Devadatta** created a schism among the monks and took five hundred of them to **Gayāsīsa**, the Buddha sent Sāriputta and Moggallāna to bring them back. They were successful in this mission.[33] **Kakudha Koliyaputta**, once servant of Moggallāna and later born in a huge *manomayakāya*, had warned Moggallāna of Devadatta's intrigues against the Buddha, but the Buddha ignored this information carried to him by Moggallāna.[34] When **Rāhula**, the Buddha's son, was ordained, Sāriputta was his preceptor and Moggallāna his teacher.[35] Moggallāna seems to have carried out diligently the charge laid on him by the Buddha of looking after the monks' welfare. Among the verses, attributed to him in the Theragāthā, are several containing exhortations to his colleagues[36]; some of the colleagues are mentioned by name—*e.g.*, **Tissa, Vaḍḍhamāna** and **Poṭṭhila.**[37] Elsewhere[38] mention is made of his living at **Kāḷasilā**, with a company of five hundred monks, watching over them and discovering

[26] *Ibid.*, 224; J. iv. 265; *cp.* Dvy. 375.

[27] *Ibid.*, iv. 62.

[28] *Ibid.*, i. 369 f.; J. i. 347.

[29] ThagA. i. 536.

[30] DhA. i. 414 f.

[31] There is one instance recorded of Moggallāna seizing a wicked monk, thrusting outside and bolting the door (A. iv. 204 ff.). Once, when a monk charged Sāriputta with having offended him as he was about to start on a journey, Moggallāna and Ānanda went from lodging to lodging to summon the monks that they might hear Sāriputta vindicate himself (Vin. ii. 236; A. iv. 374).

[32] Kokālika had a great hatred of them —*e.g.*, A. v. 170 ff.; SN., p. 231 ff.; SNA. ii. 473 ff.

[33] DhA. i. 143 ff.; see also DhA. ii. 109 f., where they were sent to admonish the Assajipunabbasukā.

[34] Vin. ii. 185; A. iii. 122 ff.

[35] J. i. 161; see SNA. i. 304 f., where the account is slightly different. There Moggallāna is spoken of as Rāhula's kammavācācariya.

[36] Thag. vss. 1146-9, 1165 f.

[37] *Ibid.*, 1162, 1163, 1174 f.

[38] S. i. 194 f.

that all were arahants. **Vaṅgīsa** witnessed this and praised Moggallāna in verse before the Buddha.

The love existing between Moggallāna and Sāriputta was mutual, as was the admiration. Sāriputta's verses in praise of Moggallāna[39] are even more eloquent than those of Moggallāna in praise of Sāriputta.[40] Their strongest bond was the love of each for the Buddha; when away from him, they would relate to each other how they had been conversing with him by means of the divine ear and the divine eye.[41] In the **Mahāgosiṅga Sutta**[42] we find them staying in the **Gosiṅgasālavana** in the company of **Mahā Kassapa, Ānanda, Revata** and **Anuruddha,** engaged in friendly discussion, referring their conclusions to the Buddha for his opinion. Sariputta, Moggallāna, and Anuruddha are again mentioned[43] as staying in the **Ketakīvana** in **Sāketa.** Among discussions between Anuruddha and Moggallāna is recorded one in which Anuruddha speaks of the value of cultivating the four *satipaṭṭhānas.*[44] It seems to have been usual for Sāriputta and Moggallāna, in their journeys, to travel together at the head of the monks, and lay disciples, who gave alms to the monks, were anxious to include them in their invitations.[45]

Moggallāna died before the Buddha, Sāriputta dying before either. The Theragāthā contains several verses attributed to Moggallāna regarding Sāriputta's death.[46] Sāriputta died on the full-moon day of Kattika and Moggallāna two weeks later, on the new-moon day.[47] According to the Commentaries[48] his death resulted from a plot of the **Niganṭhas.** Moggallāna used to visit various worlds and return with his report that he had discovered that those who followed the Buddha's teaching reached happy worlds, while the followers of the heretics were reborn in woeful conditions. These statements diminished the number of the heretics and they bribed brigands to kill Moggallāna.

[39] Thag. vss. 1178-81.

[40] *Ibid.*, 1176 f.

[41] *E.g.*, S. ii. 275 ff.; Moggallāna elsewhere also (S. ii. 273 f.) tells the monks of a conversation he held with the Buddha by means of these divine powers. For another discussion between Sāriputta and Moggallāna, see A. ii. 154 f.

[42] M. i. 212.

[43] S. v. 174 f., 299.

[44] *Ibid.*, 294 ff.

[45] **Veḷukaṇḍaki** in **Dakkhiṇagiri** (A. iii. 336; iv. 63); and **Cittagahapati** in **Macchikāsaṇḍa** (DhA. ii. 74 f.).

[46] vs. 1158-61.

[47] SA. iii. 181.

[48] J. v. 125 ff.; the account in DhA. iii. 65 ff. differs in several details. The thieves tried for two months before succeeding in their plot and, in the story of the past, when the blind parents were being beaten, they cried out to the supposed thieves to spare their son. Moggallāna, very touched by this, did not kill them. Before passing into Nibbāna, he preached to the Buddha, at his request, and performed many miracles, returning to Kāḷasilā to die. According to the Jātaka account his cremation was performed with much honour, and the Buddha had the relics collected and a thūpa erected in Veḷuvana.

They surrounded the Elder's cell in **Kāḷasilā,** but he, aware of their intentions, escaped through the keyhole. On six successive days this happened; on the seventh, they caught him and beat him, crushing his bones and leaving him for dead. Having recovered consciousness, with a great effort of will, he dragged himself to the Buddha in order to take his leave, and there he died, to the sorrow of the deva-worlds. This sad death is said to have been the result of a sin committed by him in a previous birth. Acting on the instigation of his wife, he had taken his blind parents into a forest, where, pretending that they were attacked by thieves, he had beaten them to death. For this deed he suffered in hell for innumerable years, and in his last birth lost his life by violence.

Moggallāna's body was of the colour of the blue lotus or the rain cloud.[49] There exists in Ceylon an oral tradition that this colour is due to his having suffered in hell in the recent past!

Moggallāna is connected with characters in several Jātakas: thus, he was **Kisavaccha** in the **Indriya Jātaka** (J. iii. 469), **Sakka** in the **Illisa** (i. 354), one of the devas in the **Kakkāru** (iii. 90), the tortoise in the **Kuruṅgamiga** (ii. 155), **Candasena** in the **Khaṇḍahāla** (vi. 157), the senāpati in the **Cullasutasoma** (v. 192), the youngest bird in the **Javanahaṃsa** (iv. 218), the elephant in the **Tittira** (i. 220), the tiger in the **Tittira** (iii. 543), **Āyura** in the **Dasaṇṇaka** (iii. 341), the jackal in the **Pañcūposatha** (iv. 332), **Suriya** in the **Biḷārikosiya** (iv. 69), one of the brothers in the **Bhisa** (iv. 314), **Subhaga** in the **Bhūridatta** (vi. 219), the old tortoise in the **Mahāukkusa** (iv. 297), **Migājina** in the **Mahājanaka** (vi. 68), **Bījaka** in the **Mahānāradakassapa** (vi. 255), the king's charioteer in the **Rājovāda** (ii. 5), the tiger in the **Vaṇṇāroha** (iii. 193), the Garuḷa-king in the **Vidhurapaṇḍita** (vi. 329), the tiger in the **Vyaggha** (ii. 358), the rat in the **Saccaṅkara** (i. 32), **Bhadrakāra** in the **Sambhava** (v. 67), **Kisavaccha** in the **Sarabhaṅga** (v. 151), the jackal in the **Sasa** (iii. 56), **Canda** in the **Sudhābhojana** (v. 412), and **Gopāla** in the **Hatthipāla** (iv. 491).

[49] Bn. i. 58.

Mahāyaññā Vagga.—The fifth section of the Sattaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 39-67.

Mahāyamaka Vagga.—The fourth section of the **Majjhima Nikāya,** containing suttas 21-30.

Mahāyasa Thera.—Of Thāton, author of the **Kaccāyanabheda** and the **Kaccāyanasāra.** He probably belonged to the fourteenth century.[1]

[1] Bode, *op. cit.*, 36 f.; Svd. 1250.

1. **Mahārakkhita Thera.**—He went after the Third Council to the **Yona** country, and there preached the **Kālakārama Sutta.** One hundred and seventy thousand people adopted the Buddha's faith and ten thousand entered the Order.[1]

[1] Mhv. xii. 5, 39; Dpv. viii. 9; Sp. i. 64, 67.

2. **Mahārakkhita.**—An ascetic in **Himavā.** See the **Somanassa Jātaka.** He is identified with **Sāriputta.**[1]

[1] J. iv. 454.

3. **Mahārakkhita Thera.**—Incumbent of **Uparimaṇḍalaka.**[1] See **Mahā-Saṅgharakkhita** (3).

[1] J. vi. 30.

4. **Mahārakkhita Thera.**—When told by his patron that the latter had given a robe to a certain monk, he praised him; when the man offered to give him one, he praised that likewise.[1]

[1] MA. ii. 666.

1. **Mahāraṭṭha.**—A country where **Mahādhammarakkhita** went after the Third Council.[1] It is generally identified with the country of the Marāṭhī at the source of the Godāvarī.

[1] Mhv. xii. 5, 37; Dpv. viii. 8; Sp. i. 64, 67.

2. **Mahāraṭṭha.**—A district in Ceylon, near **Kālavāpi,** to the east. It held the village of **Pillavaṭṭhi.**[1]

[1] Cv. lxxii. 141, 163, 190, 199; also Cv. *Trs.* i. 333, n. 3.

1. **Mahāratha.**—A king of thirty-one kappas ago; a former birth of **Dhammasava (Nāgapupphiya) Thera.**[1]

[1] ThagA. i. 215; Ap. i. 179.

2. **Mahāratha.**—A devaputta in **Tāvatiṃsa.** As a result of his good deeds, he excelled in majesty **Sakka** himself.[1]

[1] DhA. i. 426; UdA. i. 199.

Mahāratha Vagga.—The fifth section of the **Vimānavatthu.**

Mahāratha-vimānavatthu.—The story of the devaputta **Gopāla.**[1]

[1] Vv. v. 14; VvA. 270 ff.

Mahārājaghara.—A monastery enlarged by **Potthakuṭṭha.**[1]

[1] Cv. xlvi. 21.

Mahārājapabba.—A section of the **Vessantara Jātaka.**[1]

[1] J. vi. 582.

Mahārājāno.—See **Cattāro Mahārājāno.**

Mahārāma.—A king of sixty-three kappas ago, a previous birth of **Tālavaṇṭadāyaka Thera.**[1]

[1] Ap. i. 211.

Mahārāmetti.—A tank constructed by **Vasabha.**[1]

[1] Mhv. xxxv. 94.

Mahārāhulovāda Sutta.—The Buddha and **Rāhula** are on their way to the village for alms, and the Buddha tells Rāhula that all *rūpa* should be regarded as *anattā*, and not only *rūpa*, but also the other *khandhas*. Rāhula stops and sits under a tree meditating. **Sariputta** approaches and suggests that he should develop *ānāpānasati*. Later in the evening Rāhula asks the Buddha how he can do this. The Buddha describes how it is done by regarding all the elements—earth, water, fire, air and space, both personal and external—with disgust and loathing of heart. One should not allow sensory impressions to lay hold of one's heart, just as the earth remains impassive whatever may be thrown upon it. It is so with the other elements. One should grow in lovingkindness, compassion, in gladness over the welfare of others, in equanimity, contemplation of the body's corruption, perception of the fleeting nature of things, and in the mindfulness which comes from ordered breathing.[1]

[1] M. i. 420-6; it is perhaps a part of this sutta which is quoted at Mil. 385, 388; see Mil. *Trs.* ii. 312, n. 1.

1. **Mahāruci.**—A primæval king, descendant of **Mahāsammata.**[1]

[1] Dpv. iii. 7.

2. **Mahāruci.**—A king of thirty-eight kappas ago, a previous birth of **Sucintita Thera.**[1]

[1] Ap. i. 133.

Mahārukkha Sutta.—In him who contemplates enjoyment in things which make for grasping (*upādāna*), craving grows with its consequent round of suffering, like juice which travels upwards from the roots of

a tree. If he contemplates the misery of such things, craving ceases, like the growth of a tree which is cut in pieces and burnt to ashes.[1]

[1] S. ii. 87 f.

Mahārukkhatittha.—A ford in the **Mahāvālukagaṅgā.**[1]

[1] Cv. lxxii. 11; Cv. *Trs.* i. 320, n. 1.

Mahāruhā.—A nun, skilled in the *Saddhammavaṃsa*; she came from India to Ceylon.[1]

[1] Dpv. xviii. 31.

Mahāreṇu.—Eighty-seven kappas ago there were seven kings of this name, previous births of **Godhika (Bhikkhadāyaka) Thera.**[1]

[1] ThagA. i. 124; Ap. i. 140.

Mahāroruva.—One of the **Nirayas.**[1]

[1] S. i. 92; DhA. iv. 79.

Mahārohaṇagutta Thera.—Of **Therambatthala.** When he was ill, thirty thousand monks of great power came to minister to him. The king of the Nāgas was also present, and as he offered rice-gruel to the Elder, the king of the **Supaṇṇas** dashed across the sky to seize him. But **Buddharakkhita** created a mountain, into which he made the Elder and the Nāga enter.[1]

[1] Vsm. 155, 375; DhSA. 187.

Mahārohita.—A king of four kappas ago; a previous birth of **Dvetaniya Thera.**[1]

[1] Ap. i. 214.

Mahālatā-pasādhana (°**pilandhana**).—A very costly ornament of gold. In the time of the Buddha it was possessed only by three persons: **Bandhula's** wife, **Mallikā, Visākhā** and **Devadāniyacora.**[1] Visākhā once left it behind in the monastery, where she had gone to hear the Buddha preach, and when she sent her slave-girl for it **Ānanda** had already put it away. She, thereupon, refused to take it back and had it sold. It was worth nine crores, the workmanship being worth one hundred thousand. No one was found able to buy it, so Visākhā herself paid the price for it, and, with the proceeds, erected the **Migāramātupāsāda.**[2] **Mallikā,** after the death of her husband, refused to wear her jewels, and,

[1] DA. ii. 599; at DhA. i. 412 the daughter of the treasurer of Benares is substituted for Devadāniya.

[2] DhA. i. 411 ff.

when the Buddha's body was being taken for cremation, she washed her ornament in scented water and placed it on the Buddha's bier with the following resolve: " May I, in future births, have a body that shall need no ornaments, but which shall appear as though it always bore them."[3]

The making of Visākhā's ornament took four months, with five hundred goldsmiths working day and night. In its construction were used four pint-pots (*nāli*) of diamonds, eleven of pearls, twenty-two of coral, thirty-three of rubies, one thousand *nikkhas* of ruddy gold, and sufficient silver. The threadwork was entirely of silver, the parure was fastened to the head and extended to the feet. In various places, seals of gold and dies of silver were attached to hold it in position. In the fabric itself was a peacock with five hundred feathers of gold in either wing, a coral beak, jewels for the eyes, the neck-feathers and the tail. As the wearer walked the feathers moved, producing the sound of music.[4] Only a woman possessed of the strength of five elephants could wear it.[5]

[3] DA. ii. 597. [4] DhA. i. 393 ff. [5] MA. i. 471.

Mahālabujagaccha.—A forest cleared by **Devappatirāja.** He built a village there, and planted a large grove of jak-trees near by.[1] This village was among those given to Devappatirāja by **Parakkamabāhu II.,** to be held in perpetuity.[2]

[1] Cv. lxxxvi. 49. [2] *Ibid.*, 53.

Mahālānakitti.—A usurper (1041-44 A.C.). He murdered **Kitti,** the successor of **Vikkamabāhu I.,** and ruled in **Rohaṇa,** but was defeated in the third year of his reign by the **Coḷas,** and, with his own hand, cut his throat.[1]

[1] Cv. lvi. 7.

1. **Mahāli.**—A **Licchavi** chief, mentioned as having visited the Buddha at the **Kūṭāgārasālā** to ask if he had seen **Sakka**[1] and also to beg information as to the teachings of **Pūraṇa Kassapa.**[2] (See **Mahāli Sutta.**) Mahāli was educated at **Takkasilā.** After his return to **Vesāli,** he devoted himself to the education of the young Licchavi men, but, through overexertion, lost his sight. He continued to instruct them, however, and was given a house by the gate which led from **Sāvatthi** into Vesāli. The revenue from this gate, worth one hundred thousand, was given to him.[3] When **Bandhula** came to Vesāli, to satisfy the pregnancy-longings of

[1] S. i. 230; DhA. (i. 263 ff.) adds that the Buddha here related to him the story of Magha. This conversation resulted from Mahāli having heard the Sakkapañha Sutta.

[2] S. iii. 68. [3] DhA. i. 338.

his wife **Mallikā**, Mahāli, hearing the rumble of his chariot, instantly recognised it. He warned the Licchavis not to interfere with Bandhula, and, finding that they insisted on pursuing him, urged them to turn back when they saw Bandhula's chariot sink up to the nave, or at least when they heard a sound like the crash of a thunderbolt, or when they saw a hole in the yokes of the chariot. But they paid no heed to his warnings and were killed.[4]

When the Licchavis decided to invite the Buddha to Vesāli, to rid the city of its plagues, Mahāli it was who went with the son of the purohita to **Veḷuvana** to intercede with **Bimbisāra**, that he might persuade the Buddha to come. Mahāli was a favourite of Bimbisāra and a member of his retinue. He had attained *sotāpatti* at the same time as the king.[5]

This Mahāli is perhaps identical with the Mahāli mentioned in the Apadāna[6] as the father of **Sīvali**. His wife was **Suppavāsā**.

[4] DhA. i. 350 f.; J. iv. 148 f. [5] DhA. iii. 438. [6] Ap. ii. 494 (vs. 28).

2. **Mahāli.**—See **Oṭṭhaddha.**

3. **Mahāli.**—A **Sākyan** prince, one of seven grandsons of **Amitodana.** They were brothers of **Bhaddakaccānā**, wife of **Paṇḍuvāsadeva**, and came to Ceylon, where they settled.[1]

[1] Dpv. x. 6. See Mhv. ix. 6, 9.

1. **Mahāli Sutta.**—The Licchavi **Oṭṭhaddha** (**Mahāli**) visits the Buddha at the **Kuṭāgārasālā** and reports to him a conversation he had had with **Sunakkhatta**, who claimed to be able to see heavenly forms but not to hear heavenly sounds. Mahāli inquires how such a faculty can be acquired, and the Buddha tells him, but explains that it is not for the sake of acquiring these powers that people join the Order. Asking what then is their object, he gradually leads the conversation on to the question of arahantship, along the Eightfold Path. The Buddha then raises a quite different question, as to whether the soul and the body are identical. The discourse on this again leads to the question of arahantship (*cp.* **Jāliya Sutta**), but it is significant that the Buddha leaves this last question unanswered.[1]

Buddhaghosa explains[2] that the Buddha raised the point of body and soul, because he knew that Mahāli harboured the heretical belief that a soul exists and that it has form.

[1] D. i. 150-8. [2] DA. i. 316.

2. **Mahāli Sutta.**—The Licchavi **Mahāli** visits the Buddha at the **Kūṭāgārasālā** and questions him regarding the doctrine of **Pūraṇa**

Kassapa that there is no cause or condition for the impurity of beings. The Buddha contradicts this view, and explains that it is because beings take delight in the body, etc., that they become impure. When they feel revulsion towards the body, etc., they become pure.[1]

[1] S. iii. 68 f.

3. **Mahāli Sutta.**—The Buddha, in answer to a question of **Mahāli**, says that greed, ill-will, dulness cause the continuance of evil action, and right reflection and a well-poised mind cause the continuance of good. The existence of these two different sets of qualities cause the good and evil in the world.[1]

[1] A. v. 86 f.

Mahālekha.—A *pariveṇa* in the **Abhayagiri-vihāra**; it was built by **Mahinda II.**[1]

[1] Cv. xlviii. 135.

Mahālekhapabbata.—A *pariveṇa* in the **Mahāvihāra**; it was founded by the **Mahālekha Sena**, in the time of **Kassapa IV.**[1]

[1] Cv. lii. 33.

Mahālohita.—The Bodhisatta born as a bull; see the **Muṇika** and **Sālūka Jātakas.**

Mahāvaṃsa.—The great Chronicle of Ceylon. The first part of the work—*i.e.*, to the time of King **Mahāsena**—is attributed to **Mahānāma Thera.**[1] The continuation of the Chronicle is called the **Cūlavaṃsa.** The first portion of the Cūlavaṃsa—*i.e.*, from Mahāsena to the reign of **Parakkamabāhu II.**—is traditionally ascribed to a thera named **Dhammarakkhita.**[2] The next section—*i.e.*, to the time of **Kittisiri-Rājasīha**—was written by Tibbaṭuvāve Thera, Mahānāyaka of **Puppharāma**, at the invitation of the king, who obtained for him copies of the Chronicle from Siam.[3] From there it was continued till the time of the British occupation (1815 A.C.) by Hikkaḍuve Sumaṅgala Thera.[4]

There is a Commentary on the Mahāvaṃsa called the **Vaṃsatthappakāsinī** (*q.v.*).

[1] MṬ. 687.
[2] Cv. *Trs.* ii. 155, n. 3.
[3] Cv. xcix. 78 f.; Cv. *Trs.* ii. 263, n. 1.
[4] P.L.C. 310.

Mahāvaṃsaka-Tissa Thera.—Of Ceylon. Mentioned among the last of the arahants. He was among those who took part in various "assemblies"—the **Kuddālaka, Mūgapakkha, Ayoghara** and **Hatthipāla.**[1]

[1] J. vi. 30.

1. **Mahāvagga.**—A section of the Vinaya Piṭaka, divided into chapters called *Khandhakas*. The introductory chapters give an account of the incidents immediately following the Buddha's Enlightenment, leading up to the foundation of the Order of the Saṅgha. It then gives various rules for members of the Saṅgha, together with the circumstances which led to the formulation of each rule.

2. **Mahāvagga.**—The second section of the **Dīgha Nikāya,** containing suttas XIV.-XXIII.

3. **Mahāvagga.**—The third section of the **Sutta Nipāta,** containing twelve suttas.

4. **Mahāvagga.**—The first section of the **Paṭisambhidāmagga.**

5. **Mahāvagga.**—The fifth section of the **Saṃyutta Nikāya.**

6. **Mahāvagga.**—The seventh section of the Tika Nipāta, the twentieth of the Catukka, the sixth of the Chakka, the seventh of the Sattaka, the second of the Aṭṭhaka, and the third of the Dasaka Nipāta of the **Aṅguttara Nikāya.**

Mahāvacchagotta Sutta.—The Paribbājaka **Vacchagotta** visits the Buddha at **Veḷuvana** and asks him to expound right and wrong. The Buddha does so, and adds that those who follow his teaching are sure of deliverance and of birth in happy worlds and are destined for Nibbāna. Vacchagotta is very pleased and seeks admission to the Order, but the Buddha says that he must first pass four months as a probationer. At the end of that time he enters the Order, and the Buddha further expounds the Doctrine to him. Shortly after he becomes an arahant.[1]

[1] M. i. 489-97.

Mahāvajirabuddhi.—A monk of Ceylon, author of **Vinayagaṇṭhi (Vinayagandhi)** or **Vajirabuddhiṭīkā** on the Vinaya Commentaries.[1] He was a contemporary of King **Dhammaceti** of Burma, and presented him with a copy of his work.[2]

[1] Gv. 60, 66. [2] Bode, *op. cit.*, 39 f.

Mahāvatthalagāma.—A village on the southern sea coast of Ceylon, where **Tilokamalla** lived.[1]

[1] Cv. lxxxviii. 22; Cv. *Trs.* ii. 184, n. 2.

1. **Mahāvana.**—A wood near **Vesāli.** It was partly natural, partly man-made, and extended up to the **Himālaya.**[1] See *s.v.* **Kūṭāgārasālā.**

[1] MA. i. 298; DA. i. 309.

2. **Mahāvana.**—The wood near **Kapilavatthu.** It was virgin forest, and reached from the edge of Kapilavatthu to the **Himālaya** on one side and to the sea on the other.[1] In this wood was preached the **Mahāsamaya Sutta** (for etails see *s.v.* **Mahāsamaya**) and also the **Madhupiṇḍika Sutta** (*q.v.*).

[1] MA. i. 298, 449.

3. **Mahāvana.**—A forest on the outskirts of **Uruvelakappa,** where the Buddha retired for his noonday rest after his meal at **Uruvelakappa.** It was in that grove that **Ānanda** took **Tapussa** to see him.[1]

[1] A. iv. 437 f.

4. **Mahāvana.**—A forest on the banks of the **Nerañjarā.**[1]

[1] DhA. i. 86; DhSA. 34, etc.; J. i. 77.

Mahāvaruṇa Thera.—He ordained **Nigrodha-Sāmaṇera**[1] and also **Tissa** and **Sumitta,** the two sons of the kinnarī **Kuntī.**[2]

[1] Sp. i. 46; Mhv. v. 45. [2] *Ibid.*, 214.

Mahāvalligotta-vihāra.—A monastery built by **Vasabha** and given to the incumbent of the **Valliyera-vihāra.**[1]

[1] Mhv. xxxv. 82.

Mahāvācakāla.—A man who lived on the banks of the **Mahāvālukagaṅgā.** For thirty years he meditated on the thirty-two impurities of the body in the hope of becoming a *sotāpanna.* But at the end of that period he gave up his meditations, renouncing the Buddha's Doctrine as futile. After death he was born as a crocodile in the river, and one day sixty carts laden with stone pillars started crossing the river at **Kacchakatittha.** The crocodile ate bulls, carts, and pillars.[1]

[1] AA. i. 367.

Mahāvāṇija Jātaka (No. 493).—A company of merchants once went astray in the forest without food or water, and, seeing a huge banyan-tree with moist branches, they cut off a branch and water poured out, from another branch came food, from another a company of girls, and from the fourth various precious things. Overcome by greed, they

wished to cut the tree from its roots in order to get more. Their leader, the Bodhisatta, tried to prevent this, but they refused to listen. Then the Nāga-king, who lived in the tree, ordered his followers to slay all the merchants except the leader. Him the Nāgas escorted to his home with all the treasures.

The story was told in reference to a company of merchants from **Sāvatthi,** followers of the Buddha, who had a similar experience. But having moderate desires, they made no attempt to cut down the tree. Then they returned to Sāvatthi, and, offering some of the precious things to the Buddha, made over the merit thereof to the deity of the tree. The Buddha praised them for their moderation. **Sāriputta** is identified with the Nāga-king.[1]

[1] J. iv. 350 ff.

Mahāvālukagaṅgā, Mahāgaṅgā, Mahāvālukanadī.—The chief river of Ceylon, the modern *Māhāveligaṅga.* Viewed from the city of **Anurādhapura,** the right bank was called *pāragaṅgā* and the left *oragaṅgā.* The river was of great strategic importance, and is mentioned in various accounts of campaigns between opposing armies. It was always regarded as the boundary between North Ceylon, with **Anurādhapura** (and later, Pulatthipura) as the centre, and the South-east province of **Rohaṇa.** Various fords on this river are mentioned in the books, the chief among these being **Kacchakatittha, Gaṇṭhambatittha, Mahārukkhatittha, Mālāgāmatittha, Yakkhasūkaratittha, Sarogāmatittha, Sahassatittha** and **Suvaṇṇatthambhatittha.** There were evidently other fords at the bends of the river with no particular names.[1] The kings of Ceylon constructed various canals branching off from the river to help in their irrigation schemes. One such was the **Pabbatanta Canal,** built by **Mahāsena**[2]; while the **Aciravatī,** the **Gomatī,** and the **Malāpaharaṇī** were constructed by **Parakkamabāhu I.**[3] **Dhātusena** irrigated the surrounding fields by means of damming up the river,[4] as did **Sena II.** by the construction of the **Maṇimekhala** dam.[5] In the time of **Parakkamabāhu II.,** and, later, of **Vijayabāhu IV.,** great ordination ceremonies were held on the river at Sahassatittha,[6] and again at Gaṇṭhambatittha in the time of **Vimaladhammasūriya I.**[7] The river rises in **Samantakūṭa.**[8] The **Mahānāgavana** of the Yakkhas, where, later, was erected the **Mahiyaṅgaṭhūpa,** was on the right bank of the river.[9]

[1] See, *e.g.*, Cv. lxxii. 285.
[2] Mhv. xxxvii. 50.
[3] Cv. lxxix. 51 f.
[4] *Ibid.*, xxxviii. 12. [5] *Ibid.*, li. 72.
[6] *Ibid.*, lxxxvii. 72; lxxxix. 70 f.
[7] *Ibid.*, xciv. 17; also **Vimaladhammasūriya II.** (Cv. xcvii. 12).
[8] *Ibid.*, c. 82.
[9] *Ibid.*, lxxxix. 70; Mhv. *Trs.*, p. 2, n. 9.

Mahāvālukagāma.—A village on the south coast of Ceylon. It is mentioned in the account of the campaigns of **Parakkamabāhu I.**[1] *c.p.* **Vālukagāma.**

[1] Cv. lxxv. 36 f., 40, 45.

Mahāvijita.—A king of long ago, whose exemplary sacrifice, held under the direction of his chaplain, is narrated in the **Kāṭadanta Sutta** (*q.v.*).

Mahāvitthārika.—A palace in heaven, occupied by **Tiṇipadumiya Thera** in a previous birth.[1]

[1] Ap. i. 124.

Mahāvinayasaṅgahapakaraṇa.—Another name for the **Vinayavinicchaya** (*q.v.*).

Mahāvibhaṅga.—The first part of the **Sutta Vibhaṅga** of the Vinaya Piṭaka, also called the **Bhikkhu-vibhaṅga.**

Mahāvimalabuddhi.—See **Vimalabuddhi.**

Mahāvisuddhācariya.—See **Visuddhācariya.**

Mahāvihāra.—The great monastery at **Anurādhapura,** for many centuries the chief seat of Buddhism in Ceylon. It was founded by **Devānampiyatissa,** on the counsel of **Mahinda,** and included the **Mahāmeghavana.** The Mahāmeghavanārāma henceforth came to be included in the Mahāvihāra. The boundary of the vihāra was marked out by the king ploughing a circular furrow starting from near the **Gaṅgalatittha** on the **Kadambanadī** and ending again at the river.[1] A list is given in the Mahābodhivaṃsa[2] of the places through which the *sīmā* (boundary) of the Mahāvihāra passed—Pāsāṇatittha, Kuddavāṭakapāsāṇa, **Kumbhakārasāvāṭa,** the Mahānīpa-tree, Kakudhapāli, Mahāaṅgana-tree, Khujjamātula-tree, **Marutta-pokkharaṇī,** the northern gate of the Vijayārāma park, Gajakumbhakapāsāṇa, then passing Avaṭṭimajjha, Bālakapāsāṇa on the Abhayavāpi, Mahāsusāna, Dīghapāsāṇa, the left side of Caṇḍalagāma, the Nīcasusāna to the left of Kammāradeva, Sīmānigrodha, Veḷuvaṅgana, round the hermitages of the Niganṭhas Jotiya Giri and Kumbhaṇḍa, to the right of the various hermitages of the Paribbājakas, by Hiyagalla, along the shrine of the brahmin Dīyavāsa,

[1] Mhv. xv. 188 ff.; MṬ. 361; Mbv. 135, 136 says that the ford on the Kadambanadī was Pāsāṇatittha.

[2] pp. 135 f.

through Telumapāli, Tālacatukka, to the right of the stables (*assa-maṇḍala*), on to Sasakapāsāṇa and Marumbatittha. It then proceeded up the river to Sīhasināṇatittha, on to Pāsāṇatittha, ending at Kuddavāṭakapāsāṇa.

The Mahāvihāra contained thirty-two *Mālakas*[3] and had numerous buildings attached to it, apart from sacred shrines, such as the Mahābodhi-tree, **Thūpārāma, Mahā Thūpa,** etc. In its early period, the precincts of the Mahāvihāra contained other buildings besides those dedicated to the service of Buddhism—*e.g.*, the hermitages of the Niganṭhas and the Paribbājakas (as mentioned above) and the shrine of the guardian deity of Anurādhapura.[4]

In the time of **Vaṭṭagāmaṇī,** the Mahāvihāra monks divided into two factions, and one party occupied **Abhayagiri,** built by the king.[5] At first the differences between these two factions were trivial, but, as time went on, Abhayagiri grew in power and riches and proved a formidable rival to the older monastery.

From time to time various kings and nobles made additions and restorations to the Mahāvihāra. Thus **Vasabha**[6] built a row of cells, and **Bhātikatissa** erected a boundary wall,[7] while **Kaṇiṭṭhatissa** removed the boundary wall and constructed the **Kukkuṭagiri-pariveṇa,** twelve large pāsādas, a refectory, and a road leading from Mahāvihāra to **Dakkhiṇa-vihāra.**[8] **Vohārikatissa** appointed a monthly gift of a thousand to the monks of Mahāvihāra,[9] while **Sirisaṅghabodhi** built a *salāka*-house.[10] **Goṭhābhaya** erected a stone pavilion and made a *padhānabhūmi* to the west of the vihāra.[11]

Towards the latter part of Goṭhābhaya's reign, a dispute arose between the Mahāvihāra and Abhayagiri on matters of doctrine, and sixty monks of Abhayagiri, who had adopted the **Vetulyavāda,** were banished. They obtained the assistance of a **Coḷa** monk, named **Saṅghatissa,** and at a solemn assembly of the monks concerned, at Thūpārāma, Saṅghamitta expounded his heretical doctrine, refuting the opposition of the Mahāvihāra monks, and succeeded in winning over the king, who was present, in spite of the efforts of his uncle, Goṭhābhaya Thera, to bring him round to the orthodox party. Saṅghamitta became tutor to the king's sons, and when one of these, **Mahāsena,** became king, he prompted him to destroy the Mahāvihāra. A royal decree was issued forbidding the giving of alms to the Mahāvihāra. The monks thereupon left the monastery, and for nine years it remained deserted. Many of the build-

[3] Mhv. xv. 214.
[4] *Ibid.*, xxv. 87.
[5] *Ibid.*, xxxiii. 97 f.
[6] *Ibid.*, xxxv. 88.
[7] *Ibid.*, xxxvi. 2.
[8] *Ibid.*, 10 ff.
[9] *Ibid.*, 32.
[10] *Ibid.*, 74.
[11] *Ibid.*, 102, 105.

ings were destroyed, and various possessions belonging to the Mahāvihāra were removed to Abhayagiri; but the people, led by the king's minister and friend, **Meghavaṇṇābhaya,** revolted against the impious deeds of Mahāsena and his admirers, Saṅghamitta and **Soṇa,** and the king was forced to yield. Saṅghamitta and Soṇa were slain by one of the queens, and the king, with the help of Meghavaṇṇābhaya, rebuilt several *pariveṇas* and restored some of the possessions which had been removed. But Mahāsena's allegiance to the Mahāvihāra teaching was not lasting; acting on the advice of a monk named **Tissa,** he built the **Jetavana-vihāra** in the grounds of the Mahāvihāra, against the wish of the monks there; the latter left again for nine months as a sign of protest against the king's attempts to remove the boundary of the vihāra. This attempt, however, he was forced to abandon.[12]

Mahāsena's son, **Sirimeghavaṇṇa,** on coming to the throne, exerted himself to undo the damage which had been wrought by his father. He rebuilt the **Lohapāsāda** and restored all the demolished *pariveṇas*, together with their endowments.[13] Mahāvihāra had, by now, become famous as a seat of learning; it was the centre of **Theravāda** Buddhism, and was the repository of various Commentataries, of which the chief were the **Sīhalaṭṭhakathā** on the Pāli Canon. Thither, therefore, came scholars from various countries, among them **Buddhaghosa** (*q.v.*), who resided in the **Ganthākara-pariveṇa** and compiled his Pāli Commentaries.[14]

When Dhātusena became king he had the walls of the Mahāvihāra painted with various ornamental designs.[15] The **Dhammarucikas** seem to have been favourites of this king and to have occupied the Mahāvihāra, later moving to **Ambatthala-vihāra.**[16] **Mahānāga** instituted a permanent distribution of soup to the inhabitants of the Mahāvihāra,[17] and **Jeṭṭhatissa III.** planted another Bodhi-tree there, called the **Mahāmetta.**[18] **Udaya I.** built a new *salāka*-hall.[19] **Aggabodhi IX.** discontinued the habit of the monks of the smaller vihāras surrounding Anurādhapura from coming to Mahāvihāra for their supply of medicines and made other arrangements for their distribution.[20] **Sena I.** and his queen **Saṅghā** erected and endowed the **Saṅghasena-pariveṇa,**[21] while **Kassapa IV.** built the **Samuddagiri-pariveṇa** and gave it for the use of the **Paṃsukūlikas,** while for the forest-dwelling monks of Mahāvihāra he built forest dwellings.[22] Kassapa's kinsman, the general **Rakkha,** built a

[12] Mhv. xxxvi. 110 f.; xxxvii. 1-37.
[13] Cv. xxxvii. 54 ff.
[14] *Ibid.*, 215 ff.
[15] *Ibid.*, xxxviii. 43.
[16] *Ibid.*, 75 f.
[17] *Ibid.*, xli. 99.
[18] *Ibid.*, xliv. 96.
[19] *Ibid.*, xlix. 14.
[20] *Ibid.*, 88.
[21] *Ibid.*, l. 70.
[22] *Ibid.*, lii. 21 f.; Cv. *Trs.* i. 163, n. 8.

vihāra in the village of **Savāraka** and gave it to the incumbents of Mahāvihāra, to be used as a *padhānaghara*, while **Mahālekhasena** built, in Mahāvihāra itself, the **Mahālekhapabbata.**[23] **Udaya IV.** gave a diadem of jewels to the Buddha-image in Mahāvihāra, while his wife **Vidurā** added to it a network of rays made of precious stones.[24]

During the invasions of the **Colas** and the **Paṇḍus** from South India, and owing to the consequent confusion prevailing in the country, the Mahāvihāra seems to have been neglected. Many of the buildings were destroyed and their priceless possessions plundered. Discipline among the monks became slack and there were many dissensions. Later, when **Parakkamabāhu I.** had restored peace, he wished to purify the religion, but met with great opposition, and it was only after strenuous efforts that he brought about a reconciliation between the different parties.[25] It is said[26] that the king could not find one single pure member of the Order. He, therefore, held a special ordination ceremony, admitting many monks into the Order. After the removal of the capital from Anurādhapura to **Pulatthipura,** Mahāvihāra lost its importance; the centre of activity was now at Pulatthipura, and later, at other capitals, and the Mahāvihāra fell into neglect and decay, from which it has never recovered.

[23] Cv. lii. 31 ff.
[24] *Ibid.*, liii. 49 f.
[25] Cv. lxxviii. 11 ff.
[26] *Ibid.*, 25.

Mahāvedalla Sutta.—A series of questions asked by **Mahā Koṭṭhita** on psychological topics—*e.g.*, understanding, consciousness, feeling, perception, pure mental consciousness (*manoviññāṇa*), isolated from the five faculties of bodily sense—the eye of understanding, right outlook, types of rebirth, first *jhāna*, etc.—and **Sāriputta's** answers thereto.[1] The sutta was probably originally compiled rather as a "lesson" for learners than as a genuine enquiry by Koṭṭhita. This sutta it was which obtained for Koṭṭhita the rank of pre-eminence among those possessing the *paṭisambhidā*.[2]

[1] M. i. 292-8.
[2] AA. i. 159.

Mahāvessantara Jātaka.—See **Vessantara.**

Mahāvyaggha Thera.—An arahant of **Ukkanagara-vihara.** He received a portion of sour millet-gruel given by **Duṭṭhagāmaṇi,** and distributed his share among seven hundred monks.[1]

[1] Mhv. xxxii. 54.

Mahāvyūha.—A gabled chamber erected by **Mahāsudassana** into which he could retire during the heat of the day. It was made of silver.[1]

[1] D. ii. 182; DA. ii. 632; see Dial. ii. 214, n. 1.

Mahāvyūha Sutta.—See **Mahābyūha.**

Mahāsakuludāyī Sutta.—The Buddha visits the hermitage of **Sakuludāyī** near **Rājagaha** Sakuludāyī tells him that the Buddha, unlike other religious teachers, is honoured by his disciples, and gives it as his opinion that this is because the Buddha eats sparingly, is content with any raiment, accepts any alms, is satisfied with any lodging, lives in seclusion, and counsels others to do likewise. The Buddha answers that if the esteem shown him depends on these qualities, he has numerous disciples more austere than himself with regard to these practices, and gives five other qualities which have won for him esteem: he has the higher virtues, outstandingly keen vision, super-eminent intellect, he teached his disciples the Noble Truths, and shows them the way in which to develop the four *satipaṭṭhānas*. He has taught them, besides, the *sammappadhāna*, the four *iddhipādas*, the five *indriyas*, the five *balas*, the seven *bojjhaṅgas*, the Noble Eightfold Path, the eight Deliverances, the eight spheres of mastery (*abhibhāyatanas*) the ten *kasināyatanas*, the four *jhānas*, the sixfold *abhiññā*. It is for these reasons that his disciples esteem him.[1]

[1] M. ii. 1-22.

1. **Mahā Saṅgharakkhita Thera.**—An arahant. He came, with forty thousand others, from **Dakkhiṇāgiri-vikāra** in **Ujjeni,** to the Foundation Ceremony of the **Mahā Thūpa**[1] and took up his position at the western entrance.[2]

[1] Mhv. xxix. 35. [2] MṬ. 530.

2. **Mahā Saṅgharakkhita.**—A monk of **Corakaṇḍaka-vihāra;** one of those who accepted the meal given by Prince **Sāliya** in his previous birth as a blacksmith.[1]

[1] MṬ. 606.

3. **Mahā Saṅgharakkhita.**—Called **Malayavāsi-Mahā Saṅgharakkhita** or **Uparimaṇḍalakamalayavāsī.** Tissabhūti went to him, on finding his mind corrupted by sinful thoughts, and having received from Saṅgharakkhita a topic of meditation, he attained to arahantship.[1] He was one of the last of the arahants.[2] **J. L. Makārakkhira.**

[1] AA. i. 23 f.; MA. i. 55. [2] J. iv. 490; vi. 30.

4. **Mahā Saṅgharakkhita.**—Mentioned in the Commentaries as being free from impurities.[1]

[1] *E.g.*, MA. i. 525; Vsm. 104; DhSA. 268.

5. **Mahā Saṅgharakkhita Thera.**—When over sixty years old and about to die, his companions questioned him on his transcendental attainment. "I have none," he replied. A young monk who waited on him said that people had come from twelve yojanas round in the belief that he had attained Nibbāna. He then asked that he should be raised up and left alone. As soon as the others left him, he snapped his fingers to show that he had attained arahantship. He confessed that he had never done anything without mindfulness and understanding. His nephew also attained arahantship only after fifty years of age.[1]

[1] Vsm. 47 f.

Mahāsaṅghikā, Mahāsaṅgītikā.—One of the Buddhist schools which separated out from the **Theravādins** at the Second Council. The members rejected the **Parivāra,** the six sections of the Abhidhamma, the **Paṭisambhidāmagga,** the **Niddesa** and some portions of the **Jātakas.**[1] The school was so called owing to the great number of its followers, which made a great assembly or "Mahāsaṅgiti." They were counted among the Anātmavādins, and later gave rise to the following schools: the **Mahāsaṅghika, Pubbasela, Aparasela, Rājagiriyā, Hemavatas, Cetiyavādins, Saṅkantivādins** and **Gokulikas.** Originally they had only two divisions —the **Ekabbohārikas** and **Gokulikas.**[2] Their separation from the orthodox school was brought about by the **Vajjiputta monks,** and was probably due to difference of opinion on the ten points[3] held by the Vajjiputta monks. According to Northern sources, however, the split occurred on the five points raised by Mahādeva: (1) An arahant may commit a sin under unconscious temptation; (2) one may be an arahant and unconscious of the fact; (3) an arahant may have doubts on matters of doctrine; (4) one cannot attain arahantship without the help of a teacher; (5) the "Noble Way" may begin with some such exclamation as "How sad!" uttered during meditation.[4] These articles of faith are found in the **Kathāvatthu,**[5] attributed to the Pubbaselas and the Aparaselas, opponents of the Mahāsaṅghika school. According to Hiouen Thsang,[6] the Mahāsaṅghikas divided their canon into five parts: Sūtra, Vinaya, Abhidhamma, Miscellaneous and Dhāraṇī. Fa Hsien took from Pāṭali-

[1] KvuA., p. 4; Dpv. v. 32 ff.
[2] Rockhill, *op. cit.*, 182 ff.
[3] For these see Vin. ii. 294. f.
[4] *J.R A.S.* 1910, p. 416; cf. MṬ 173.
[5] 173 ff., 187 ff., 194, 197.
[6] Beal. ii. 164.

putta to China a complete transcript of the **Mahāsanghika Vinaya.**[7] The best known work of the Mahāsaṅghikas is the **Mahāvastu.** Their headquarters in Ceylon were in **Abhayagiri-vihāra,** and **Sena I.** is said to have built the **Vīrankurārāma** for their use.[8]

[7] Giles, p. 64, Nañjio's Catalogue mentions a Mahāsaṅghika Vinaya and a Mahāsaṅghabhiksunī Vinaya in Chinese translations (Cols. 247, 253. Ms. No. 543).

[8] Cv. l. 68.

Mahāsaccaka Sutta.—Saccaka visits the Buddha at the **Kūṭāgārasālā** and questions him on the disciplining of the body and the mind. The Buddha describes to him the training he underwent from the time of leaving the world to that of his Enlightenment, stopping at no exertion, avoiding no austerities till, in the end, wisdom came to him, and he realized that bliss could not be experienced with an emaciated body. The **Pañcavaggiyas,** who had been with him till then, left him in disgust. But he persevered, and, in the end, destroyed the *āsavas.* Saccaka, addressed in the sutta as **Aggivessana,** expresses great admiration for the Buddha and acknowledges his superiority over other teachers.[1]

[1] M. i. 237-51; see Thomas: *op. cit.*, 58.

Mahāsaṭṭhivassa Thera.—A resident of **Katthakasālā-pariveṇa.** King **Vasabha** went to the monastery, as the monk lay dying, intending to worship him, but at the door he heard the groans of the ill man, and disgusted that, after sixty years of monastic life, he should not be able to conquer his pain, he did not enter. This was reported to the Elder, and putting forth great effort, he subdued his pain and sent word to the king to come to him. Vasabha entered, and prostrating himself before the Elder, said, " I worship you, not for your arahantship, but for the exertion you put forth while yet a *puthujjana.*"[1]

[1] DA. i. 291.

Mahāsatipaṭṭhāna Sutta.—Preached at **Kammāssadamma** in the **Kuru** country. The Buddha tells the monks that the one and only path leading to Nibbāna is that of the Four Bases of Mindfulness. These, in brief, are the four ways of directing the mind to the impurities and the impermanency of body: (1) *kāya,* physical structure and activities; (2) *vedanā,* the emotional nature, first as bare feeling, then as having ethical implications; (3) *citta,* conscious life or intelligence, considered under ethical aspects; (4) *dhamma,* considered under the five hindrances; the five groups (*khandhas*), the six spheres of sense, the seven *bojjhaṅgas,* and the four Ariyan Truths.[1]

[1] D. ii. 290-315.

The sutta is considered as one of the most important in the Buddhist Canon. It has been translated into various languages, and several commentaries on it are in existence. Its mere recital is said to ward off dangers and to bring happiness, and it is the desire of every Buddhist that he shall die with the Satipaṭṭhāna Sutta on his lips, or, at least, with the sound of it in his ears.

The materials found in the Mahāsatipaṭṭhāna Sutta are found also in the **Majjhima Nikayā,** broken up into two portions, each representing a separate discourse—the **Satipaṭṭhāna Sutta** and the **Saccavibhaṅga Sutta.**

1. **Mahāsamaya Sutta.**—Preached at **Mahāvana** in **Kapilavatthu,** where the Buddha was staying with five hundred arahants. The gods of the ten thousand world systems had come to visit the Buddha and the monks, and were joined by four gods from the **Suddhāvāsā,** who saluted the Buddha in verse. The Buddha then addressed the monks and recited this sutta.[1] It is possible to divide the discourse into three parts. The first contains a list of the devas[2] and other beings present to worship the Buddha. It is a long list of strange names given in verses, mostly doggerel. Many of the beings mentioned are to us now mere names, with no special information attached. Most of them were probably local deities, the personification of natural phenomena, guardian spirits, fairies, harpies, naiads, dryads, and many others, who are here represented as adherents of the Buddha, come to do him honour. It is noteworthy that even the most important gods—*e.g.*, **Soma, Varuṇa** and **Brahmā**—are only incidentally mentioned, added to the list, as it were, without special distinction.

The second part of the sutta is the framework of the words attributed to the Buddha, introducing the list of devas, giving the Buddha's warning to the monks to beware of **Māra** and Māra's declaration that he had no power over them as arahants are free from fear.

The third part of the sutta may be called the prologue, the verses of greeting spoken by the devas from **Suddhāvāsā.**[3]

This prologue is elsewhere preserved as a separate episode.[4]

The Commentaries give long accounts of the preaching of the Mahāsamaya.[5] The arahants mentioned are **Sākyan** and **Koliyan** youths, representatives of Sākyan and Koḷiyan families, sent to join the Order

[1] D. ii. 253-62.

[2] A similar list is found in the Mahāvastu (i. 245; iii. 68, 77); the addition of Siva to this list is significant. The list of gods given in the Mahāsamaya should be compared with that given in the **Āṭānāṭiya Sutta.**

[3] Rhys Davids, Dial. ii. 282 f.

[4] S. i. 27.

[5] *E.g.*, SNA. 357 ff.; DA. ii. 672 ff.

as a sign of gratitude to the Buddha for having **śvetted** the quarrel between the two families regarding the water of the **Rohiṇi**. On that occasion the Buddha had preached to the opposing armies the **Attadaṇḍa Sutta** and the **Phandana, Laṭukika** and **Vaṭṭaka Jātakas.**[6] He then related the story of their origin, showing that both families were descended from a common stock. When the quarrel was thus settled, two hundred and fifty young men from each family entered the Order and the Buddha dwelt with them in Mahāvana. But the wives of the men tried to entice them back; the Buddha, therefore, took them to **Himavā**, where he preached to them the **Kuṇāla Jātaka** on the banks of the **Kuṇāla** Lake. At the conclusion of the sermon they attained to various fruits of the Path, from *anāgāmiphala* to *sotāpatti*. He then returned with them to Mahāvana, where they developed insight and became arahants. They assembled to pay homage to their teacher on the evening of the full-moon day of Jeṭṭhamāsa, and to the assembly came the devas of the ten thousand world systems. The Buddha told the monks the names of the devas present (as given in the Mahāsamaya), and, surveying the assembly, saw that it consisted of two kinds of beings, one capable of benefiting by his teaching (*bhabbā*), and the other not so capable (*abhabbā*). The *bhabbā*, he saw, could be divided into six groups—the *rāgacaritā* and the *dosa-moha-vitakka-saddhā-buddhi-caritā*, according to temperament. To these, respectively, he preached six suttas, calculated to benefit each separate class, and, in order that each sutta might take the form of question and answer, he created a Buddha-form to ask questions, while he himself answered them. The six suttas, so preached, were the **Purābheda, Kalahavivāda, Cūlavyūha, Mahāvyūha, Tuvaṭaka** and **Sammāparibbājaniya.** Countless numbers of beings realized the Truth.[7]

The preaching of the Mahāsamaya Sutta was among the incidents of the Buddha's life sculptured in the Relic Chamber of the **Mahā Thūpa.**[8]

[6] *Ibid.*, 674 adds the **Paṭhaviuddriyana** and the **Rukkhadhamma Jātakas.**

[7] AA. i. 173, 320; Mil. 20, 350; SNA. i. 174.

[8] Mhv. xxx. 83.

2. **Mahāsamaya Sutta.**—See the **Sammāparibbājaniya Sutta.**

Mahāsammata.—A king who lived in the beginning of this present age. The Pāli Chronicles[1] mention him as the original ancestor of the **Sākyan** family, to which the Buddha belonged, and gives a list of the dynasties from his day to the time of the Buddha, to prove that the line was "unbroken." Mahāsammata belonged to the Solar Race and is identified with the Bodhisatta, who was born among men after sojourn

[1] Mhv. ii. 1 ff.; Dpv. iii. 1 ff.; MṬ. 122 ff.; also J. ii. 311; iii. 454, etc.

in the Brahma-worlds.[2] He was called Mahāsammata, because, on the arising of wickedness in the world, he was chosen by the people[3] to show indignation against and disapproval of those worthy of blame. In return for his services, he was given a portion of their harvest. It is said[4] that in the dynasty of Mahāsammata the idea of meting out punishments, such as torture, fining, expulsion, was unknown. These were invented later with the advance of civilisation ! The **Vimānavatthu** Commentary[5] explains that Mahāsammata is the name given in the sacred books (*sāsane*) for Manu. Some, at least, of the Ceylon kings traced their descent from Mahāsammata.[6]

[2] MṬ. 121 f.
[3] "*sannipatitvā samaggajātehi mahājanehi sammannitvā kato Mahāsammato,*" MṬ. 122; *cp.* D. iii. 92 f.; Mtu. i. 248; DhSA. 390, 392.
[4] J. iv. 192.
[5] p. 19.
[6] See, *e.g.*, Cv. xlvii. 2.

Mahāsarā.—The books contain a list of seven great lakes, situated in the **Himālaya.** They form the sources of the five great rivers and dry up only when four suns appear in the world. These seven lakes are **Anotatta, Sīhapapāta, Rathakāra, Kaṇṇamuṇḍā, Kunāla, Chaddanta** and **Mandākinī.**[1] Sometimes[2] **Haṃsapātana** is given in place of **Mandākinī.**

[1] A. iv. 101; also at J. v. 415; SNA. 407; DA. i. 164; UdA. 300; AA. ii. 759.
[2] *E.g.*, Vsm. 416.

Mahāsalāyatana, Mahāsaḷāyatanika Sutta.—The Buddha instructs the monks on the necessity of acquiring the right kind of knowledge of the sense organs, their objects, their perception, their contact and the feelings arising therefrom. Such knowledge enables a monk to traverse the Noble Eightfold Path to its perfected development and to the realization of transcendant knowledge, which is understanding and deliverance.[1]

[1] M. iii. 287-90.

Mahāsākyamuni Gotama Sutta.—The Buddha describes how, before reaching Enlightenment, he traced back, step by step, the cause of Ill in the world and the Way of escape therefrom.[1]

[1] S. ii. 10 f.

1. **Mahāsāgara.**—A king of **Uttaramadhurā; Sāgara** and **Upasāgara** were his sons.[1]

[1] J. iv. 79.

2. **Mahāsāgara.**—The name of **Mahāmeghavana** (*q.v.*) in the time of **Kassapa Buddha.**[1]

[1] Mhv. xv. 126 ff.

1. **Mahāsāmi.**—A name given by his people to **Dappula,** governor of **Rohaṇa** and father of **Mānavamma.**[1]

[1] Cv. xlv. 50.

2. **Mahāsāmi.**—A title given to **Moggallāna,** ruler of **Rohaṇa,** and father of **Kitti** (afterwards **Vijayabhāhu I.**).[1]

[1] Cv. lvii. 30, 49.

3. **Mahāsāmi.**—A Thera of Ceylon, to whom tradition ascribes the authorship of the **Mūlasikkhā.**[1]

[1] P.L.C. 77.

4. **Mahāsāmi Thera.**—Author of the new *ṭikā* on the **Nāmarūpapariccheda.**[1]

[1] Sās. 69.

Mahāsāmi Thera.—Author of a *ṭikā* on the **Subodhālaṅkāra.**[1]

[1] Gv. 62.

Mahāsāra Jātaka (No. 92).—The Bodhisatta was once minister of **Brahmadatta,** king of Benares. One day the king went with his queens to the park and the latter took off their ornaments for bathing. A female monkey, watching her opportunity, stole a pearl necklace. On the loss being discovered, the king had every person and every place searched. A rustic, seeing the commotion, took to his heels and was chased and captured by the guards. When questioned, he confessed to having stolen the necklace, thinking that the best way of saving his life, and said he had given it to the Treasurer. The Treasurer said he had given it to the chaplain, the chaplain to the chief musician, the musician to the courtesan. As it was by this time late, the matter was put off till the next day, the alleged accomplices being imprisoned. The Bodhisatta, doubting their words, obtained the king's leave to investigate the matter. He had the prisoners watched, and knew, from their reported conversations, that they were innocent. He then decided that it had been stolen by a monkey, and gave orders that a number of monkeys should be captured and turned loose again with strings of beads round their necks, wrists, and ankles. The monkey, who had stolen the necklace, on seeing the others with their beads, was filled with jealousy and produced the necklace. The guard frightened her, and so she dropped it, and the Bodhisatta was greatly praised for his wisdom.

The story was told in reference to **Ānanda.** **Pasenadi's** wives wished for someone to preach to them in the palace. Pasenadi went to the Buddha and from him heard the praises of **Chattapāṇi.** Later, he met him and asked him to preach in his harem. But Chattapāṇi was unwilling, saying that it was the prerogative of the monks. Thereupon the king asked the Buddha to appoint someone, and the Buddha appointed Ānanda. One day Ānanda found all the women of the palace very dejected, and learnt that the jewel of the king's turban had been lost and everyone was most distracted. Ānanda, therefore, went to the king and asked that each suspect should be given a wisp of straw on a lump of clay and asked to place it somewhere, the idea being that the thief would leave the jewel in one of these lumps. The ruse, however, did not succeed, and orders were then given that a water-pot be set in a retired corner of the courtyard behind a screen and that everyone should be asked to wash his hands. When all had washed, the pot was emptied and the jewel found inside it.

Ānanda is identified with the king of the Jātaka.[1]

[1] J. i. 381-7.

Mahāsārappakāsinī.—The name of a Commentary.[1]

[1] Gv. 75.

Mahāsāropama Sutta.—Preached at **Gijjhakūṭa,** soon after **Devadatta's** secession. Some young men leave the household, being lured by the life of a monk. As monks, they receive presents, esteem, and repute. These things so please them and satisfy their aspirations that they become conceited and disparage others. Thus they grow remiss and a prey to Ill. Their case resembles that of a man who, needing the best of timber, goes into a forest and is satisfied with cutting off the leafy foliage or the bark of the trees, knowing nothing of the grades of wood. On the other hand, the monk who is satisfied only when he reaches the end of Ill is like a man who takes only the choicest timber, passing over the other.[1]

[1] M. i. 192-7.

1. **Mahāsāla Sutta.**—A rich brahmin asks the Buddha why there is an apparent decrease of human beings. The Buddha answers that it is because the world is ablaze with unlawful lusts, wrong doctrines, and depraved longings. There is no reasonable rain, harvests are poor, and men die easily.[1]

[1] A. i. 159 f.

2. **Mahāsāla** or **Lūkhapāpuraṇa Sutta.**—A wealthy brahmin, looking worn and wearing a coarse garment, visits the Buddha at **Sāvatthi** and tells him that his four sons, aided by their wives, have shown him the door. The Buddha teaches him several verses illustrating the ingratitude of his sons to be recited in the *Santhāgārasālā*. He recited these and his sons, who are in the assembly, take him home and look after him. Later he goes to the Buddha and asks him to accept a set of garments which his sons have given him. The Buddha accepts it out of compassion.[1]

The Commentary says that the man had immense wealth in his house, some eighty crores. He found wives for his sons and divided half his wealth among them. His wife died, and his sons, fearful lest he should marry again and they should lose the rest of their patrimony, pet him and look after him, and he gives them all except his wrap. He goes to live with his eldest son, but is driven out by his daughter-in-law; the rest of the family treat him likewise. He enters the order of the **Paṇḍaraṅgas** and suffers the greatest privations, till he finally throws himself on the reputed kindness and graciousness of the Buddha. When the people discover the disloyalty of the sons they threaten to kill them, and then the sons take the old man back and nurse him. Later the mem ers of the family become *sotāpannas*.[2]

[1] S. i. 175 f. [2] SA. i. 202 ff.

Mahāsālā.—A village to the east of **Kajaṅgalā;** the eastern boundary of **Majjhimadesa** passed through it.[1]

[1] Vin. i. 197; J. i. 49, where it is called **Mahāsāla.**

Mahāsikha.—Five kappas ago there were five kings of this name, previous births of **Pannañjalika Thera.**[1]

[1] Ap. i. 128.

Mahāsineru.—See **Sineru.**

Mahāsīlava.—The Bodhisatta born as king of Benares. See the **Mahāsīlava Jātaka.**

Mahāsīlava Jātaka (No. 51).—The Bodhisatta was once king of Benares under the name of **Mahāsīlava.** He built six almonries and ruled in all goodness. One of his ministers, having intrigued with a member of his harem, was expelled and took service under the king of **Kosala.** He caused several bands of ruffians to invade the territory of **Mahāsīlava**

at different times. When they were caught and brought before Mahāsīlava, the latter gave them money and sent them away, telling them to act differently in the future. In this way the king of Kosala was easily persuaded by his minister that Mahāsīlava's kingdom could easily be captured. He therefore set out with an army, and as the people of Mahāsīlava were allowed to offer no resistance, the king and his ministers were captured alive and buried up to their necks in the cemetery. In the night, when jackals approached to eat them, Mahāsīlava fastened his teeth in the neck of the jackal that came to him. The jackal started howling and his companions fled. In his struggles to get free, the jackal loosened the earth round Mahāsīlava, who managed to free himself and then his companions.

In the cemetery two Yakkhas were having a dispute about a dead body, and they asked Mahāsīlava to settle it. But he wished first to bathe, and they fetched him water and perfumes and food from the usurper's table in Benares and also his sword of state. With this he cut the body in half, giving half to each Yakkha, and, with their aid, he entered the usurper's room where he slept. When the latter showed signs of terror, Mahāsīlava told him of what had happened and granted him forgiveness. His kingdom was then restored, and Mahāsīlava exhorted his subjects on the virtues of perseverance.

The story was related to a backsliding monk. **Devadatta** is identified with the treacherous minister of the Jātaka.[1]

[1] J. i. 261-8.

1. **Mahāsīva.**—King of Ceylon; he was the son of **Muṭasīva** and the younger brother of **Uttiya,** whom he succeeded. He reigned for ten years (197-87 B.C.) and built the **Nagarahgana-vihāra** for **Bhaddasāla Thera.** He was succeeded by **Sūratissa.**[1]

[1] Mhv. xxi. 1 ff.

2. **Mahāsīva Thera.**—Resident of **Vāmantapabbhāra.** He was among the last of the arahants, and had taken part in various assemblies led by the Boddhisatta.[1] It is probably this Thera who is referred to as **Gāmantapabbhāravāsī Mahāsīva** in the Aṅguttara Commentary.[2] He lived in **Tissamahārāma** at **Mahāgāma,** and was the teacher of eighteen groups of monks. One of his pupils became an arahant, and, being aware that his teacher was yet a *puthujjana,* went to him and asked his leave to be taught a stanza. But Mahāsīva said his pupils were so numerous that he had no time to give him a stanza. The pupil waited

[1] J. iv. 490; vi. 30. [2] AA. i. 24, 29.

for a whole day and night, and then getting no chance of learning, said, "If you are so busy now how will you find time to die?" **Mahāsīva** heard and understood, and exerted himself strenuously for thirty long years, at the end of which time he became an arahant.

3. **Mahāsīva.**—A famous Commentator, sometimes called **Dīgha-bhāṇaka-Mahāsīva.** His interpretations are quoted, with respect, in the Commentaries.[1]

[1] *E.g.*, DA. ii. 430, 511, 543, 554, 805, 881, 883; SA. iii. 171, 198; Sp. iii. 711; DhSA. 405; PSA. 80; AA. ii. 490.

4. **Mahāsīva Thera.**—An incumbent of **Bhātivaṅka,** during the reign of **Duṭṭhagāmaṇī.** One day he went to worship at the **Mahā Thūpa,** and there he saw two devatās offering flowers. In their previous lives they were two women who had worked for hire on the Mahā Thūpa.[1]

[1] Mhv. xxx. 46 ff.

5. **Mahāsīva Thera.**—Incumbent of **Nigrodhapiṭṭhi** and expert in the Tipiṭaka. Once, while preaching the **Sīhanāda Sutta** in King **Vasabha's** palace, he described the splendours of the Relic Chamber in the **Mahā Thūpa** and the king expressed some difficulty in believing the report, but the Elder was able to convince the king that nothing was impossible where there was a combination of *rājiddhi*, *deviddhi* and *ariyiddhi*. The king was pleased, conveyed the Elder under the white umbrella to the **Mahā Vihāra** and made great offerings, lasting for seven days, to the Mahā Thūpa.[1]

[1] MṬ. 555.

6. **Mahāsīva Thera.**—Mentioned as an eminent teacher of the Vinaya.[1] He is probably identical with one of the foregoing.

[1] Vin. v. 3; Sp. i. 63.

7. **Mahāsīva Thera.**—It was for him that **Aggabodhi I.** built a *pariveṇa* and also the **Kurunda-vihāra** with a tank and a grove of cocopalms.[1]

[1] Cv. xlii. 11, 16.

Mahāsīvalī Thera.—A commentator, evidently of Ceylon, referred to by **Buddhaghosa.**[1]

[1] *E.g.*, MA. ii. 797.

Mahāsīhanāda Sutta.—Preached at the **Mahāvana** in **Vesāli. Sāriputta** tells the Buddha that **Sunakkhatta,** who had recently left the Order,

went about saying that there was nothing marvellous about the Buddha's knowledge and insight and that his teachings did not lead to the end of Ill. The Buddha says that Sunakkhatta is a man of wrath and folly and incapable of appreciating the good either of the Tathāgata or of his teachings. He then issues his challenge to the effect that no one can deny to the Tathāgata the possession of ten powers, (*balā*)—which are enumerated—and the four confidences (*vesārajjā*). The Tathāgata can attend any of the eight assemblies without fear; he knows the various classifications of beings, the birth of beings, the way to Nibbāna; he can read the minds of men and the five destinies which await different beings. He has lived the fourfold higher life—being foremost in his practice of asceticism, in loathliness, in scrupulosity, in solitude. No one has surpassed him in the practice of these things. He has discovered, by experimentation, the futility of the claims of those who maintain that purity comes by way of food, or offering, or ritual. Though eighty years old and his body broken down, yet his powers of mind are at their prime; even if he must be carried on a litter, yet will his mind retain its powers.[1]

Nāgasamāla, who is by, asks the Buddha for a title for the discourse, and the Buddha gives it the name of **Lomahaṃsapariyāya.** *cp.* **Lomahaṃsa Jātaka.**

[1] M. i. 68-83.

Mahāsuka Jātaka (No. 429).—The Bodhisatta was once king of the parrots and lived in a fig-tree grove in the **Himālaya.** After some time the fruits of the trees on which he lived came to an end, but he still lived on there, eating bark or shoots or whatever else he could find. **Sakka's** throne was heated, and Sakka, assuming the form of a goose and accompanied by **Sujā,** visited the parrot and asked why he did not go elsewhere. The parrot answered that he did not wish to forsake old friends, and Sakka, pleased with this answer, promised him a boon. The parrot asked that the fig-tree be made fruitful again, and this Sakka did.

The story was told in reference to a monk who had a pleasant dwelling-place near a village, but who found alms difficult to get, the villagers becoming very poor. He became very discontented, but the Buddha asked him not to forsake his dwelling.

The Sakka of the story is identified with **Anuruddha.**[1] According to the Dhammapada Commentary,[2] the story was related to **Nigamavāsi Tissa** (*q.v.*) and Sakka is identified with **Ānanda.**

[1] J. iii. 490-4. [2] DhA. i. 283 ff.

Mahāsuññatā Sutta.—Preached at **Nigrodhārāma** in **Kapilavatthu.** The Buddha was staying in the cell erected by **Kāḷakhemaka,** and near by, in the cell erected by **Ghaṭāya, Ānanda,** with many monks, was making robes. The Buddha knew from the number of pallets outside the cells of Kāḷakhemaka that many monks were in residence there. He therefore addressed Ānanda, telling him of the joys of tranquillity and solitude. A monk should dwell apart and concentrate his heart internally and thus develop the four *jhānas.* He then knows that, whatever his posture, he will be free from evil dispositions, his speech will be free from faults, his thoughts pure. A monk should always search his heart to discover if he has any traffic with pleasures of sense. A disciple should follow his master's footsteps, not in order to obtain interpretations of canonical law, but solely to hear words which conduce to passionlessness, illumination, Nibbāna.[1]

The sutta is also called **Gaṇabheda,** because it tends to break up crowds. Once, in the **Vāḷikapiṭṭhi-vihāra, Abhidhammika-Abhaya** recited this sutta with several others, and, understanding its import, dwelt apart and attained arahantship during the rains.[2]

[1] M. iii. 109-18. [2] MA. ii. 907.

Mahāsutasoma Jātaka (No. 537).—**Brahmadatta,** king of Benares, was much addicted to meat. One *uposatha*-day the meat which had been prepared for him was eaten by dogs, and the cook, unable to buy any more, cut a piece from a human body recently dead and cooked it. Brahmadatta had been a Yakkha in a former birth and therefore enjoyed the dish. Having discovered what the meat was, he developed a taste for human flesh, and, in due course, came to having his subjects murdered in order to supply him with food. His crime was discovered and his guilt brought home by his commander-in-chief, **Kāḷahatthi,**[1] but the king refused to give up his cannibalism and was driven out of the kingdom. He dwelt in the forests with his cooks, eating all the travellers they were able to seize. The day arrived when he killed the cook himself and ate his flesh. Some time after he fell upon a brahmin travelling through the forest with a large retinue, and they gave chase to the king. As he ran an acacia splinter pierced his foot, causing him great pain. Seeing a banyan tree, he made a vow to bathe its trunk with the blood of one hundred and one princes if his foot were healed in seven days. The foot did heal within that time, and with the assistance of a Yakkha, who had been his friend in a previous birth, he managed to capture one

[1] Kāḷahatthi relates various stories to the king, showing the folly of his behaviour—*e.g.*, the story of the fish Ānanda, of Sujāta's son, of the geese who lived in Cittakūṭa and of the Uppābhi spider. For details see *s.v.*

hundred kings whom he hung on the tree by means of cords passed through their hands.

The deity of the tree was alarmed and, on the advice of **Sakka,** appeared before the man-eater (who is called in the context *porisāda*) and demanded that he should bring **Sutasoma,** Prince of **Kuru,** to complete the number of his victims. Sutasoma had been the man-eater's friend and private tutor (*piṭṭhācariya*) at **Takkasilā.** Anxious to appease the deity, the man-eater went to Sutasoma's park and there waited for him hidden in the pond, when Sutasoma came to take his ceremonial bath on the festival-day of Phussa. On the way to the park, Sutasoma met a brahmin, **Nanda,** who offered, for four thousand pieces, to teach him four verses learnt from **Kassapa Buddha.** Sutasoma promised to learn them on his return from the park, but there he was caught by the *porisāda*. Promising to return to the *porisāda*, Sutasoma obtained leave to keep his appointment with Nanda. This promise fulfilled, Sutasoma returned to the *porisāda* and went with him to the banyan-tree. There he told the *porisāda* of the verses he had learnt from Nanda, reciting them to him, and discoursing on the virtues of Truth. The *porisāda* was greatly pleased and offered Sutasoma four boons. Sutasoma chose as his first boon that the *porisāda* should live for one hundred years; as his second, that the captive kings should be released; as his third, that their kingdoms should be restored; and as his fourth, that the *porisāda* should give up his cannibalism. Only very reluctantly did the *porisāda* agree to the fourth. Sutasoma then took him back to Benares, where he restored to him his kingdom, having first assured the people that the king would never return to his former vicious habits. Sutasoma then returned to **Indapatta.** In gratitude for the tree-sprite's intervention, a lake was dug near the banyan-tree and a village founded near by, whose inhabitants were required to make offerings to the tree. This village, built on the spot where the *porisāda* was converted, came to be called **Kammāsadamma.**

The story was related in reference to the Buddha's conversion of **Aṅgulimāla,** with whom the man-eater is identified. Kāḷahatthi was **Sāriputta,** Nanda was **Ānanda,** the tree-sprite was **Kassapa,** Sakka was **Anuruddha,** and Sutasoma the **Bodhisatta.**[1]

[1] J. v. 456-511; *cp.* Jātakamāla xxxi. The *Sutasomacariyā* is given in the Cariyāpiṭaka iii. 12.

Mahāsudassana.—The Bodhisatta born as king of **Kusāvatī.**[1] See the **Mahāsudassana Sutta.**

[1] J. i. 45; Dpv. iii. 8; Mhv. ii. 5; Mtu. i. 348.

Mahāsudassana Jātaka (No. 95).—Relates the story of the death of **Mahāsudassana.** For the rest of the king's story, reference is suggested to the **Mahāsudassana Sutta.** Mahāsudassana's queen is called **Subhaddā** and is identified with **Rāhulamātā.**[1]

[1] J. i. 391-3.

Mahāsudassana Sutta.—Preached between the twin Sāla-trees in **Upavattana,** the grove of the **Mallas. Ānanda** asks the Buddha not to die in the "little wattle-and-daub" town of **Kusinārā,** but in some important city, such as **Campā, Rājagaha** or **Sāvatthi.** The Buddha tells him that Kusinārā was once **Kusāvatī,** the royal city of King **Mahāsudassana,** and was surrounded by seven ramparts, a city containing all the characteristics of a great capital.

Mahāsudassana possessed the seven treasures of a **Cakkavatti** (*q.v.*): the *cakka-ratana,* the *hatthi-ratana* (named **Uposatha**), the *assa-ratana* (named **Valāhaka**), the *maṇi-ratana,* the *itthi-ratana* (pearl among women), the *gahapati-ratana,* and the *parināyaka-ratana.* He also possessed four *iddhi*-powers: he was handsome, long-lived, free from disease, and beloved by all classes of people. He had lotus ponds made all over his kingdom, food and clothing being placed on their banks for any who might require them. With the money brought to the king by the people, **Vissakamma,** under **Sakka's** orders, built the **Dhammapāsāda** Palace, filled with all splendour and luxury. The king possessed a gabled hall called **Mahāvyūha,** where he spent the hot part of the day. In front of the Dhammapāsāda was the **Dhammapokkharaṇī.**

Having realized that his power and glory were the result of past good deeds, Mahāsudassana practised generosity, self-conquest and self-control, and developed the four *jhānas,* suffusing all quarters with thoughts of love and pity and sympathy and equanimity.

Mahāsudassana had eighty-four thousand cities, the chief of which was Kusāvatī; eighty-four thousand palaces, the chief being Dhammapāsāda; eighty-four thousand gabled houses, the chief being Mahāvyūha; eighty-four thousand state elephants, led by Uposatha; and eighty-four thousand horses, led by Valāhaka. He had eighty-four thousand chariots led by **Vejayanta,** and eighty-four thousand wives, of whom Subhaddā was the chief. One day, the king realized that his death was approaching, and, when Subhaddā visited him to try and induce him to enjoy his pleasures, he stopped her, telling her to speak to him of the impermanence of things and the need for giving up all desire. While she talked to him of these things, he died and was reborn in the **Brahma-world.** For eighty-four thousand years he had been a prince, a viceroy and a king

respectively, and later, for forty-eight thousand years, a devout layman in the Dhammapāsādā. Mahāsudassana is identified with the Buddha.[1]

In the time of **Kassapa Buddha**, Sudassana had been a forester. He met a monk in the forest and built a hut for him. He also requested the monk to receive alms every day at his house or, at least, to eat there. The monk agreed, and Sudassana made his hut comfortable in every way, constructing walks, bathing-places, gardens, etc., outside. He also gave him innumerable gifts, of various kinds and descriptions.[2]

[1] D. ii. 169-99; the story is also referred to at S. iii. 144. [2] DA. ii. 631 f.

Mahāsupina Jātaka (No. 77).—**Pasenadi**, king of **Kosala**, had, one night, sixteen bad dreams, and his brahmins, on being consulted, said that they presaged harm either to his kingdom, his life, or his wealth, and prescribed all manner of sacrifices in order to avert the danger.[1] **Mallikā**, the king's wife, heard of this and suggested that the Buddha should be consulted. The king followed her advice, and the Buddha explained the dreams. The first dream was of wild bulls entering the royal courtyard to fight but retiring after roaring and bellowing. This, said the Buddha, meant that, in future, when wicked kings rule, rain-clouds will gather, but there will be no rain. The second dream was of trees and shrubs sprouting from the earth which flowered and bore fruit when only about one span high. This foretold a time when men would be short-lived owing to their lusts. In the third dream cows sucked calves which were hardly a day old. This showed that, in the future, the young would refuse respect to the old. The fourth dream was of sturdy draught oxen standing by, while young steers tried to draw loads. This signified a time when the administration of affairs will be entrusted to the young and inexperienced, while the wise and old stand by. The fifth dream was of a horse which ate from two mouths, one on either side of its body, which foretold a time when the king's justices will take bribes from contending parties and give themselves to corruption. The sixth dream was of people holding a very valuable golden bowl and asking a jackal to stale therein. This shows that, in the future, kings will exalt the low-born and noble maidens will be mated with upstarts. The seventh dream was of a man holding a rope which he trailed at his feet, while a she-jackal kept on eating it. This foretold a time when women will lose their sense of modesty and behave badly. In the eighth dream was a big pitcher at the palace gates filled with water and surrounded by empty ones. This foretold a time when kings will be poor and set the whole country working for them, the people being left in extreme poverty. The ninth dream

[1] It is perhaps this sacrifice which is referred to at S. i. 75.

was of a deep pool with sloping banks overgrown with lotus. Men and beasts entered the pond; the middle was muddy, but at the edges was crystal water. This meant that in the future there would be unrighteous kings oppressing the people, who would leave the capital and take refuge in the frontier districts. The tenth dream was of rice cooking in a pot, which rice, instead of cooking evenly, remained in three parts: some sodden, some raw, some well cooked; this showed that in the future men of all classes, even brahmins and sages, will be wicked, the very forces of nature will be against them, and their harvest will be spoiled. The eleventh dream was of men bartering butter-milk for precious sandal-wood, and presaged a time when the Dhamma would decay and its votaries clamour for money and gifts. The twelfth dream was of empty pumpkins sinking in the water; the world will be reversed: the low-born will become great lords and the noble sink into poverty. In the thirteenth dream solid blocks of rock floated in the water; nobles and wise men will be scorned while upstarts shall have their own way. In the fourteenth dream tiny frogs chewed huge snakes and ate them; a time will come when men, because of their lusts, will become the slaves of their wives and be ruled by them. The fifteenth dream was of a wicked village crow attended by mallards; kings will arise, ignorant and cowardly, who will raise to power, not their peers, but their footmen, barbers, and the like; nobles will be reduced to waiting on these upstarts. In the sixteenth dream goats chased panthers, devouring them; the lowborn will be raised to lordship and nobles will sink into obscurity and distress; when the latter plead for their rights, the king's minions will have them cudgelled and bastinadoed.

Having thus explained the dreams, the Buddha told Pasenadi a story of the past. A king of Benares, named Brahmadatta, had dreams similar to those of Pasenadi. When he consulted the brahmins, they began to prepare sacrifices. A young brahmin protested, saying that animal sacrifice was against the teaching of the Vedas, but they would not listen. The Bodhisatta, who was a hermit in the **Himālaya**, possessed of insight, became aware of what was happening, travelled through the air and took his seat in the park. There he was seen by a young brahmin, who brought the king to the park. The Bodhisatta heard the king's dreams and explained them to his satisfaction.

Ānanda was the king and **Sāriputta** the young brahmin.[2]

[2] J. i. 334-45.

1. **Mahāsubhaddā.**—Chief wife of the Bodhisatta when he was the elephant king **Chaddanta.**[1]

[1] J. v. 37, 39.

2. **Mahāsubhaddā.**—Eldest daughter of **Anāthapiṇḍika.** Before her marriage she waited on the monks who came to her father's house and became a *sotāpanna.*[1] According to the Aṅguttara Commentary[2] she married an unbeliever, a householder of **Uggatanagara,** and the Buddha, at her request, went to her house with five hundred monks (chief among whom was **Kuṇḍadhāna**) to receive alms. But see *s.v.* **Cūla-Subhaddā.**

[1] DhA. i. 128; J. i. 93. [2] AA. i. 146, 148 f.

3. **Mahāsubhaddā.**—Chief queen of **Mahāsudassana** (*q.v.*).[1]

[1] D. ii. 189; S. iii. 145; J. i. 392, calls her **Subhaddā.**

1. **Mahāsumana.**—The presiding deity of **Sumanakūṭa.** He was a *sotāpanna,* and on the Buddha's first visit to Ceylon obtained from him a handful of hair, which he placed in a sapphire shrine. This shrine was later known as **Mahiyaṅgana Thūpa.**[1]

[1] Mhv. i. 33 ff.

2. **Mahāsumana.**—Elder son of **Mahāmuṇḍa.** He waited upon **Anuruddha** at his father's house and his father offered to have him ordained. But Anuruddha preferred his brother **Cullasumana.**[1]

[1] DhA. iv. 128 f.

3. **Mahāsumana.**—A Thera, present at the Foundation Ceremony of the **Mahā Thūpa;** when the foundation was laid, he offered *jātisumana* flowers.[1]

[1] MṬ. 524, 527, 528.

Mahāsumanā.—One of the pre-eminent nuns of Ceylon.[1]

[1] Dpv. xviii. 39.

Mahāsumba Thera.—A disciple of **Koṇāgamana Buddha;** he came to Ceylon at the Buddha's request. He, with one thousand others, was left behind to look after the new converts.[1]

[1] Mhv. xv. 123.

1. **Mahāsumma Thera.**—An incumbent of **Koṭapabbata-vihāra.** The father of **Theraputtābhaya** was his supporter and was ordained by him.[1]

[1] Mhv. xxiii. 60 f.

2. **Mahāsumma Thera.**—A monk of Ceylon. King **Mahācūli-Mahātissa** laboured in a rice harvest, and, with the wages thus received, gave him alms.[1]

[1] Mhv. xxxiv. 3.

3. **Mahāsumma Thera.**—Pupil of **Upatissa.** After reading the Vinaya Piṭaka nine times, he went to live beyond the river (**Mahāvālukagaṅgā**).[1] His views are quoted in the **Samantapāsādikā.**[2]

[1] Sp. i. 263 f.
[2] *E.g.*, ii. 368; iii. 535, 538, 556, 588, 596, 609, 644, 646, 647, 651, 683, 698, 715, 719, etc.

Mahāsuvaṇṇa.—Father of **Cakkhupāla.**[1]

[1] ThagA. i. 195; DhA. i. 2.

Mahāsuvaṇṇadīpa.—Son of **Parakkamabahalarājā** and ācariya of Queen **Sīvalī** of **Haṃsavatī,** in Pegu. He was author of the **Apheggusāradīpanī.**[1]

[1] Bode, *op. cit.*, 36, n. 2.

1. **Mahāsena.**—A *deva* living in **Ketumatī** Palace to the east of **Vejayanta.** At the request of **Sakka** and of members of the Order, led by Assagutta, he was born in the world of men as **Nāgasena.**[1]

[1] Mil. 6 f.

2. **Mahāsena.**—A brahmin, friend of **Vaṅganta,** father of **Sāriputta.** He was poor, and, out of compassion for him, Sāriputta came to his house for alms. Twice Mahāsena hid himself, having nothing to give, but, one day, receiving a bowl of rice porridge and a small piece of cloth, he thought of Sāriputta. The Elder had just risen from a trance, and, becoming aware of Mahāsena's desire, he visited him, and was given the porridge and the piece of cloth with a prayer from Mahāsena, "May I realize the Truth you have seen." After death, Mahāsena was born as the novice and was called **Vanavāsī Tissa.**[1]

[1] DhA. ii. 84.

3. **Mahāsena.**—Younger son of King **Goṭhābhaya.** He became king of Ceylon (334-361 A.C.), and under the advice of his teacher **Saṅghamitta** and his minister **Soṇa,** he despoiled **Mahāvihāra** and enriched **Abhayagiri.** He issued a decree that no one should give alms to the monks of Mahāvihāra. But, later, his friend and minister, **Meghavaṇṇābhaya,** convinced him of his error, and he became a supporter of Mahāvihāra. Soon after, however, he fell under the influence of a monk, named **Tissa,**

and built **Jetavanavihārā** in the precincts of Mahāvihāra, despite the protests of the monks. Tissa was later expelled from the Order. The king built the **Maṇihīra, Gokaṇṇa, Erakāvilla, Kalandagāma, Migagāma, Gaṅgāsenakapabbata, Dhātusenapabbata, Kokavāta, Rūpārāma,** and **Hulapiṭṭhi-vihāras** and two nunneries—**Uttara** and **Abhaya.** He also built sixteen tanks and a great canal called **Pabbatanta.**[1]

Sirimeghavaṇṇa was the son of Mahāsena.[2]

[1] Dpv. xxii. 66-76; Mhv. xxxvii. 1 ff. [2] Cv. xxxvii. 53.

4. **Mahāsena.**—A king of India who ruled in **Pāṭaliputta.** He fed one thousand monks daily; but, not satisfied with that, he went to **Uttara-madhurā,** where he laboured in disguise, giving alms with the wages so earned.[1]

[1] Cv. xcii. 23 ff.

Mahāsenagāma.—A village in **Rohaṇa,** whose vihāra was restored by **Vijayabāhu I.**[1] The village is mentioned in the account of the campaigns of **Parakkamabāhu I.**[2]

[1] Cv. lx. 62. [2] *Ibid.*, lxxv. 109; Cv. *Trs.* ii. 55, n. 2.

Mahāsena-vihāra.—A vihāra called after King **Mahāsena,** to which **Aggabodhi V.** gave the village of **Paṇṇabhatta.**[1] In the vihāra was a Buddha-image, and **Sena II.** granted it a village and appointed watchmen to look after it.[2]

[1] Cv. xlviii. 8; Cv. *Trs.* i. 111, n. 1. [2] Cv. li. 76.

Mahāsela.—See **Sela.**

1. **Mahāsoṇa.**—An evil-natured horse of **Brahmadatta,** king of Benares. ee the **Suhanu Jātaka.**

2. **Mahāsoṇa.**—One of the ten chief warriors of **Duṭṭhagāmaṇī.** He was born in **Hunadarīvāpī** in the **Kuḷumbarī** district as the eighth son of a man named Tissa. He was as strong as ten elephants, and took a prominent part in the attack on **Vijitapura.**[1]

[1] Mhv. xxiii. 2, 46 ff.; xxv. 27 f.; 44 f.

3. **Mahāsoṇa.**—A monk in the time of **Vaṭṭagāmaṇi-Abhaya.** During the troubles caused by the brigand **Brāhmaṇatissa,** he travelled about in the company of **Isidatta Thera,** maintaining themselves on whatever they could find. One day a maiden made three balls of food, gave one

to Isidatta, the second to Mahāsoṇa, and wished to give the third to Isidatta; but her hand turned, and the food fell into Mahāsoṇa's bowl. Later, he lived with five hundred others in **Maṇḍalārāma-vihāra.** One day, while in **Kālakagāma** for alms, they were entertained by a pious devotee. The latter asked for Mahāsoṇa and showed him special honour, though Mahāsoṇa was only a junior monk. Some time after, Mahāsoṇa returned to the **Mahāvihāra** in **Anurādhapura** and received many gifts, which he distributed among the Saṅgha [1]

[1] VibhA. 446 ff.

Mahāsoṇā Therī.—A teacher of the Vinaya in Ceylon.[1]

[1] Dpv. xviii. 27.

Mahāhaṃsa Jātaka (No. 534).—**Khemā,** wife of **Saṃyama,** king of Benares, had a dream, after which she longed to see a golden haṁsa preach the law from the royal throne. When the king came to know this, he consulted various people, and, acting on their advice, had a pond dug to the north of the city in the hope of enticing a golden haṃsa there, and appointed a fowler, who came to be called **Khemaka,** to look after the pond.

The plan succeeded. Five different kinds of geese came: the grass geese, the yellow geese, the scarlet geese, the white geese, and the *pāka* geese.

Dhataraṭṭha, king of the golden geese, who lived in **Cittakūṭa,** had taken as wife a *pakā* goose, and at the repeated suggestion of his minister, **Sumukha,** arrived with his flock of ninety thousand, to see the wonderful pond at Benares. Khemaka saw them and waited his opportunity. On the seventh day he found it, and set a snare in which Dhataraṭṭha was caught. At his cry of alarm the flock fled, with the exception of Sumukha, who stayed and asked Khemaka for permission to take Dhataraṭṭha's place. When Sumukha heard why they had been caught, he asked that both he and Dhataraṭṭha should be taken before Saṃyama. When Saṃyama heard of Sumukha's devotion he was greatly touched, and showed the haṃsas every possible honour, after asking their forgiveness for the way they had been treated. Dhataraṭṭha preached to the queen and the royal household, and, having exhorted the king to rule righteously, returned to Cittakūṭa.

The story was told in reference to **Ānanda's** attempt to sacrifice his own life for that of the Budda, when **Nālāgiri** (*q.v.*) was sent to kill him.

Khemaka was **Chaṇṇa,** Khemā the Therī **Khemā,** the king **Sāriputta,** Sumukha **Ānanda,** and Dhataraṭṭha the Bodhisatta.[1]

[1] J. v. 354-82; *cp.* **Cullahaṃsa Jātaka.**

Mahāhatthipadopama Sutta.—**Sāriputta** addresses the monks at **Jetavana** and tells them that, just as the foot of every creature will fit in the elephant's footprint, even so are all right states of mind comprised within the Four Noble Truths. He then goes on to explain that *dukkha* consists of the five *upādānakkhandhas*—visible shapes, feelings, perception, saṅkhāras and consciousness. The constituents of these attachments are the four principle elements: earth, water, fire, and air. Each element is of two kinds—personal (*ajjhatta*) and external (*bahiddhā*)—and each is transient and subject to decay. The chain of causation entails all that makes up the five attachments. Where there is eye intact, on which external shapes come to focus, and where there is developed pertinent material to sustain it, there is developed a manifestation of the pertinent section of consciousness Thus arises the *upādānakkhandha* of form; similarly with the others.[1]

[1] M. i. 184-91.

Mahiṃsaka.—A kingdom mentioned in the **Saṅkhapāla Jātaka** as being near Mount **Candaka.** There lived the Bodhisatta, in a hermitage on the bend of the river **Kaṇṇapaṇṇā,** where it left Lake **Saṅkhapāla.**[1] **Keka** is mentioned as the capital of Mahiṃsaka, where a king named **Ajjuna** once ruled[2]: also a city, called **Sakuḷa,** capital of King Sakuḷa. Near Sakuḷa was a lake, called **Mānusiya.**[3] In the **Bhīmasena Jātaka**[4] the Bodhisatta is mentioned as living for some time in Mahiṃsaka in his birth as **Cūḷadhanuggaha-paṇḍita.** Mahiṃsaka is mentioned[5] as an example of a country where cold weather frequently occurs.

The country is generally identified with Malayagiri, the Malabar Ghats. See also **Mahisamaṇḍala.**

[1] J. v. 162. [2] *Ibid.*, 145. [3] *Ibid.*, 337. [4] J. i. 356. [5] *E.g.*, VibhA. 4.

Mahiṃsāsa.—The Bodhisatta, born as the son of the king of Benares. For details see the **Devadhamma Jātaka.**[1]

[1] J. i. 127 ff.; DhA. iii. 73.

Mahiṃsāsaka.—An heretical sect, which broke off from the **Theravādins** at the same time as the **Vajjiputtakas.** The sect was later divided into the **Sabbatthivādins** and the **Dhammaguttikas.**[1] They held that the truth of *nirodha* had two aspects.[2] **Buddhadeva Thera,** at whose request the **Jātakaṭṭhakathā** was written, belonged to the **Mahiṃsāsaka-vaṃsa.**[3] Fa Hsien found a group of monks belonging to this sect in Ceylon.[4]

[1] Mhv. v. 6, 8; Dpv. v. 45, 47; MṬ. 174 f.; Mbv. 96.

[2] Kvu. ii. 11; see also viii. 9; xviii. 6; xix. 8; xx. 5; and Rockhill, *op. cit.*, 182, 183, 184, 185, 188, 191, 192.

[3] J. i. 1. [4] Giles, *op. cit.*, p. 76.

Mahiddhi, or **Samaṇabrāhmaṇa Sutta.**—All recluses or brahmins possessed of *iddhi* power, whether of the past, present or future, must obtain it through the development of the four *satipaṭṭhānas.*[1]

[1] S. v. 273 f.

1. **Mahinda Thera.**—Son of **Asoka** and brother of **Saṅghamittā.** He was fourteen at the time of the coronation of his father and was ordained at the age of twenty, his perceptor being **Moggaliputtatissa.** The ordination was performed by **Mahādeva,** while **Majjhantika** recited the *kammavācā.* Mahinda became an arahant on the day of his ordination.[1] He spent three years in study of the Doctrine under his preceptor, and, later, when the latter retired to **Ahogaṅgā,** he left his one thousand disciples for seven years under the care of Mahinda.[2] When the Third Council was held, Mahinda had been for twelve years a monk and was charged with the mission of converting Ceylon. But he delayed for six months, until **Devānampiyatissa** became king. He then went to **Dakkhiṇāgiri** and from there to his birthplace, **Vedisagiri,** staying in **Vedisagiri-vihāra** and visiting his mother, the queen **Devi.** Still one more month he tarried, teaching the Doctrine to **Bhaṇḍuka,** and then, on the full-moon day of Jeṭṭha, at the request of **Sakka,** he went, in company with **Iṭṭhiya, Uttiya, Sambala, Bhaddasāla, Sumanasāmaṇera** and **Bhaṇḍuka,** to Ceylon, where he converted Devānampiyatissa by preaching to him the **Cūḷahatthipadopama Sutta.** Later, on the same day, he preached the **Samacitta Sutta.** The next day, at the request of the king, he visited **Anurādhapura,** travelling through the air and alighting on the site of the (later) **Paṭhamacetiya.** After a meal at the palace he preached the **Petavatthu,** the **Vimānavatthu** and the **Sacca Saṃyutta,** and **Anulā** and her five hundred companions became *sotāpannas.* Later, in the elephant-stables, he preached the **Devadūta Sutta** to the assembled people, and, in the evening, the **Bālapaṇḍita Sutta,** in **Nandanavana.** The night he spent in **Mahāmeghavana,** and on the next day the king gave the park to Mahinda, on behalf of the Order.

Mahinda pointed out to the king various spots destined to be connected with the growth of the *sāsana* in Ceylon, offering flowers at the same, and at the site of the (later) **Mahā Thūpa,** he described the visits of the Four Buddhas of this *kappa* to Ceylon. On the fourth day he preached the **Anamatagga Sutta** in Nandanavana and helped the king in defining the boundaries of what later became the **Mahāvihāra.** On the fifth day he preached the **Khajjanīya Sutta,** on the sixth the **Gomayapiṇḍi Sutta,** and on the seventh the **Dhammacakkappavattana Sutta.**

[1] Mhv. v. 204 ff.; Dpv. v. 24 f.; Sp. i. 51. [2] Mhv. v. 233; Sp. i. 52.

The *pāsāda* first built for the residence of Mahinda was called **Kāḷapāsāda-pariveṇa.** Other buildings associated with him were the **Suṇhāta-pariveṇa,** the **Dighacaṅka-pariveṇa,** the **Phalagga-pariveṇa,** the **Therāpassaya-pariveṇa,** the **Marugaṇa-pariveṇa,** and the **Dighasandasenāpati-pariveṇa.**[1]

Twenty-six days Mahinda stayed in Mahāmeghavana, and on the thirteenth day of the bright half of Āsāḷha, after having preached the **Mahāppamāda Sutta,** he went to **Missakapabbata,** to spend the *vassa.* The king had sixty-eight rock-cells built in the mountain and gave them to the theras on the full-moon day. On the same day Mahinda ordained sixty-two monks, who attained arahantship, at **Tumbarumālaka.** After the full-moon day of Kaṭṭika, at the conclusion of the *pavāraṇa* ceremony, Mahinda held a consultation with Devānampiyatissa and sent Sumanasāmaṇera to **Pāṭaliputta** to bring the relics of the Buddha from Dhammāsoka and other relics from Sakka. These relics were brought and placed on the Missakapabbata, which from then onwards was called **Cetiyagiri.** The collar-bone from among the relics was deposited in the **Thūpārāma** (*q.v.*), which was built for the purpose. It was at Mahinda's suggestion that Devānampiyatissa sent an embassy headed by **Mahāariṭṭha** to Asoka, with a request that **Saṅghamittā** should come to Ceylon with a branch of the Bodhi-tree. The request was granted, and Saṅghamittā arrived in Ceylon with the branch. Devānampiyatissa, during the later part of his reign, acting on the advice of Mahinda, built numerous vihāras, each one yojana from the other; among them were **Issarasamaṇaka** and **Vessagiri.**

Mahinda is said to have taught the Commentaries to the Tipiṭaka in the Sinhalese language, after translating them from the Pāli.[4]

The **Samantapāsādikā**[5] mentions a recital held by Mahinda under the presidency of Mahāariṭṭha.

Mahinda continued to live for the first eight years of the reign of **Uttiya,** who succeeded Devānampiyatissa. Then, at the age of sixty, he died on the eighth day of the bright half of Assayuja, in Cetiyagiri, where he was spending the rainy season. His body was brought in procession, with every splendour and honour, to the Mahāvihāra and placed in the **Paṭhamabamālaka,** where homage was paid to it for a whole week. It was then burnt on a pyre of fragrant wood on the east of the **Therānambaṇḍhamālaka,** to the left of the site of the Mahā Thūpa. A cetiya was erected on that spot over half the remains, the other half being distributed in thūpas built on Cetiyagiri and elsewhere. The place of cremation was called *Isibhūmaṅgana,* and there for many centuries were cremated

[1] See *s.v.* for details. [4] Cv. xxxvii. 228 ff. [5] pp. 102 ff.

the remains of holy men who lived within a distance of three yojanas.[6]

Later, King **Sirimeghavaṇṇa** had a life-size image of Mahinda made of gold; this he took to the **Ambatthalacetiya.** For eight days a festival was held in its honour; on the ninth day the image was taken from Ambatthala, carried by the king himself at the head of a large and splendid procession, and placed for three days in **Sotthiyākara-vihāra.** On the twelfth day it was taken with all splendour to Anurādhapura, to the Mahāvihāra, where it was left for three months in the courtyard of the Bodhi-tree. From there it was removed to the inner city and deposited in a magnificent image-house to the south-east of the palace. An endowment was set up for the annual performance of ceremonies in honour of the image, and this custom was continued for many centuries. The image was brought from the inner town to the (Mahā)vihāra on the *pavāraṇa*-day, and every year an offering was made on the thirteenth day.[7]

Dhātusena had the image brought to the place where Mahinda's body was cremated and there held a great festival,[8] while **Aggabodhi I.** set up the image on the banks of the tank called **Mahindataṭa,** and ensured that the special task of carrying the image to the dyke of the tank was the task of the **Taracchas.**[9]

[6] For details of Mahinda see Mhv. xiii.-xx.; Dpv. vii. 57 f., xii., xiii., xiv., xv.; Sp. i. 61, 69 ff., 79 ff., 83 ff., 90 ff., 103, etc.

[7] Cv. xxxvii. 66 ff.

[8] *Ibid.*, xxxviii. 58.

[9] *Ibid.*, xlii. 30.

2. **Mahinda.**—See **Indra** (=**Sakka**).

3. **Mahinda.**—King, father of **Phussa Buddha.**[1] Elsewhere he is called **Jayasena.** See *s.v.* **Phussa.**

[1] AA. i. 165; SA. iii. 4; DhA. i. 84.

4. **Mahinda.**—A king of old, descendant of **Mahāsammata,** and last of a dynasty which ruled at **Rojanagara.** Twelve of his sons and grandsons ruled in **Campā.**[1]

[1] Dpv. iii. 28.

5. **Mahinda I.**—Brother of **Kassapa III.** and king of Ceylon (724-27 A.C.). He refused to be crowned, out of sorrow for the death of his friend **Nīla,** and administered the government as *ādipāda.* He thus came to be known as **Ādipāda Mahinda.** His brother's son, **Aggabodhi,** was his viceroy, while his own son was made ruler of **Dakkhiṇadesa.**

He gave ten cartloads of food to the **Mahāpāli** and would eat nothing without first giving of it to beggars. He built a nunnery for the bhikkhunīs (called **Mahindaupassaya**) and gave to it the village of **Nagaragalla.** He also built the **Mahindataṭa-vihāra.**[1]

[1] Cv. xlviii. 26 ff.

6. **Mahinda.**—Son of **Aggabodhi VII.** He was made viceroy, but died young.[1]

[1] Cv. xlviii. 69, 75.

7. **Mahinda.**—Son of **Silāmegha (Aggabodhi VI.).**[1] Aggabodhi made him senāpati and gave over the government to him. But when Aggabodhi VI. died and **Aggabodhi VII.** came to the throne, Mahinda went to **Mahātittha.** Later, on the death of Aggabodhi VII., Mahinda quelled all disturbances and put the queen in chains because she conspired to kill him. His cousin **Dappula** rose against him, but was defeated after much fighting. Mahinda then married the queen of Aggabodhi VI. and became king as **Mahinda II.,** when a son was born to him. Dappula again rose in revolt, but Mahinda made a treaty with him and gave him part of **Rohaṇa** with the **Gāḷhagangā** as boundary.

Among Mahinda's benefactions was the erection of the **Dāmavihāra-pariveṇa** and the **Sannīratittha-vihāra** in **Pulatthipura,** also the costly **Ratanapāsāda,** containing a golden image of the Buddha. To the **Silāmegha** nunnery Mahinda gave a silver Bodhisatta statue. He had the Abhidhamma recited by the monks of **Hemasāli-vihāra,** and built many shrines and helped those who were poor or in trouble. To the lame he gave bulls and to the Damiḷas horses. He strengthened the weir of the **Kālavāpi.** He reigned for twenty years (772-92 A.C.) and was succeeded by his son **Udaya I.**[2]

[1] Cv. xlviii. 42, 76. [2] *Ibid.*, 83 ff.

8. **Mahinda.**—Son of the **Ādipāda Dāṭhāsiva** of **Rohaṇa.** He quarrelled with his father, took service under **Udaya I.** and married his daughter **Devā.** He was later sent to Rohaṇa, where he drove out his father. His two sons revolted against him, and, with Udaya's help, led an army against him. Mahinda defeated them, but was killed in a fight with another kinsman.[1]

[1] Cv. xlix. 10 ff.; 66 ff.

9. **Mahinda.**—Son of **Udaya I.;** he was, however, known by the name of **Dhammikasilāmegha** and was a very pious man. He gave the income

from the **Geṭṭhumba** Canal to be used in repairs of the **Ratanapāsāda.** He became king as **Mahinda III.** and reigned for four years (797-801 A.C.).[1]

[1] Cv. xlix. 38 ff.

10. **Mahinda.**—Son of **Mahinda III.** When **Aggabodhi IX.** came to the throne, contrary to the laws of succession, **Mahinda** fled to India.[1] He was afterwards slain by **Sena I.**[2]

[1] Cv. xlix. 84 f. [2] *Ibid.*, l. 4.

11. **Mahinda.**—Younger brother of **Sena I.** and his viceroy. He quelled the rising of **Udaya** against the king, his brother. When the **Paṇḍu** king invaded Ceylon, Mahinda led an army against him, and, on the defeat of his forces, he cut his own throat.[1]

[1] Cv. l. 6, 10, 21 ff.

12. **Mahinda.**—Eldest son of **Kittaggabodhi,** ruler of **Rohaṇa.** He was killed by Kittaggabodhi's sister.[1]

[1] Cv. l. 51.

13. **Mahinda.**—Son of the **Ādipāda Kassapa** and brother of **Sena II.** He married **Tissā** and **Kitti.** He became viceroy under **Sena II.** and ruled in **Dakkhiṇadesa.** Later he was discovered guilty of an intrigue in the king's harem, and fled, unrecognised, with his family, to **Malaya.** Afterwards, however, he regained his honours and continued as viceroy, his daughter **Saṅghā** being married to **Kassapa,** son of Sena II. Mahinda built a temple under the Bodhi-tree, and, in the course of its construction, a workman discovered that one of the beams would harm a branch of the tree. Mahinda, on being informed of this, came and made a *sacca-kiriyā*, as a result of which the branch of the tree straightened itself during the night, leaving the building free. Mahinda also built the **Mahindasena-pariveṇa,** and died in the twenty-third year of Sena's reign.[1] **Ādipāda Kittaggabodhi** was his son.[2]

[1] Cv. l. 59; li. 7, 13, 15 ff, 53 ff. [2] *Ibid.*, 94.

14. **Mahinda.**—Son of **Kassapa V.,** and brother of **Sena II.** and **Saṅghā.** When the **Ādipāda Kittaggabodhi** raised a rebellion in **Rohaṇa** against **Udaya II.,** the latter sent Mahinda to quell it with the help of the general **Vajiragga.** The expedition was completely successful and Kittaggabodhi taken prisoner. Mahinda stayed in **Mahāgāma** and ruled over Rohaṇa justly and well. Among his works was the construction of a dam across

the **Mahānadī.**[1] When **Kassapa IV.** became king, Mahinda revolted against him, but the king, through the influence of Mahinda's father, persuaded him to desist. Later, Mahinda returned to **Anurādhapura** at the request of the monks, and, after having married the king's daughter, went back to Rohaṇa, where, evidently, he died.[2]

[1] Cv. li. 99 ff. [2] *Ibid.*, lii. 4 ff.

15. **Mahinda.**—Viceroy of **Sena IV.** and probably his brother. He afterwards became king as **Mahinda IV.** (956-72 A.C.). He married a **Kāliṅga** princess. During his reign, the **Vallabha** king invaded Ceylon, but was defeated by the general **Sena** and entered into a treaty with Mahinda. Mahinda showed great favour to the **Paṃsukulikas** and the **Lābhavāsins** and decreed that the incomes derived from vihāras should not be taxed. His good acts were many. He had a Commentary to the Abhidhamma written by the Thera **Dhammamitta** in the **Sitthagāma-pariveṇa** and the Abhidhamma recited by the Thera **Dāṭhānāga.**

He made great offerings at the **Mahā Thūpa** and started to build the **Candanapāsāda,** where he had preserved the Hair Relic of the Buddha. He restored the temple of the four cetiyas in **Padalañchana** as well as the Temple of the Tooth, the **Dhammasaṅganigeha** and the **Mahāpāli.** He built the **Mahāmallaka** for the **Theravāda** nuns and completed the **Maṇipāsāda.** Mahinda's wife was **Kittī** (*q.v.*), who, herself, engaged in various works. Their son was **Sena (Sena V.).**[1]

[1] Cv. liv. 1 ff.; Cv. *Trs.* i. 178, n. 2; 179, n. 2; 183, n. 2.

16. **Mahinda.**—Younger brother of **Sena V.** He succeeded Sena as **Mahinda V.** and ruled for ten years at **Anurādhapura** under great difficulties. He was weak and powerless, and the **Kerala** soldiers in his employ mutinied for better salaries. Mahinda escaped to **Rohaṇa** by means of an underground passage, and lived at **Sīdupabbatagāma** with his brother's wife as queen, later marrying his brother's daughter. Their son was **Kassapa,** and afterwards they lived in **Kappagallaka.** In the thirty-sixth year of Mahinda's reign, the **Coḷas,** taking advantage of the discontent in Ceylon, invaded the country, capturing the king, the queen, and all the royal regalia. They ruled for many years with **Pulatthinagara** as base, and Mahinda died in Coḷa after a captivity lasting for twelve years.[1] **Lokitā** and **Devalā** were his maternal cousins.[2]

[1] Cv. lv. 1 ff. [2] *Ibid.*, lvii. 27.

17. **Mahinda.**—Son of **Moggallāna** and **Lokitā** and brother of **Kittī (afterwards Vijayabāhu I.).**[1]

[1] Cv. lvii. 42.

18. **Mahinda.**—Son of **Vikkamabāhu II.** and brother of **Gajabāhu.** He fought against **Deva,** general of **Parakkamabāhu I.,** at **Hatthilakhaṇḍagāma,** but was defeated, and fled to **Billagāma.** From there he went to **Vallitittha,** and was again defeated. Later he joined **Māṇābharaṇa,** and was sent by him to **Moravāpi,** thence to **Anurādhapura,** where he defeated **Mahālekha-Rakkha** and **Bhaṇḍārapotthaki,** who marched against him. From Anurādhapura, Mahinda proceeded to **Kālavāpi** where, for three months, he fought against **Bhaṇḍārapotthaki Bhūta,** and was finally defeated by him. This is the last we hear of him.[1]

[1] Cv. lxii. 59; lxxii. 46, 82, 123 ff., 176 ff., 191 f., 198 ff.

19. **Mahinda.**—An officer of **Kittisirimegha,** sent by him to fetch the young **Parakkamabāhu.**[1]

[1] Cv. lxvi. 66.

20. **Mahinda.**—A **Lambakaṇṇa** in the **Moriya** district, an officer of **Parakkamabāhu I.** He was a **Nagaragiri,** and was sent by Parakkamabāhu to **Mallavāḷāna,** where he conducted a victorious campaign against Uttararaṭṭha. Later he took **Anurādhapura,** and was one of those responsible for the capture of Gajabāhu at Pulatthipura.[1]

[1] Cv. lxix. 13; lxx. 89, 146 ff.; 158, 199 ff.

21. **Mahinda Mahālekha.**—An officer of **Māṇābharaṇa.** He was defeated by the **Kesadhātu Rakkha** at **Sarogāmatittha** and again by the troops of **Parakkamabāhu I.** at **Janapada.**[1]

[1] Cv. lxxii. 1 ff., 166.

22. **Mahinda.**—A minister and kinsman of **Parakkamabāhu I.** He lived in the palace and erected at **Pulatthipura** a *pāsāda* for the Tooth Relic.[1]

[1] Cv. lxxiii. 124 ff.

23. **Mahinda.**—A man of the **Kuliṅga** clan, whose wife was a cowherd's daughter called **Dīpanī.** He killed **Vijayabāhu II.** and reigned for five days, but was slain by **Kittinissaṅka.**[1]

[1] Cv. lxxx. 15 ff.

24. **Mahinda.**—Son of **Sumanadevī** and **Bodhigutta.** He came among the escort of the Bodhi-tree. **Devānampiyatissa** conferred on him the rank of **Cullajayamahālekhaka.**[1]

[1] Mbv. 169.

Mahindaupassaya.—A nunnery built by **Mahinda I.** The village of **Nāgarangaṇa** was just outside its boundary, and this he gave for its maintenance.[1]

[1] Cv. xlviii. 36.

Mahindaguhā.—The cave occupied by **Mahinda** in the **Cetiyagiri-vihāra.**[1] It was on the **Hatthikucchipabbhāra,** covered by forest, at the entrance to a deep valley.[2]

[1] Mhv. xx. 16; MṬ. 416. [2] Vsm., p. 110.

Mahindataṭa.—A monastery built by **Mahinda I.**[1]

[1] Cv. xlviii. 37.

Mahindataṭavāpi.—A tank built by **Aggabodhi I.** The image of **Mahinda Thera** (*q.v.*) was taken there by the **Taracchas** and set up on its dyke at the time of the Mahinda festival.[1]

[1] Cv. xlii. 29.

Mahindataḷāka.—A tank built by **Parakkamabāhu I.**[1] It is perhaps identical with **Mahindataṭa** (above), in which case the king merely restored it.

Cv. lxxix. 28.

Mahindasena.—A *pariveṇa* built and endowed by **Mahinda,** viceroy of **Sena II.**[1]

[1] Cv. li. 60.

Mahindasenavāsa.—A building erected in the **Uttara-vihāra (Abhayagiri)** by **Saṅghā,** wife of **Sena I.**[1] It was later destroyed, and afterwards restored by **Parakkamabāhu I.**[2]

[1] Cv. l. 79. [2] *Ibid.*, lxxviii. 105.

Mahiyaṅgana.—A locality in the old **Mahānāga** garden, on the banks of the **Mahāvāluka-gaṅgā.** It was there that the Buddha hovered in the air on his first visit to Ceylon, in order to frighten the **Yakkhas.** Later, **Mahāsumana** built there a shrine seven cubits in diameter, all of sapphire, and containing the hair given to him by the Buddha. After the Buddha's death, **Sarabhū,** a disciple of **Sāriputta,** brought there the collar-bone of the Buddha, which he deposited in the thūpa, increasing the height of the thūpa to twelve cubits. **Uddhacūḷābhaya** raised it to thirty cubits, while **Duṭṭhagāmaṇi,** dwelling there during his campaign

against the **Damiḷa Chatta,** increased it to eighty cubits.[1] **Vohārika Tissa** erected a parasol over the thūpa.[2] Attached to the thūpa was a vihāra, near which lived the three **Lambakaṇṇas, Saṅghatissa, Saṅghabodhi** and **Goṭhābhaya.**[3]

In later times, **Sena II.** gave maintenance villages to the vihāra,[4] as did also **Kassapa IV.**[5] **Vijayabāhu I.** found the vihāra in a bad state of decay and had it restored,[6] while **Parakkamabāhu VI.** carried out repairs to the thūpa.[7] King **Viravikamma** went from his capital to Mahiyaṅgana, a distance of seven gāvutas on foot, and held a great festival in honour of the thūpa.[8] King **Narindasīha** is mentioned as having visited Mahiyaṅgana three times—once alone and twice with his army—and as having held magnificent festivals in its honour.[9] **Vijayarājasīha** held a festival there,[10] as did **Kittisirirājasīha,** who made a pilgrimage to the spot[11]; he also made arrangements for travellers from Siam to Ceylon to visit the spot and hold celebrations there.[12] **Rājasīha II.** was born in Mahiyaṅgana, while his parents were staying there for protection from their enemies.[13]

[1] Mhv. i. 24, 33 ff.; xxv. 7; Cv. *Trs.* i. 154, n. 3.
[2] Mhv. xxxvi. 34.
[3] *Ibid.*, 58.
[4] Cv. li. 74.
[5] *Ibid.*, lii. 14.
[6] *Ibid.*, lx. 59.
[7] *Ibid.*, xci. 29.
[8] *Ibid.*, xcii. 17.
[9] *Ibid.*, xcvii. 27 ff.
[10] *Ibid*, xcviii. 85.
[11] *Ibid.*, xcix. 38.
[12] *Ibid.*, c. 125 ff.
[13] *Ibid.*, xcv. 12.

Mahilā.—An eminent therī of Ceylon who kept the *dhutaṅgas.*[1]

[1] Dpv. xviii. 15.

Mahilādīpa.—An island off the coast of India where the women, who were exiled with **Vijaya,** landed.[1]

[1] Mhv. vi. 45.

Mahilāmukha.—The state elephant of **Brahmadatta,** king of Benares. See the **Mahilāmukha Jātaka.**

Mahilāmukha Jātaka (No. 26).—**Brahmadatta,** king of Benares, owned a state elephant, called **Mahilāmukha,** who was gentle and good. One day [illegible] sat down outside his stable and started talking of their plans for robbery, and murder. Several days in succession this happened, until at last, by dint of listening to them, Mahilāmukha became cruel and began to kill his keepers. The king sent his minister, the Bodhisatta, to investigate the matter. He discovered what had happened and made

good men sit outside the stables who talked of various virtues. The elephant regained his former goodness and gentleness.

The story was related in reference to a monk who was persuaded by a friend to eat at the monastery of **Gayāsīsa**, built for **Devadatta** by **Ajātasattu**. The monk would steal off there at the hour of the meal and then return to **Veḷuvana**. After some time his guilty secret was discovered, and he was admonished by the Buddha. He is identified with Mahilāmukha and the king with **Ānanda**.[1]

[1] J. i. 185-8; see also Giridanta and Manoja Jātakas.

Mahisa Jātaka (No. 278).—The Bodhisatta was born once as a buffalo in **Himavā**. One day, as he stood under a tree, a monkey fouled him, and taking hold of his horn pulled him about. But the buffalo showed no resentment. This happened several times, and on being asked by the spirit of the tree why he endured it, the buffalo answered that it was by virtue of his goodness. Later the monkey tried his games on another buffalo, who killed him.

The story was told in reference to a monkey who, in the same way, fouled an elephant of **Sāvatthi** and escaped unhurt owing to the patience of the elephant. On another day a fierce elephant came from the stables and the monkey was trampled to death.[1]

[1] J. i. 385-7.

Mahisadoṇika.—A village in the **Nakulanagara** district; the birthplace of **Khaṇḍadeva**.[1]

[1] Mhv. xxiii. 77.

Mahisamaṇḍala.—A country, converted by the **Thera Mahādeva**, who preached there the **Devadūta Sutta**.[1]

The country is generally regarded as the modern Mysore. *v.l.* **Mahimsamaṇḍala**.[2]

[1] Mhv. xii. 4, 29; Dpv. viii. 5; Sp. i. 63.

[2] But see *J.R.A.S.* 1910, 429 ff., where the author says that **Māhissati** was its capital and that it was an island in the Narbadā River; see also Mhv. Trs. 84, n. 5.

Mahisamanta.—Long ago there were thirty-eight kings of this name, previous births of **Isimuggadāyaka Thera**.[1]

[1] Ap. i. 194.

Mahi[illegible]ttha.—A place on the **Saṅkheyya** Mountain where **Uttara** is said to have stayed, in **Dhavajālika** (vihāra).[1]

[1] A. iv. 292; AA. ii. 788.

1. **Mahī.**—One of the five great rivers of India, all of which have a common origin.[1] **Aṅguttarāpa** was to the north of the Mahī.[2] It is also called **Mahāmahī.**

[1] Vin. ii. 237; A. iv. 101; v. 22; S. ii. 135; v. 38; Mil. 20, 104; Vsm. 10, etc.
[2] SNA. ii. 437 ff.

2. **Mahī.**—A **Laṅkāgiri,** an officer of **Parakkamabāhu I.,** stationed at **Assamaṇḍala-titthа.**[1]

[1] Cv. lxxii. 27.

Mahīpālaraṭṭha.—A district in the **Dakkhiṇadesa** of Ceylon.[1]

[1] Cv. lxix. 8.

Mahummāra, Mahāummāra.—A village in which **Mahinda II.** once occupied an armed camp.[1] Later his son had a hand-to-hand fight there with **Dappula,** defeating him.[2] The queen of **Udaya I.** gave the village for the maintenance of **Jayasenapabbata-vihāra.**[3]

[1] Cv. xlviii. 120. [2] *Ibid.*, 156 [3] *Ibid.*, xlix 24.

Maheja.—See **Mahejjāghara.**

Mahejjāghara, Mahejjāgharavatthu, Mahejjāgharāsanasālā. A building in **Anurādhapura,** near the west gate. The grounds of the building were laid out by **Paṇḍukābhaya.**[1] **Gajabāhu I.** first erected the **Mahejjāsanasālā.**[2] The Mahāvaṃsa Ṭīkā[3] explains that Mahejavatthu is a shrine (*devaṭṭhāna*) dedicated to the Yakkha **Maheja.**

[1] Mhv. x. 90; xvii. 30. [2] *Ibid.*, xxxv. 122. [3] p 378

Mahelanagara.—A Damiḷa stronghold, subdued by **Duṭṭhagāmaṇi** after a four months' siege. Its commander was called **Mahela.**[1] The Mahāvaṃsa Ṭīkā[2] explains that the city lay off the road leading from **Vijitapura to Anurādhapura.** It was the king's elephant, **Kaṇḍula,** who led the way thither.

The city erected on the spot where the elephant turned off the main road was called **Nivattagirinagara.**

[illegible] [1] Mhv. xxv. 48 f. [2] 47[illegible]

Mahodara.—A Nāga-king who reigned over a kingdom by the sea in Ceylon. His younger sister was married to the Nāga on [illegible]hamāna-pabbata and her son was **Cūḷodara.** There was a war between uncle

and nephew regarding a gem-set throne, and it was to settle this dispute that the Buddha paid his second visit to Ceylon.[1]

[1] Mhv. i. 45 ff.

Mahosadha.—The Bodhisatta born as minister to King **Videha.** For details see the **Mahāummagga Jātaka.**

Māgadha.—The name of a gotta.[1]

[1] J. iii. 339.

Māgadhā.—The people of **Magadha** (*q.v.*).

1. **Māgandiya.**—A brahmin of the **Kuru** country. He had a very beautiful daughter, called **Māgandiyā.** Many men of high station sought her hand, but the brahmin did not consider them worthy. The Buddha, one day, became aware that both Māgandiya and his wife were ready for conversion, so he visited their village. Māgandiya saw him, and, noting the auspicious marks on his body, told him of his daughter and begged him to wait till she could be brought. The Buddha said nothing, and Māgandiya went home and returned with his wife and daughter arrayed in all splendour. On arriving, they found the Buddha had gone, but his footprint was visible, and Māgandiya's wife, skilled in such matters, said that the owner of such a footprint was free from all passion. But Māgandiya paid no attention, and, going a little way, saw the Buddha and offered him his daughter. The Buddha thereupon told them of his past life, his renunciation of the world, his conquest of **Māra,** and the unsuccessful attempts of Māra's very beautiful daughters to tempt him. Compared with them, Māgandiyā was, he said, a corpse, filled with thirty-two impurities, an impure vessel painted without; he would not touch her with his foot. At the end of the discourse, Māgandiya and his wife became *anāgāmins.*[1] It is said that they gave their daughter into the charge of her uncle, **Culla-Māgandiya,** retired from the world, and became arahants.[2]

According to the Aṅguttara Commentary,[3] Māgandiya's village was **Kammāsadamma,** and the Buddha went there on his journey to Kosambī at the invitation of **Ghosita, Kukkuṭa** and **Pāvārika.** He turned off the main road to visit Māgandiya. See also **Māgandiya** (2), **Māgandiya-sutta** and **Māgandiyapañha.**

[1] DhA. iii. 193 ff.; SNA. ii. 542 f.; *cp.* Dvy. 515 ff., where the name is given as Mākandika. The Buddha is called a *pariva-jaka.* The daughter's name is given as Anūpamā and the wife's Sākalī.

[2] DhA. i. 202. [3] AA. i. 295. f.

2. **Māgandiya.—A Paribbājaka.** The Buddha was once staying in the fire-hut of the brahmin **Bhāradvājaggotta** at **Kammāsadamma** and **Māgandiya** came to the hut. Seeing the grass mat on which the Buddha slept at night, he inquired whose it was, and, on being told, he was very annoyed, calling the Buddha a rigid repressionist (*bhunahu*). Bhāradvāja protested, whereupon Māgandiya offered to repeat his charge to the Buddha's face. The Buddha, aware of this conversation, entered the hut in the evening and had a discussion with **Māgandiya**, who ended by joining the Order, later becoming an arahant.[1]

Buddhaghosa explains[2] that this Māgandiya was the nephew of **Māgandiya** (1).

[1] M. i. 502 ff.; Mil. 313. [2] MA. ii. 681.

1. **Māgandiya Sutta.**—The conversation between **Māgandiya** and the Buddha after the former had offered the Buddha his daughter in marriage. Māgandiya expresses the view that purity comes from philosophy, from disputations and discussions, learning and austerities The Buddha denies this, and says that purity comes from inward peace. The sage (*muni*) is a confessor of peace and does not indulge in disputes.[1]

[1] SN vs. 835-47

2. **Māgandiya Sutta.**—Records the conversation between the Buddha and the paribbājaka **Māgandiya.** Māgandiya says the Buddha is a repressionist (*bhunahu*) and this the Buddha denies, saying that he teaches only the subjugation of the senses, knowing their origin and their cessation; he has discarded all craving after them and dwells with his heart at peace. He then relates how, in his youth, he had enjoyed the greatest and most luxurious kinds of sensuous pleasures and had renounced them. He could no more crave for them than a leper, cured of his disease, craves for his old sores. Both the Buddha and teachers of other persuasions are convinced that health is the greatest boon and Nibbāna the highest bliss. But the Buddha's conception of health and Nibbāna differs from that of other teachers. Their knowledge is as that of a blind man, taken on trust. Māgandiya listens and is convinced. He enters the Order and becomes an arahant.[1]

[1] M. i. 501-13; Thomas: *op. cit.*, 115.

Māgandiyapañhā.—The name given to the questions asked of the Buddha by the brahmin **Māgandiya.**[1] See **Māgandiya Sutta (1).**

[1] S. iii. 12.

Māgandiyā.—Daughter of the brahmin **Māgandiya** (*q.v.*). When the Buddha rejected her father's offer of marriage with her, her parents joined the Order, giving her in charge of her uncle, **Culla-Māgandiya.** The latter took her to **Udena,** king of **Kosambī,** who made her his chief consort, giving her five hundred ladies-in-waiting. Māgandiyā was incensed against the Buddha for having called her a "vessel of filth," and, when he came to Kosambī, she planned her revenge. Having discovered that Udena's other queen, **Sāmāvatī,** and her companions were in the habit of watching for the Buddha through windows in the walls of their rooms, she told the king that Sāmāvatī and her friends were conspiring to kill him. For some time the king refused to believe this, but when the holes were shown to him, he had them closed up and the windows built higher.

This plan having failed, Māgandiyā hired a slave to revile and abuse the Buddha in the streets. **Ānanda** suggested to the Buddha that they should go elsewhere. The Buddha answered, "I am like the elephant who has entered the fray, I must endure the darts that come upon me." After seven days the abuse ceased. Māgandiyā then persuaded her uncle to send eight live cocks to the palace and sent a page with them to the king's drinking-place. When the king asked what should be done with them, she suggested that Sāmāvatī and her friends should be asked to cook them for him. This the king agreed to do, but the women refused to deprive an animal of its life. Māgandiyā said they should be tested, and sent word by the page that the cocks were to be cooked for the Buddha. The page was bribed to change the live cocks for dead ones on the way, and Sāmāvatī and her companions then cooked them and sent them to the Buddha. But even then the king, though not knowing of the exchange, would not be convinced of Sāmāvatī's disloyalty.

Māgandiyā then obtained a snake from her uncle with its fangs removed. This she inserted in the shell of the flute which Udena carried about, closing the hole with a bunch of flowers. Udena was in the habit of spending a week in turn with each of his three consorts. When he announced his intention of going to Sāmāvatī, Māgandiyā begged of him not to go, saying she had had a dream and feared for his safety. But the king went and Māgandiyā went with him. As he lay asleep with the lute under his pillow she pulled out the bunch of flowers, and the snake lay coiled on his pillow. Māgandiyā screamed and accused Sāmāvatī of designs on the king's life. This time Udena believed her, and placing Sāmāvatī and her friends in a line one behind the other, he sent for his bow, which could only be strung by one thousand men, and shot an arrow at Sāmāvatī's breast. But by the power of her good-

ness the arrow failed to pierce her. Convinced of her innocence, the king pleaded for her forgiveness and gave her a boon. She chose that the Buddha should be invited to come to the palace every day, but the Buddha would not accept the invitation and sent **Ānanda** in his place.

Once more Māgandiyā conspired with her uncle against **Sāmāvatī**. They had all the pillars of Sāmāvatī's house wrapt in cloth, soaked in oil, and, when she and her women were inside, the house was set fire to. Sāmāvatī saw the flames spreading and exhorted her women to be self-possessed, and they attained to various fruits of the Path. Udena questioned Māgandiyā very carefully, and became convinced of her share and that of her uncle in the crime. He then sent for all Māgandiya's relations saying that he wished to reward them. He buried them waist-deep in the palace grounds and covered them with straw; the straw was then set fire to, and when it was burnt he had their bodies ploughed with an iron plough. Pieces of flesh were ripped from Māgandiyā's body, fried like cakes in oil, and Māgandiyā was then forced to eat them.[1]

[1] DhA. i. 201 f., 210 ff.; UdA, 383 f.; *cf.* Dvy., 515 ff., where Māgandiyā is called Anūpamā.

1. **Māgha.**—A sage of old.[1]

[1] J. vi. 99.

2. **Māgha.**—A youth of **Rājagaha.** He visited the Buddha at **Gijjhakūṭa** and asked if he would gain greatly by the gifts he made to various people, gifts which were rightly obtained. The Buddha answered that his gifts would bear great fruit. At the end of the Buddha's discourse, Māgha became his follower.[1]

[1] SN. pp. 86 ff.; SNA. ii. 413 ff.

3. **Māgha.**—See **Sakka** and **Magha.**

4. **Māgha.**—A usurper from **Kaliṅga** who came to Ceylon with a band of **Kerala** warriors in about 1215 A.C., deposed the reigning king, **Parakkamapaṇḍu II.**, blinded him, and occupied the throne at **Pulatthipura.** Being a bigoted Hindu, he destroyed the Buddhist religious buildings and burnt their books. He persecuted the people in various ways and distributed their land among his warriors. He ruled for twenty-one years, and seems to have been succeeded at Pulatthipura by **Jayabāhu** (*q.v.*).[1] During part of his reign, **Vijayabāhu III.** (*q.v.*) ruled over a portion of Ceylon.[2]

[1] Cv. lxxx. 58 ff. [2] *Ibid.*, lxxxi. 10 ff.

Māgha Sutta.—Records the conversation between **Māgha** (1) and the **Buddha.**

Māṭambiya.—A *Padhānaghara* built by the Damiḷa **Potthakuṭṭha.** He gave for its maintenance the **Ambavāpi** at **Būkakalla** and the villages of **Tantavāyikacāṭikā** and **Niṭṭhilaveṭṭhi,** together with slaves.[1]

[1] Cv. xlvi. 19 f.; Cv. *Trs.* i. 100, n. 1.

Māṭhara (*v.l.* **Maṭṭhara**).—A parrot belonging to **Mahosadha.** When Mahosadha wished to find out the plans of **Cūḷaṇī Brahmadatta,** he sent Māṭhara to the mynah that lived in Cūḷaṇī's bedchamber. Māṭhara made love to her, pretending that he had come from **Ariṭṭhapura** to ask her to marry him, because his first wife (also a mynah) had been killed by a hawk. He related the stories of **Vāsudeva** and **Jambāvatī** and of **Vaccha** and **Rattavatī,** to prove that husband and wife need not be equal in birth. Having won her heart and discovered Cūḷaṇī's secrets, Māṭhara flew back to Mahosadha.[1] He is identified with **Ānanda.**[2]

[1] J. vi. 418 ff. [2] *Ibid.*, 478.

Māṇava Thera.—He belonged to a rich brahmin family of **Sāvatthi.** When on his way to the park one day, at the age of seven, he saw, for the first time, persons afflicted with old age, disease, and death. These filled him with horror, and he went to the monastery, heard the Buddha preach, and, with his parents' consent, entered the Order. He was called "Māṇava" because he left the world so young.

In the time of **Vipassī Buddha** he was a physiognomist, and, having seen the child, declared that he would certainly become a Buddha, and worshipped him. In subsequent lives he became king many times under the names of **Sammukhāthavika, Paṭhavidundubhi, Obhāsa, Sadisacchedana, Agginibbāpaka, Vātasama, Gatipacchedana, Ratanapajjala, Padakkamana, Vilokana** and **Girisāra.**[1]

He is evidently identical with **Sammukhāthavika Thera** of the Apadāna.[2]

[1] ThagA. vs. 73; ThagA. i. 162 ff. [2] Ap. i. 158 f.

Māṇavagāmiya, Māṇavagāmika.—A devaputta. He visited the Buddha in the company of **Asama, Sahali, Nīnka, Ākoṭaka** and **Veṭambari,** and while these all spoke in praise of their own teachers, Māṇavagāmiya sang the glories of the Buddha.[1] It is said[2] that in his previous birth he was a body-servant of the Buddha.

[1] S. i. 65, 67; Mil. 242. [2] SA. i. 101.

Māṇicara.—A yakkha chief to be invoked by followers of the Buddha in time of need.[1]

[1] See DA. iii. 970; D. iii. 205; but see **Cara** (2).

1. **Mātaṅga.**—The Bodhisatta born as a caṇḍāla. See the **Mātaṅga Jātaka.**

2. **Mātaṅga.**—A Pacceka Buddha.[1] He was the last of the Pacceka Buddhas and lived near **Rājagaha.** At the last birth of the Bodhisatta the devas, on their way to do him honour, saw Mātaṅga and told him, "Sir, the Buddha has appeared in the world." Mātaṅga heard this as he was issuing from a trance, and, going to Mount **Mahāpapāta** where Pacceka Buddhas die, he passed away.[2]

[1] M. iii. 70; ApA. i. 107. [2] *Ibid.*, 170; SNA. i. 128 f.; Mtu. i. 357.

3. **Mātaṅga.**—A hermit. One day he arrived in Benares and went to a potter's hall for the night. He found the place already occupied by another hermit named **Jātimā,** and was told by the potter that he could only stay there with Jātimā's permission. Jātimā agreed to his staying, but, on finding that Mātaṅga was a caṇḍāla, he wished him to occupy a place apart. During the night Mātaṅga wished to go out, and, not knowing where Jātimā was lying, trod on his chest. When Mātaṅga returned he took the other way with the idea of passing near Jātimā's feet, but meanwhile Jātimā had changed his position, and Mātaṅga again trod on his chest. Jātimā thereupon cursed him, saying that his head would split in seven pieces at sunrise. Mātaṅga thereupon stopped the sun from rising.[1]

The rest of the story is as in the **Mātaṅga Jātaka.** It may be a variety of the same legend. *cp.* also **Nārada** and **Devala.**

[1] SA. ii. 176 f.

4. **Mātaṅga.**—Father of **Mātaṅgaputta** (*q.v.*).

Mātaṅga Jātaka (No. 497).—The Bodhisatta was once born in a Caṇḍāla village outside Benares and was named **Mātaṅga.** One day, when **Diṭṭhamaṅgalikā,** the daughter of a rich merchant, was on her way to the park with a group of friends, she saw Mātaṅga coming towards the city, and thinking the sight inauspicious, washed her eyes with perfumed water and turned back home. Her companions, annoyed at being deprived of their fun, beat Mātaṅga and left him senseless. On recovering consciousness, he determined to get Diṭṭhamaṅgalikā as wife

and lay down outside her father's house refusing to move. Seven days he lay thus until her relations, fearing the ignominy of having a caṇḍāla die at their door, gave Diṭṭhamaṅgalikā to him as wife.

Knowing her pride to be quelled by this act, Mātaṅga decided to bring her great honour. He, therefore, retired into the forest and, in seven days, won supernatural power. On his return he told her to proclaim abroad that her husband was not a caṇḍāla but Mahābrahmā, and that seven days later, on the night of the full-moon, he would come to her, breaking through the moon's disk. She did as he said and so it happened. The people thenceforth honoured her as a goddess; the water in which she washed her feet was used for the coronation of kings, and in one single day she received eighteen crores from those who were allowed the privilege of saluting her. Mātaṅga touched her navel with his thumb, and, knowing that she had conceived a son, admonished her to be vigilant and returned to the moon.

The son was born in the pavilion, which the people had constructed for the use of Diṭṭhamaṅgalikā, and was therefore called Maṇḍavya. At the age of sixteen he knew all the Vedas and fed sixteen thousand brahmins daily. On a feast day Mātaṅga came to him, thinking to turn him from his wrong doctrines, but Maṇḍavya failed to recognize him, and had him cast out by his servants, **Bhaṇḍakucchi, Upajjhāya,** and **Upajotiya.** The gods of the city thereupon grew angry and twisted the necks of Maṇḍavya and all the brahmins so that their eyes looked over their shoulders. When Diṭṭhamaṅgalikā heard of this she sought Mātaṅga, who had left his footsteps so that she might know where he was. He asked her to sprinkle on the brahmins water in which were dissolved the leavings of his food; to Maṇḍavya himself was given some of the food. On recovering and seeing the plight of the brahmins, he realized his error. The brahmins recovered, but were shunned by their colleagues; they left the country and went to live in the kingdom of **Mejjha.**

On the bank of the **Vettavatī** lived a brahmin called **Jātimanta,** very proud of his birth. Mātaṅga went thither to humble the pride of Jātimanta and lived higher up-stream. One day he nibbled a tooth-stick and threw it into the river, where, lower down, it got entangled in Jātimanta's hair. He was greatly annoyed and went up-stream, where he found Mātaṅga and told him that, if he stayed there any longer, at the end of seven days his head would split into seven pieces. On the seventh day Mātaṅga stopped the sun from rising. On discovering the cause, the people dragged Jātimanta to Mātaṅga and made him ask forgiveness, falling at Mātaṅga's feet. Jātimanta's head was covered with a lump of clay, which was immersed in the water as the sun rose.

Mātaṅga then went to the kingdom of Mejjha, where the exiled brahmins reported against him to the king, saying that he was a juggler and a mountebank. The king's messengers surprised Mātaṅga as he was eating his food beside a well, and cut off his head. He was born in the Brahma-world. The gods were angry and wiped out the whole kingdom of Mejjha by pouring on it torrents of hot ashes. Before his meeting with Diṭṭhamaṅgalikā the Bodhisatta was a mongoose-tamer (*koṇḍadamaka*).[1]

The story was told in reference to the attempt of King **Udena** (*q.v.*) to torture **Piṇḍolabhāradvāja.** Udena is identified with Maṇḍavya.[2]

[1] But in SNA. i. 186, he is called a *sopākajīvika*.

[2] J. iv. 375-90; the story is found also at SNA. i. 184-93, with alterations in certain details—*e.g.*, for Vettavatī we have Bandhumatī; see also Mil. 123 ff.

Mātaṅgaputta Thera.—The son of **Mātaṅga,** a landowner of **Kosala.** He was idle, and, when rebuked, joined the monks, hoping thus to have an easy life. But one day he heard the Buddha preach, entered the Order, and not long after became an arahant.

In the time of **Padumuttara Buddha** he was a mighty Nāga king, and, seeing the Buddha travelling through the air, he honoured him by giving him his throat-jewel.[1] He is probably identical with **Maṇipūjaka Thera** of the Apadāna.[2]

[1] Thag. vss. 231-3; ThagA. i. 348 ff. [2] Ap. ii. 413 f.

Mātaṅgārañña.—Another name for **Mejjhārañña** (*q.v.*).[1]

[1] See Mil. 130; MA. ii. 615.

1. "**Mātari**" **Sutta.**—Sometimes a man who would not lie, even for his mother's sake, has been won over by flattery and bribes.[1]

[1] S. ii. 241.

2. "**Mātari**" **Sutta.**—Six things—such as killing his mother, father, etc.—which a man who possesses right view will never do.[1]

[1] A. iii. 439.

Mātali.—The name given to the chariot-driver (*saṅgāhaka*) of **Sakka.** The Mātali of the present age had a son, **Sikhaṇḍhi,** with whom **Bhaddā Suriyavaccasā,** daughter of **Timbarū,** was in love; but later she transferred her affections to **Pañcasikha.**[1] Mātali is Sakka's constant companion and accompanies him everywhere, more as a confidant than as a servant.[2] Thus, he was by Sakka's side in the war against the **Asuras**

[1] D. ii. 268.

[2] See, *e.g.*, the conversation reported at S. i. 221, 224, 234 ff.; and Vv. iv. 9.

and drove his chariot when he fled with his bride **Sujātā.** The chariot is called **Vejayanta-ratha** and is drawn by one thousand Sindh horses.[3] Mātali often accompanied Sakka on his journeys to the world of men, changing his form—*e.g.*, to that of a fish in the **Culladhanuggaha Jātaka,** a brahmin in the **Bilārakosiya Jātaka** and in the **Suddhābhojana Jātaka,** and a big black dog in the **Mahākaṇha Jātaka.** On several occasions he was sent by Sakka to fetch human beings to **Tāvatiṃsa**—*e.g.*, **Guttila, Nimi, Makhādeva** and **Sādhīna**—and he proved an excellent guide, pointing out to the visitors the places of interest passed on the way.[4]

When the Buddha descended from Tāvatiṃsa, after preaching there the Abhidhamma, he was accompanied, on the left, by Mātali, offering celestial scents, garlands and flowers.[5] Both in the Bilārakosiya and the Sudhābhojana Jātakas (*q.v.*) Mātali is spoken of as the son of **Suriya. Ānanda** is said to have been Mātali during several lives[6]; so also **Mahā Kassapa.**[7] In the **Mahāsamaya Sutta,**[8] Mātali is described as a **Gandhabba** chief, while in the **Āṭānāṭiya Sutta**[9] he is mentioned among the chief Yakkhas to be invoked by followers of the Buddha in time of need.

[3] DhA. i. 279 f.; J. i. 202 f.
[4] For details of the incidents mentioned in this paragraph, see *s.v.*
[5] DhA. iii. 226.
[6] See J. i. 206; iv. 180; v. 412; vi. 129.
[7] J. iv. 69.
[8] D. ii. 258.
[9] *Ibid.*, iii. 204.

Mātikaṭṭhakathā.—Another name for the **Kaṅkhāvitaraṇī** (*q.v.*).

Mātikatthadīpanī.—A work on the Abhidhamma, ascribed to **Chapaṭa.**[1]

[1] Gv. 64; Bode, *op. cit.*, 19.

Mātikapiṭṭhaka.—A vihāra in Ceylon, built by the sword-bearer of **Aggabodhi II.**[1]

[1] Cv. xlii. 43.

Mātikā.—A portion of the Vinaya Piṭaka in its arrangement according to *Dhammakkhandhas.*[1]

[1] DA. i. 24.

Mātugāma Saṃyutta.—The thirty-seventh section of the **Saṃyutta Nikāya.**[1]

[1] S. iv. 238-60.

Mātugāma Sutta.—No woman can persistently possess the heart of a man who is influenced by gains and flattery.[1]

[1] S. ii. 234.

Mātuputtika Sutta.—Once a mother and her son—a monk and a nun—spent the rainy season at **Sāvatthi.** They saw much of each other and, in course of time, became guilty of incest. When this was reported to the Buddha, he declared that nothing ensnares the heart of a man as does a woman; she is indeed a noose of **Māra.**[1]

[1] A. iii. 67 f.

Mātuposaka Jātaka (No. 455).—The Bodhisatta was once born as an elephant in the **Himālaya** and looked after his blind mother, who lived near Mount **Caṇḍoraṇa.** One day he met a forester who had lost his way, and, feeling sorry for him, the elephant set him on the right path, carrying him on his back. But the forester was wicked, and, on his return to Benares, told the king about the elephant. The king asked him to fetch the elephant, who, seeing the forester approaching, meekly followed him lest his virtue be impaired. The elephant was received in the city with great pomp and placed in the royal stables as the state elephant, but he would touch no morsel of food. The king enquired into this and learnt of the elephant's blind mother. Thereupon the elephant was set free, and returned to the Himālaya amid the applause of the people. The king built a town near the elephant's dwelling, where he showed him great honour, and later, when, at his mother's death, the elephant went away to the **Karaṇḍaka** monastery to wait on the ascetics there, the king did the same for them.

The story was related in reference to a monk who tended his mother. For details see the **Sāma Jātaka. Ānanda** is identified with the king, whose name is given as **Vedeha,** and **Mahāmāyā** with the mother-elephant.[1]

The Dhammapada Commentary[2] calls this the **Mātuposaka-Nāgarāja Jātaka** and gives the name of the elephant as **Dhanapāla.** It was related to the four sons of a brahmin who waited on their aged father. The audience shed floods of tears, so greatly were they moved, and the brahmin and his sons became sotāpannas.

[1] J. iv. 90-5. [2] DhA. iv. 13.

Mātuposaka Sutta.—A brahmin of **Sāvatthi** visits the Buddha and, having told him that he supports his mother with food obtained from begging, asks if his action is worthy. The Buddha declares his action to be very good and one which will bring him birth in heaven.[1] See also the **Sāma Jātaka.**

[1] S. i. 181.

Mātuposaka-Rāma.—See **Rāma.**

Mātulagiri.—A place in **Sunāparanta** where **Puṇṇa Thera** lived for some time.[1]

[1] MA. ii. 1015; SA. iii. 15.

Mātulaṅgaṇa.—A village assigned by **Jeṭṭhatissa III.** to **Mahānāga-vihāra.**[1]

[1] Cv. xliv. 97.

Mātularaṭṭha, Mātulajanapada.—One of the provinces of Ceylon,[1] the modern Mātale. The name is found only in the latest part of the **Cūḷavaṃsa.** In the earlier parts it is called **Mahātila.**[2] Near by is **Āloka-vihāra.**

[1] Cv. xcv. 22; xcvi. 4; xcviii. 65. [2] *E.g.*, *ibid.*, lxvi. 71.

Mātulā.—A village in **Magadha,** where the Buddha stayed and where he preached the **Cakkavattisīhanāda Sutta.**[1]

[1] D. iii. 58.

Mātuluṅgaphaladāyaka Thera.[1]—Evidently identical with **Belaṭṭha-sīsa**[2] or **Surādha**[3] (*q.v.*).

[1] Ap. ii. 446. [2] ThagA. i. 67. [3] *Ibid.*, 255.

1. **Mātuvihāra.**—A vihāra built by King **Saddhātissa.**[1]

[1] Mhv. xxxiii. 9.

2. **Mātuvihāra.**—A vihāra built by the mother of **Gajabāhukagāmaṇī,** on the spot where, in a thicket of flowering *kadambas*, she had met an ascetic rising from a trance of seven days and had given him food which she was taking to her father the brick-worker. As a result of this gift she became the queen of **Vaṅkanāsikatissa.** Later she bought the piece of land for one thousand and built there the vihāra. Gajabāhukagāmaṇī built a stone thūpa connected with it and gave lands to the monks of the vihāra.[1] The full name of this vihāra seems to have been **Rājamātu-vihāra** (*q.v.*).[2]

[1] Mhv. xxxiii. 104 ff., 115 ff. [2] MṬ. 656.

Mātuvelaṅga.—A locality near **Sāmagalla,** where lived **Kupikkalama-hātissa Thera.**[1]

[1] Mhv. xxxiii. 51.

Mādhava.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 77, 79.

Mādhuraka.—The classifying name for an inhabitant of Madhurā.[1]

[1] *E.g.*, Mil. 331.

1. **Māna.**—Youngest brother and viceroy of **Aggabodhi III.** (**Sirisaṅghabodhi**). He was governor of **Dakkhiṇadesa.** He was later found guilty of an offence in the women's apartments of the palace and was treacherously killed by the court officers.[1]

[1] Cv. xliv. 84, 123 f.

2. ***Māna.**—Eldest son of **Kassapa II.**[1] His full name was **Mānavamma.** He was very young when his father died, and, when the government fell into the hands of **Dappula I.** and later of **Dāṭhopatissa II.**, he left **Uttaradesa,** where he was living in retirement with his wife **Saṅghā,** and went to **Jambudīpa,** there to take service under the **Pallava** king, **Narasīha.**[2] He won the king's favour and very loyally helped him to defeat the **Vallabha** king. He then raised an army with the help of **Narasīha,** landed in Ceylon, and recovered the kingdom from **Dāṭhopatissa.** But later his army deserted him on hearing tidings of Narasīha's illness and Māna returned once more to Jambudīpa. Some time after he came again to Ceylon with a large army and defeated **Hatthadāṭha,** the reigning king, and his general **Potthakuṭṭha.** In the confusion which followed, Hatthadāṭha was killed and Potthakuṭṭha was poisoned at **Merukandara.** Māna thereupon became king and did many acts of merit, including the erection of the **Padhānarakkha-** and the **Sirisaṅghabodhi-vihāras,** also the **Sepaṇṇi-** and **Siri-pāsādas.** Māna was a supporter of the **Paṃsukūlins.**[3]

[1] Cv. xlv. 6.
[2] For details see Cv. xlvii. 9 ff., 15 ff.
[3] *Ibid.*, xlvii. 1 ff. Mānavamma reigned *circa* 676-711 A.C.

3. ***Māna** (also called **Mānavamma**).—He was the nephew of **Kassapa II.** and the son of **Dappula I.** Kassapa handed over the kingdom to him at the time of his death, his own children being very young. When Kassapa died, the **Damiḷas** attacked Ceylon, but Māna, with his father's help, repulsed them and crowned his father king. When **Hatthadāṭha** heard of this, he came with a large force and seized the throne under the name of **Dāṭhopatissa II.** Māna went to the Eastern Province, while Dappula returned to **Rohaṇa.** Later, Māna led a rebellion against Dāṭhopatissa and was killed in battle.[1] His mother was the sister of Kassapa II. and the daughter of King **Sīlāmeghavaṇṇa.**[2]

[1] Cv. xlv. 11 ff.; 52, 77 ff.
[2] Cv. *Trs.* i. 94, n. 1.

4. **Māna.**—Called **Mūlapotthaki.** He was an officer of **Parakkamabāhu I.** and, in one campaign, defeated **Lokagalla Vikkama** at **Mahāgāma.**[1]

[1] Cv. lxxv. 139 f.

* Regarding these names, **Māna** and **Mānavamma,** see Cv. *Trs.* i. 192, n. 3.

Mānakapiṭṭhi.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 47.

"Mānakāma" Sutta.—The praises spoken of the Buddha by a deva at **Jetavana** regarding his freedom from all vain conceits.[1]

[1] S. i. 4.

Mānaggabodhi.—A monastery built by **Aggabodhi VII.**[1]

[1] Cv. xlviii. 64.

Mānacchidda.—A **Pacceka Buddha.**[1]

[1] M. i. 70; ApA. i. 107.

1. **Mānatthaddha.**—A brahmin of **Sāvatthi** who, because of his great pride respected no one. One day he came upon the Buddha preaching to a large crowd of people and stood near, on one side. The Buddha, seeing him, preached on the vanity of pride; Mānatthaddha understood, and, falling at the Buddha's feet, worshipped him. And then, in answer to his question, the Buddha told him of those to whom respect should be shown, among whom the arahants are perfect. Mānatthaddha became the Buddha's follower.[1]

[1] S. i. 177 f.; *cp.* **Jenta.**

2. **Mānatthaddha.**—A **Pacceka Buddha** mentioned in a nominal list.[1]

[1] M. iii. 71; ApA. i. 107.

Mānatthaddha Sutta.—Records the visit of the brahmin **Mānatthaddha** (*q.v.*) to the Buddha.[1]

[1] S. i. 177 f.

Mānadiṇṇa.—A householder of **Rājagaha.** When he lay ill he was visited by **Ānanda,** to whom he confessed that even in his illness he practised the four *satipaṭṭhānas.* He was quite free from the five *orambhāgiyasaṃyojanā.*[1]

[1] S. v. 178.

Mānadiṇṇa Sutta.—Records the visit of **Ānanda** to **Mānadiṇṇa** (*q.v.*).[1]

[1] S. v. 178.

Mānabhūsaṇa.—See **Mānābharaṇa.**

Mānamatta.—A village, probably in North Ceylon; one of the spots where the **Damiḷas,** under **Māgha** and **Jayabāhu,** set up fortifications.[1]

[1] Cv. lxxxiii. 16.

1. **Mānavamma.**—See **Māna,** Nos. 2 and 3.

2. **Mānavamma.**—Elder brother of **Māna** (**Māna** 2) and son of **Kassapa II.** Once, as he made an incantation, the god **Kumāra** appeared before him, riding his peacock; the bird, finding nothing to drink, flew at Mānavamma's face. He, thereupon, offered the peacock his eye, of which the bird drank. Kumāra promised him the fulfilment of his wish, but he did not aspire to royal power, and retired in favour of his younger brother Māna.[1]

[1] Cv. lvii. 5 ff.

Mānavīramadhurā.—A place in South India mentioned in the account of the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvi. 213.

1. **Mānābharaṇa, Mānabhūsaṇa.**—Nephew of **Vijayabāhu I.** His father was king of **Paṇḍu** and his mother, **Mittā,** was Vijayabāhu's sister. He had two brothers, **Kittisirimegha** and **Sirivallabha.** He married **Ratanāvali,** daughter of Vijayabāhu.[1] When Vijayabāhu died, **Jayabāhu I.** became king and Mānābharaṇa was made viceroy. When the rightful heir, **Vikkamabāhu,** rose in revolt, Mānābharaṇa seized from him **Rohaṇa** and **Dakkhiṇadesa** and lived in **Puṅkhagāma,** under the name of **Vīrabāhu.**[2] He seems to have lived in constant conflict with Vikkamabāhu. Later, when he had already two daughters, **Mittā** and **Pabhāvati,** he gave over the government to his ministers and retired from the world. But seven or eight months later he had a dream in the temple of Indra and hurried back to Puṅkhagāma because the dream presaged the birth of a mighty son. This son was **Parakkamabāhu I.**[3]

[1] Cv. lix. 42 ff. [2] *Ibid.*, lxi. 21 ff. [3] *Ibid.*, lxii. 3 ff.

2. **Mānābharaṇa.**—Son of **Sirivallabha** and **Sugalā. Līlāvati** was his sister.[1] He married **Mittā,** daughter of Mānābharaṇa I., and also her sister, **Pabhāvati,** and by the latter he had a son, **Kittisirimegha.**[2] Mānābharaṇa reigned in **Rohaṇa** as an independent king.[3] When the throne was captured by **Gajabāhu,** Mānābharaṇa tried several times to wrest it from him, but, failing in these attempts, made an alliance with Gajabāhu through the intervention of the monks; later, however, finding

[1] Cv. lxii. 2. [2] *Ibid.*, lxiv. 19, 23, 24. [3] See *ibid.*, lxvii. 95.

Parakkamabāhu growing in power, he went over to him.[4] When Gajabāhu was captured and detained at **Pulatthinagara,** the soldiers started to pillage the city, despite the orders of Parakkamabāhu. The people were enraged and invited Mānābharaṇa to come. On his arrival at Pulatthipura, he captured Gajabāhu and threw him into a dungeon, seized all the treasures, including the Tooth Relic and Alms-bowl, and took counsel with his mother to kill Gajabāhu. On hearing of this, Parakkamabāhu sent his forces against Mānābharaṇa and defeated the latter's followers at various places. Mānābharaṇa then fled to Rohaṇa, taking with him some of the treasures.[5] From there he again tried to ally himself with Gajabāhu; but the latter did not so desire, though his ministers were in favour of it. Relying on their support, Mānābharaṇa advanced from Rohaṇa. He was, however, severely defeated at **Pūnagāma** and other places and Parakkamabāhu's forces assailed him from all sides. The campaign brought varying success to the opposing armies, and Mānābharaṇa proved a skilful warrior. He was helped by various chieftains and fought bitterly and valiantly to the end,[6] but, as he lay dying, he summoned his children and ministers and counselled them to join Parakkamabāhu. Even after his death his queen **Sugalā** encouraged intrigues against Parakkamabāhu.[7]

[4] Cv. lxx. 179 ff.
[5] *Ibid.*, 255 ff.
[6] For details see *ibid.*, lxxii. 148-309.
[7] *Ibid.*, lxxiv. 29 ff.

3. **Mānābharaṇa.**—A general of **Māgha,** for whose coronation he was responsible.[1]

[1] Cv. lxxx. 73.

4. **Mānābharaṇa.**—A **Damiḷa** chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 146.

Māpamādakandarā.—A cave, probably not very far from **Rājagaha.** When the Buddha went on tour with the monks, some of the latter accompanied him as far as this cave and then turned back. To such monks the Buddha would say, "*Mā pamajjittha*" (Be not heedless). From this fact the cave took its name.[1]

[1] DhA. ii. 167.

Māyā, Mahāmāyā.—The mother of the **Buddha.**[1] Her father was the Sākyan **Añjana** of **Devadaha,** son of **Devadahasakka,** and her mother **Yasodharā,** daughter of **Jayasena.**[2] **Daṇḍapāṇi** and **Suppabuddha** were

[1] D. ii. 52; see Thomas: *op. cit.*, 25.
[2] Mhv. ii. 17 ff.; elsewhere her father is called **Mahā-Suppabuddha** (ThigA. 141), while the Apadāna (ii. 538) gives the name of her mother as **Sulakkhaṇā.**

her brothers, and **Mahā Pajāpatī** her sister. Both the sisters were married to **Suddhodana** in their youth, but it was not till Māyā was between forty and fifty that the Buddha was born.[3] She had all the qualities necessary for one who was to bear the exalted rank of being the mother of the Buddha: she was not too passionate, she did not take intoxicants, she had practised the *pāramī* for one hundred thousand kappas, and had not, since her birth, violated the five *sīlā*. On the day of her conception she kept her fast, and in her sleep that night she had the following dream: the four **Mahārāja**-gods took her in her bed to **Himavā** and placed her under a *sāla*-tree on *Manosilātala*. Then their wives came and bathed her in the **Anotatta** Lake and clad her in divine robes. They then led her into a golden palace and laid her on a divine couch; there the Bodhisatta, in the form of a white elephant, holding a white lotus in his gleaming trunk, entered into her right side. This was on the day of the Uttarāsāḷhanakkhatta, after a festival lasting seven days, in which she had already taken part.

From the day of her conception she was guarded by the Four Regent Gods; she felt no desire for men, and the child in her womb could be seen from outside. At the end of the tenth month she wished to return to her people in Devadaha, but, on her way thither, she stopped at the *sāla*-grove in **Lumbinī** and there her child was born as she stood holding on to the branch of a *sāla*-tree.[4] Seven days later Māyā died and was reborn as a male in the Tusita-world, under the name of **Māyādevaputta.**[5] The Buddha visited **Tāvatiṃsa** immediately after the performance of the Twin-Miracle at the foot of the **Gaṇḍamba**-tree, on the full-moon day of Āsāḷha, and there, during the three months of the rainy season, the Buddha stayed, preaching the Abhidhamma Piṭaka to his mother (who came there to listen to him), seated on **Sakka's Paṇḍukambalasilāsana,** at the foot of the **Pāricchattaka**-tree. (It is said that, during this time, at certain intervals, the Buddha would return to earth, leaving a seated image of himself in Tāvatiṃsa to continue the preaching while he attended to his bodily needs, begging alms in **Uttarakuru** and eating his food on the banks of **Anotatta,** where **Sāriputta** waited on him and learnt of what he had been preaching to the devas.[6])

The Commentaries[7] state the view, held by some, that had Māyā been alive the Buddha would not have shown such reluctance to bestow ordination on women. This view, says Dhammapāla,[8] is erroneous. It would have made no difference, for it is the *dhammatā* of all Buddhas that women shall be ordained, but subject to certain important re-

[3] VibhA. 278.
[4] J. i. 49 ff.
[5] Thag. vss. 533 f.; ThagA. i. 502.
[6] DhSA. i. 15; DhA. iii. 216 f.
[7] UdA. 276 f.
[8] *Ibid.*

strictions. The mothers of all Buddhas die very soon after the birth of their son, because no other child is fit to be conceived in the same womb as a Buddha.

Māyā is mentioned in several Jātakas as the mother of the Bodhisatta —*e.g.*, in the **Alīnacitta**, the **Kaṭṭhahāri**, the **Kurudhamma**, the **Kosambī**, the **Khaṇḍahāla**, the **Dasaratha**, the **Bandhanāgāra**, the **Mahāummagga**, the **Mātuposaka**, the **Vessantara**, the **Susīma**, the **Somanassa** and the **Hatthipāla**. According to some contexts, after her birth as **Phusatī** in the Vessantara Jātaka, Māyā became one of the daughters of King **Kikī** (*q.v.*).

Māyā's resolve to be the mother of a Buddha was formed ninety-one kappas ago in the time of **Vipassī Buddha.**[9] She was then the elder daughter of King **Bandhumā**. One of the king's vassals sent him a piece of priceless sandalwood and a golden wreath, worth one hundred thousand. The sandalwood the king gave to his elder daughter and the wreath to the younger. The elder powdered the sandalwood and took it in a golden casket to the Buddha. Some of the powder she offered to the Buddha to be rubbed on his body, and the rest she scattered in his cell. It was the sight of the Buddha's golden body that inspired her with the desire to be the mother of such a being. Her sister later became **Uracchadā** (*q.v.*).

[9] J. vi. 480 f.

Māyā Sutta.—Once, **Vepacitti**, ruler of the **Asuras**, was ill. He was visited by **Sakka**, who was requested by the Asuras to heal him. Sakka agreed to do this if Vepacitti would teach him the **Sambaramāyā**. But Vepacitti wished to consult the Asuras on this matter and was advised against it.[1]

[1] S. i. 238.

Māyāgeha.—An officer of **Parakkamabāhu I.**, mentioned in the account of his campaigns. He fought against **Gokaṇṇa** at **Nīlagala**. Later, he was in charge of the successful campaign in **Ājisāra**, and then was stationed in **Ambavana**, where the king confided to him his plan to attack **Pulatthinagara**. In recognition of his services, Parakkamabāhu conferred on him the rank of **Adhikārī**.[1] The last mention made of him[2] is of his being appointed to guard the ford at **Samīrukkha** and crushing there the army of **Gajabāhu**.

[1] Cv. lxx. 83, 162, 170, 191, 278. [2] *Ibid.*, lxxii. 10.

Māyādvāra.—One of the gates of **Pulatthipura.**[1]

[1] Cv. lxxiii. 162.

1. **Māyādhanu.**—The youngest brother of **Bhuvanekabāhu VII.** and father of **Rājasīha I.** He reigned over a part of Ceylon with his capital at **Sītāvaka** (1521-81 A.C.). His reign was marked by a series of severe and fluctuating struggles against his brother and against the Portuguese then in Colombo. He is said to have been succeeded by his son, Rājasīha.[1]

[1] Cv. xciii. 3 ff.; Cv. *Trs.* ii. 224, n. 1; 225, n. 3.

2. **Māyādhanu.**—The name of a district in Ceylon, between the coast and the mountains. Its capital was **Sītāvaka,** founded by **Parakkamabāhu IV.** There was in it a village called **Udakagāma.**[1]

[1] Cv. xc. 100; c. 213; Cv. *Trs.* ii. 209, n. 8.

Māyāvī.—A jackal, for whose story see the **Dabbapuppha Jātaka.** He is identified with **Upananda.**[1]

[1] J. iii. 336.

Māyetti.—A village in Ceylon in the time of **Jeṭṭhatissa III.**[1]

[1] Cv. xliv. 90.

Māyettikassapāvāsa.—A vihāra in Ceylon, to which **Jeṭṭhatissa III.** gifted the village of **Sahannanagara.**[1]

[1] Cv. xliv. 100.

Māra.—Generally regarded as the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil or Principle of Destruction). The legends concerning Māra are, in the books, very involved and defy any attempts at unravelling them. In the latest accounts, mention is made of five Māras—Khandha-Māra, Kilesa-Māra, Abhisaṅkhāra-Māra, Maccu-Māra and Devaputta-Māra—as shown in the following quotations: *pañcannam pi Mārānaṃ vijayato jino* (ThagA. ii. 16); *sabbāmittehi khandhakilesābhisaṅkhāramaccudevaputtasaṅkhāte sabbapaccatthike* (ThagA. ii. 46); *saṅkhepato vā pañcakilesakhandhābhisaṅkhāradevaputtamaccumāre abhañji, tasmā . . . bhagavā ti vuccati* (Vsm. 211). Elsewhere, however, Māra is spoken of as one, three, or four. Where Māra is one, the reference is generally either to the *kilesas* or to Death. Thus: *Mārenāti kilesamārena* (ItvA. 197); *Mārassa visaye ti kilesamārassa visaye* (ThagA. ii. 70); *jetvāna maccuno senaṃ vimokkhena anāvaran ti lokattayābhibyāpanato diyaḍḍhasahassādi-vibhāgato ca vipulattā aññehi avārituṃ paṭisedhetuṃ asakkuṇeyyattā ca maccuno, Mārassa, senaṃ vimokkhena ariyamaggena jetvā* (ItvA. 198); *Mārāsenā ti ettha satte anatthe niyojento māretīti Māro* (UdA. 325); *nihato Māro bodhimūle ti*

vihato samucchinno kilesamāro bodhirukkhamūle (Netti Cty. 235); *vasaṃ Mārassa gacchatīti kilesamārassa ca sattamārassa* (?) *ca vasaṃ gacchi* (Netti, p. 86); *tato sukhumataraṃ Mārabandhanan ti kilesabandhanaṃ pan' etaṃ tato sukhumataraṃ* (SA. iii. 82); *Māro māro ti maraṇaṃ pucchati, māradhammo ti maraṇadhammo* (SA. ii. 246).

It is evidently with this same significance that the term Māra, in the older books, is applied to the whole of the worldly existence, the five *khandhas*, or the realm of rebirth, as opposed to Nibbāna. Thus Māra is defined at CNid. (No. 506) as *kammābhisaṅkhāravasena paṭisandhiko kandhamāro dhātumāro, āyatanamāro.* And again: *Māro Māro ti bhante vuccati katamo nu kho bhante Māro ti? Rūpaṃ kho, Rādha, Māro, vedanāmāro, saññāmāro, saṅkhāramāro viññāṇaṃ Māro* (S. iii. 195); *yo kho Rādha Māro tatra chando pahātabbo. Ko ca Rādha Māro? Rūpaṃ kho Rādha Māro . . . pe . . . vedanāmāro. Tatra kho Rādha chando pahātabbo* (S. iii. 198); *sa upādiyamāno kho bhikku baddho Mārassa, anupadiyamāno mutto pāpimato* (S. iii. 74); *evaṃ sukhumaṃ kho bhikkhave, Vepacittibandhanaṃ; tato sukhumataraṃ mārabandhanaṃ; maññamāno kho bhikkhave baddho Mārassa, amaññamāno mutto pāpimato* (S. iv. 202); *labhati Māro otāraṃ, labhati Māro ārammaṇaṃ* (S. iv. 85); *santi bhikkhave cakkhuviññeyyarūpā . . . pe . . . taṅ ce bhikkhu abhinandati . . . pe . . . ayaṃ vuccati bhikkhave bhikkhu āvāsagato Mārassa, Mārassa vasaṃ gato* (S. iv. 91); *dhunātha maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ* (Netti, p. 40); *rūpe kho Rādha sati Māro vā assa māretā vā yo vā pana mīyati. Tasmā he tvaṃ Rādha rūpaṃ māro ti passa māretā ti passa mīyatīti passa . . . ye naṃ evaṃ passanti te sammā passanti* (S. iii. 189); *Mārasaṃyogan ti tebhūmakavaṭṭaṃ* (SNA. ii. 506).

The Commentaries also speak of three Māras: *bodhipallaṅke tiṇṇaṃ Mārāṇaṃ matthakaṃ bhinditvā* (DA. ii. 659); *aparājitasaṅghan ti ajj' eva tayo Māre madditvā vijitasaṅgāṇaṃ matthakaṃ madditvā anuttaraṃ sammāsambodhiṃ abhisambuddho* (CNidA. p. 47). In some cases the three Māras are specified: *yathayidaṃ bhikkhave mārabalan ti yathā idaṃ devaputtamāra-maccumāra-kilesamārāṇaṃ balaṃ appasahaṃ durabhisambhavaṃ* (DA. iii. 858); *maccuhāyino ti maraṇamaccu-kilesamaccu-devaputtamaccu hāyino, tividham pi taṃ maccuṃ hitvā gāmino ti vuttaṃ hoti* (SNA. ii. 508; *cp.* MA. ii. 619); *na lacchati Māro otāraṃ; Māro ti devaputtmāro pi maccumāro pi kilesamāro pi* (DA. iii. 846); but elsewhere five are mentioned—*e.g., ariyamaggakkhaṇe kilesamāro abhisaṅkhāramāro, devaputtamāro ca carimaka-cittakkhaṇe khandhamāro maccumāro ti pañcavidhamāro abhibhūto parājito* (UdA. 216). Very occasionally four Māras are mentioned: *catunnaṃ Mārāṇaṃ matthakaṃ madditvā anuttaraṃ sammāsambodhiṃ abhisambuddho* (MNid. 129); *indakhīlopamo catubbidhamāraparavādigaṇehi akampiyaṭṭhena* (SNA. i. 201); *Mārasenaṃ*

sasenaṃ abhibhuyyāti kilesasenāya anantasenāya ca sasenaṃ anavasiṭṭhaṃ catubbidhaṃ pi māraṃ abhibhavitvā devaputtamārassā pi hi guṇamāraṇe sahāyabhāvūpagamanato kilesā senā ti vuccanti (ItvA. 136). The last quotation seems to indicate that the four Māras are the five Māras less Devaputta-Māra.

A few particulars are available about Devaputta-Māra: *Māro ti Vasavattibhūmiyaṃ aññataro dāmarikadevaputto. So hi taṃ ṭhānaṃ atikkamitukāmaṃ janaṃ yaṃ sakkoti taṃ māreti, yaṃ na sakkoti tassa pi maraṇaṃ icchati, tenā Māro ti vuccati* (SNA. i. 44); *Māro yeva pana sattasaṅkhātāya pajāya adhipatibhāvena idha Pajāpatīti adhippeto. So hi kuhiṃ vasatīti? Paranimmittavasavattidevaloke. Tatra hi Vasavattirājā rajjaṃ kāreti. Māro ekasmiṃ padese attano parisāya issariyaṃ pavattento rajjapaccante dāmarikarājaputto viya vasatī ti vadanti* (MA. i. 28); *so hi Māro opapātiko kāmāvacarissaro, kadāci brahmapārisajjānampi kāye adhimuccituṃ samattho* (Jinālaṅkāra Ṭīkā, p. 217).

In view of the many studies of Māra by various scholars, already existing, it might be worth while here, too, to attempt a theory of Māra in Buddhism, based chiefly on the above data. The commonest use of the word was evidently in the sense of Death. From this it was extended to mean "the world under the sway of death" (also called *Māradheyya—e.g.*, A. iv. 228) and the beings therein. Thence, the *kilesas* also came to be called Māra in that they were instruments of Death, the causes enabling Death to hold sway over the world. All Temptations brought about by the *kilesas* were likewise regarded as the work of Death. There was also evidently a legend of a *devaputta* of the **Vasavatti** world, called Māra, who considered himself the head of the *Kāmāvacara*-world and who recognized any attempt to curb the enjoyment of sensual pleasures, as a direct challenge to himself and to his authority. As time went on these different conceptions of the word became confused one with the other, but this confusion is not always difficult to unravel.

Various statements are found in the Piṭakas connected with **Māra**, which have, obviously, reference to Death, the *kilesas*, and the world over which Death and the *kilesas* hold sway. Thus: Those who can restrain the mind and check its propensities, can escape the snares of **Māra** (Dhp. Yamaka, vs. 7). He who delights in objects cognisant to the eye, etc., has gone under **Māra's** sway (S. iv. 91). He who has attachment is entangled by **Māra** (S. iii. 73). **Māra** will overthrow him who is unrestrained in his senses, immoderate in his food, idle and weak (Dhp. Yamaka, vs. 8). By attaining the Noble Eightfold Path one can be free from **Māra** (Dhp. vs. 40). The Saṃyutta (i. 135) records a conversation between **Māra** and **Vajirā**. She has attained arahantship

and tells Māra: " There is no *satta* here who can come under your control; there is no being but a mere heap of saṅkhāras (*suddhasaṅkhārarapuñja*).

The later books, especially the Nidānakathā of the Jātaka Commentary[1] and the Buddhavaṃsa Commentary,[2] contain a very lively and detailed description of the temptation of the Buddha by Māra, as the Buddha sat under the Bodhi-tree immediately before his Enlightenment. These accounts describe how Māra, the devaputta, seeing the Bodhisatta seated, with the firm resolve of becoming a Buddha, summoned all his forces and advanced against him. These forces extended to a distance of twelve yojanas to the front of the Bodhisatta, twelve to the back, and nine each to the right and to the left. Māra himself, thousand-armed, rode on his elephant, **Girimekhala,** one hundred and fifty leagues in height. His followers assumed various fearsome shapes and were armed with dreadful weapons. At Māra's approach, all the various Devas, Nāgas and others, who were gathered round the Bodhisatta singing his praises and paying him homage, disappeared in headlong flight. The Bodhisatta was left alone, and he called to his assistance the ten *pāramī* which he had practised to perfection.

Māra's army is described as being tenfold, and each division of the army is described, in very late accounts,[3] with great wealth of detail. Each division was faced by the Buddha with one *pāramī* and was put to flight. Māra's last weapon was the *Cakkāvudha* (*q.v.*). But when he hurled it at the Buddha it stood over him like a canopy of flowers. Still undaunted, Māra challenged the Buddha to show that the seat on which he sat was his by right. Māra's followers all shouted their evidence that the seat was Māra's. The Buddha, having no other witness, asked the Earth to bear testimony on his behalf, and the Earth roared in response. Māra and his followers fled in utter rout, and the Devas and others gathered round the Buddha to celebrate his victory. The sun set on the defeat of Māra. This, in brief, is the account of the Buddha's conquest of Māra, greatly elaborated in later chronicles and illustrated in countless Buddhist shrines and temples with all the wealth of riotous colour and fanciful imagery that gifted artists could command.

That this account of the Buddha's struggle with Māra is literally true, none but the most ignorant of the Buddhists believe, even at the present day. The Buddhist point of view has been well expressed by Rhys Davids.[4] We are to understand by the attack of Māra's forces, that all the Buddha's " old temptations came back upon him with renewed force. For years he had looked at all earthly good through the medium

[1] J. i. 71 ff.; *cp.* MA. i. 384.
[2] p. 229 f.
[3] Especially in Sinhalese books.
[4] Article on Buddha in the Ency. Brit.

of a philosophy which had taught him that it, without exception, carried within itself the seeds of bitterness and was altogether worthless and impermanent; but now, to his wavering faith, the sweet delights of home and love, the charms of wealth and power, began to show themselves in a different light and glow again with attractive colours. He doubted and agonized in his doubt, but as the sun set, the religious side of his nature had won the victory and seems to have come out even purified from the struggle." There is no need to ask, as does Thomas, with apparently great suspicion,[5] whether we can assume that the elaborators of the Māra story were recording "a subjective experience under the form of an objective reality," and did they know or think that this was the real psychological experience which the Buddha went through? The living traditions of the Buddhist countries supply the adequate answer, without the aid of the rationalists. The epic nature of the subject gave ample scope for the elaboration so dear to the hearts of the Pāli rhapsodists.

The similar story among Jains, as recorded in their commentarial works—*e.g.*, in the *Uttarādhyayana Sūtra*[6]—bears no close parallelism to the Buddhist account, but only a faint resemblance.

There is no doubt that the Māra legend had its origin in the **Padhāna Sutta** (*q.v.*). There Māra is represented as visiting **Gotama** on the banks of the **Nerañjarā,** where he is practising austerities and tempting him to abandon his striving and devote himself to good works. Gotama refers to Māra's army as being tenfold. The divisions are as follows: the first consists of the Lusts; the second is Aversion; the third Hunger and Thirst; the fourth Craving; the fifth Sloth and Indolence; the sixth Cowardice; the seventh Doubt; the eighth Hypocrisy and Stupidity; Gains, Fame, Honour and Glory falsely obtained form the ninth; and the tenth is the Lauding of oneself and the Contemning of others. "Seeing this army on all sides," says the Buddha, "I go forth to meet Māra with his equipage (*savāhanaṃ*). He shall not make me yield ground. That army of thine, which the world of devas and men conquers not, even that, with my wisdom, will I smite, as an unbaked earthen bowl with a stone." Here we have practically all the elements found in the later elaborated versions.

The second part of the Padhāna Sutta[7] is obviously concerned with later events in the life of Gotama, and this the Commentary[8] definitely tells us. After Māra had retired discomfited, he followed the Buddha for seven years, watching for any transgression on his part. But the quest was in vain, and, "like a crow attacking a rock," he left Gotama

[5] Thomas, *op. cit.*, 230.
[6] ZDMG. vol. 49 (1915), 321 ff.
[7] SN. vs. 446 f.; *cf.* S. i. 122.
[8] SNA. ii. 391.

in disgust. "The lute of Māra, who was so overcome with grief, slipped from his arm. Then, in dejection, the yakkha disappeared thence." This lute, according to the Commentary,[9] was picked up by **Sakka** and given to **Pañcasikha.** Of this part of the sutta, more anon.

The Saṃyutta Nikāya[10] also contains a sutta ("**Dhītaro" Sutta**) in which three daughters of Māra are represented as tempting the Buddha after his Enlightenment. Their names are **Taṇhā, Aratī** and **Ragā,** and they are evidently personifications of three of the ten forces in Māra's army, as given in the Padhāna Sutta. They assume numerous forms of varying age and charm, full of blandishment, but their attempt is vain, and they are obliged to admit defeat.

Once Māra came to be regarded as the Spirit of Evil all temptations of lust, fear, greed, etc., were regarded as his activities, and Māra was represented as assuming various disguises in order to carry out his nefarious plans. Thus the books mention various occasions on which Māra appeared before the Buddha himself and his disciples, men and women, to lure them away from their chosen path.

Soon after the Buddha's first *vassa*, Māra approached him and asked him not to teach the monks regarding the highest emancipation, he himself being yet bound by Māra's fetters. But the Buddha replied that he was free of all fetters, human and divine.[11] On another occasion Māra entered into the body of **Vetambarī** and made him utter heretical doctrines.[12] The **Māra Saṃyutta**[13] contains several instances of Māra's temptations of the Buddha by assailing him with doubts as to his emancipation, feelings of fear and dread, appearing before him in the shape of an elephant, a cobra, in various guises beautiful and ugly, making the rocks of Gijjhakūṭa fall with a crash; by making him wonder whether he should ever sleep; by suggesting that, as human life was long, there was no need for haste in living the good life; by dulling the intelligence of his hearers.[14] Once, when the Buddha was preaching to the monks, Māra came in the guise of a bullock and broke their bowls, which were standing in the air to dry; on another occasion he made a great din so that the minds of the listening monks were distracted. Again, when the Buddha went for alms to **Pañcasālā,** he entered into the brahmin householders and the Buddha had to return with empty bowl. Māra approached the Buddha on his return and tried to persuade him to try

[9] SNA. ii. 394.

[10] S. i. 124 f.; given also at Lal. 490 (378); *cp.* A. v. 46; see also DhA. iii. 195 f.

[11] Vin. i. 22.

[12] S. i. 67; *cp.* DhA. iv. 141, where Māra asks the Buddha about the further shore. In the **Brahmanimantanika Sutta** (M. i. 326) Māra is spoken of as entering the hearts even of the inhabitants of the Brahma-world.

[13] S. i. 103 ff.

[14] *E.g.*, at **Ekasālā**; *cf.* **Nigrodha** and his fellow Paribbājakas (D. iii. 58).

once more; this was, says the Commentary, a ruse, that he might inspire insult and injury in addition to neglect. But the Buddha refused, saying that he would live that day on *pīti*, like the **Ābhassara** gods.[15] Again, as the Buddha was preaching to the monks on Nibbāna, **Māra** came in the form of a peasant and interrupted the sermon to ask if anyone had seen his oxen. His desire was to make the cares of the present life break in on the calm and supramundane atmosphere of the discourse on Nibbāna. On another occasion he tempted the Buddha with the fascination of exercising power that he might rescue those suffering from the cruelty of rulers. Once, at the Sākyan village of **Sīlavatī**, he approached the monks who were bent on study, in the shape of a very old and holy brahmin, and asked them not to abandon the things of this life, in order to run after matters involving time. In the same village, he tried to frighten **Samiddhi** away from his meditations. Samiddhi sought the Buddha's help and went back and won arahantship.[16] Māra influenced **Godhika** to commit suicide and tried to frighten **Rāhula** in the guise of a huge elephant.[17] In the account of Godhika's suicide,[18] there is a curious statement that, after Godhika died, Māra went about looking for his (Godhika's) consciousness (*paṭisandhicitta*), and the Buddha pointed him out to the monks, "going about like a cloud of smoke." Later, Māra came to the Buddha, like a little child (*khuddadārakavaṇṇī*),[19] holding a *vilva*-lyre of golden colour, and he questioned the Buddha about Godhika. (This probably refers to some dispute which arose among the monks regarding Godhika's destiny.)

The books mention many occasions on which Māra assumed various forms under which to tempt bhikkhuṇīs, often in lonely spots—*e.g.*, **Āḷavikā, Kisāgotamī, Somā, Vijayā, Uppalavaṇṇā, Cālā, Upacālā, Sīsūpacālā, Selā, Vajirā** and **Khemā**.[20] To the same category of temptations belongs a story found in late commentaries[21]: when Gotama was leaving his palace on his journey of Renunciation, Māra, here called **Vasavattī**, appeared before him and promised him the kingdom and the whole world within seven days if he would but turn back. Māra's

[15] The incident is related at length in SA. i. 140 f. and DhA. iii. 257 f.; the Commentaries (*e.g.*, Sp. i. 178 f.) state that the difficulty experienced by the Buddha and his monks in obtaining food at **Verañja** (*q.v.*) was also due to the machinations of Māra.

[16] *Cp.* the story of **Nandiya Thera**. Buddhaghosa says (DA. iii. 864) that when **Sūrambaṭṭha**, after listening to a sermon of the Buddha, had returned home, Māra visited him there in the guise of the Buddha and told him that what he (the Buddha) had preached to him earlier was false. Sūrambaṭṭha, though surprised, could not be shaken in his faith, being a *sotāpanna*.

[17] DhA. iv. 69 f.

[18] S. i. 122.

[19] SA. i. 145.

[20] See *s.v.* for details.

[21] *E.g.*, J. i. 63.

temptations were not confined to monks and nuns; he tempted also lay men and women and tried to lure them from the path of goodness—*e.g.*, in the story of **Dhaniya** and his wife.[22]

Mention is made, especially in the **Mahāparinibbāna Sutta,** of several occasions on which Māra approached the Buddha, requesting him to die; the first of these occasions was under the **Ajapala** Banyan-tree at **Uruvelā,** soon after the Enlightenment, but the Buddha refused to die until the *sāsana* was firmly established. Can it be that here we have the word Māra used in the sense of physical death (*Maccumāra*), and that the occasions referred to were those on which the Buddha felt the desire to die, to pass away utterly, to "lay down the burden"? Perhaps they were moments of physical fatigue, when he lay at death's door, for we know[23] that the six years he spent in austerities made inroads on his health and that he suffered constantly from muscular cramp, digestive disorders and headache. At **Beluvagāma,** shortly before he finally decided to die, we are told[24] that "there fell upon him a dire sickness, and sharp pains came upon him even unto death." But the Buddha conquered the disease by a strong effort of his will because he felt it would not be right for him to die without addressing his followers and taking leave of the Order. Compare with this Māra's temptation of the Buddha at **Maddakucchi** (*q.v.*), when he lay suffering from severe pain after the wounding of his foot by a splinter. It may have been the physical weariness, above referred to, which at first made the Buddha reluctant to take upon himself the great exertions which the propagation of his Dhamma would involve.[25] We know of other arahants who actually committed suicide in order to escape being worried by physical ills—*e.g.*, **Godhika, Vakkali, Channa.** When their suicide was reported to the Buddha, he declared them free from all blame.

Can it be, further, that with the accounts of Māra, as the personification of Evil, came to be mixed legends of an *actual* devaputta, named Māra, also called **Vasavatti,** because he was an inhabitant of the **Paranimmita-vasavatti deva** world? Already in the Aṅguttara Nikāya,[26] Māra is

[22] SNA. i. 44; see also J. i. 231 f.

[23] See *s.v.* **Gotama.** It is true that in the **Mahāsaccaka Sutta** (M. i. 240 ff.), which contains an account of the events leading up to the Enlightenment, there is no mention whatsoever of any temptation by Māra, nor is there any mention of the Bodhi-tree. But to argue from this, that such events did not form part of the original story, might be to draw unwarranted inferences from an *argumentum e silentio.*

[24] D. ii. 99; *cp.* Dvy. 203.

[25] See, *e.g.*, Vin. i. 4 f.

[26] A. ii. 17. Even after the Buddha's death Māra was regarded as wishing to obstruct good works. Thus, at the enshrinement of the Buddha's relics in the **Mahā Thūpa, Indagutta Thera** (by supernatural power) made a parasol of copper to cover the universe, in order that it might ward off the attentions of Māra (Mhv. xxxi. 85).

described (*aggo ādhipateyyānaṃ iddhiyā yasasā jalaṃ*) as the head of those enjoying bliss in the *Kāmāvacara*-worlds and as a *dāmarika devaputta* (as mentioned earlier). Can it be that ancient legends represented him as looking on with disfavour at the activities of the Buddha ? Buddhaghosa says[27] that Māradevaputta, having dogged the Buddha's footsteps for seven years, and having found no fault in him, came to him and worshipped him. Is it, then, possible that some of the conversations which the Buddha is reported to have had with Māra—*e.g.*, in the second part of the **Padhāna Sutta** (see above) –were originally ascribed to a real personage, designated as Māradevaputta, and later confused with the allegorical Māra ? This suggestion gains strength from a remark found in the **Māratajjaniya Sutta,**[28] uttered by **Moggallāna,** that he too had once been a Māra, **Dūsī** by name; **Kāḷā** was his sister's name, and the Māra of the present age was his nephew. In the sutta, **Dūsī** is spoken of as having been responsible for many acts of mischief, similar to those ascribed to the Māra of Gotama's day. According to the sutta, Māradevaputta was evidently regarded as a being of great power, with a strong bent for mischief, especially directed against holy men. This suggestion is, at all events, worthy of further investigation.[29]

Māra bears many names in Pāli Literature, chief of them being **Kaṇha, Adhipati, Antaka, Namuci** and **Pamattabandhu.**[30] His usual standing epithet is *pāpimā*, but other words are also used, such as *anatthakāma, ahitakāma,* and *ayogakkhemakāma.*[31]

Māra is called Namuci because none can escape him—*Namucī ti Māro ; so hi attano visayā nikkhamitukāme devamanusse na muñcati antarāyaṃ tesaṃ karoti tasmā Namucī ti vuccati.*[32] In the **Mahāsamaya Sutta,** Namuci is mentioned[33] among the Asuras as being present in the assembly. The Commentary explains[34] that Namuci refers to Māradevaputta and accounts for his presence among the Asuras by the fact that he was temperamentally their companion (*te pi acchandikā abhabbā, ayaṃ pi tādiso yeva, tasmā dhātuso saṃsandamāno āgato*). Buddhaghosa says[35] that Māra is so called because he destroys all those who seek to evade him—

[27] MA. i. 533.

[28] M. i. 333; *cp.* D. iii. 79.

[29] See also **Mārakāyikā-deva.**

[30] MNid. ii. 489; for their explanation see MNidA. 328; another name of Māra was **Pajāpati** (MA. i. 28).

[31] *E.g.*, M. i. 118.

[32] SNA. ii. 386.

[33] D. ii. 259; elsewhere in the same sutta (p. 261 f.) it is said that when all the devas and others had assembled to hear the Buddha preach, Māra came with his "swarthy host" and attempted to blind the assembly with thoughts of lust, etc. But the Buddha, seeing him, warned his followers against him and Māra had to depart unsuccessful. At the end of the sutta, four lines are traditionally ascribed to Māra. They express admiration of the Buddha and his followers. In this sutta Māra is described as *mahāsena* (having a large army).

[34] DA. ii. 689.

[35] SA. i. 133; *cp.* MNidA. 328.

attano visayaṃ atikkamituṃ paṭipanne satte māretī ti Māro; he is called **Vasavattī**[36] because he rules all—*Māro nāma vasavattī sabesaṃ upari vasaṃ vattati.*

[36] SA. i. 158.

Māra Saṃyutta.—The fourth section of the **Saṃyutta Nikāya.**[1]

[1] S. i. 103-27.

Māra Sutta.—**Rādha** asks the Buddha as to what is meant by "*Māra.*" Anything that perishes, says the Buddha, such as body, feeling, perceptions, etc.[1]

[1] S. iii. 188.

Mārakāyika-devā.—A group of devas, evidently followers of **Māra,** who were credited by the **Pubbaseliyas** and **Aparaseliyas** with making arahants discharge seminal fluid, though neither the arahants nor the devas themselves were guilty of physical impurity.[1] One of these devas once entered the bodies of five hundred women, friends of **Visākhā,** made them drunk, and caused them to commit gross improprieties in the presence of the Buddha.[2]

[1] Kvu. 164 f. [2] DhA. iii. 102.

Māragalla.—A village in **Rohaṇa,** the birthplace of the minister **Buddha.**[1] It is probably identical with **Mārapabbata** mentioned in the account of the campaigns of **Mahinda II.**[2]

[1] Cv. lv. 26. [2] *Ibid.*, xlviii. 129.

Māratajjaniya Sutta.—The fiftieth sutta of the **Majjhima Nikāya.** While **Moggallāna** is living at **Bhesakalāvana, Māra** enters his belly and worries him. When Māra realizes that Moggallāna has discovered him and can read his thoughts, he leaves his body and perches on the door bar of his cell. Moggallāna then addresses him and tells him how, once, he himself was a Māra named **Dūsī,** and roused the brahmin householders against **Kakusandha Buddha** and his disciples. As a result of this, Dūsī was born in **Mahāniraya** and suffered great torments. Moggallāna warns Māra against assailing holy men lest he suffer a similar fate. Māra retires discomfited.[1]

[1] M. i. 332-8.

Māradhamma Sutta.—The Buddha admonishes **Rādha** and says that desire for whatever is perishable, such as the body, etc., must be put away.[1]

[1] S. iii. 195, 196, 200.

Mārapāsa Sutta.—Māra's noose encircles him who finds delight in objects, sounds, etc.[1]

[1] S. iv. 91, 92.

Mārapabbata.—See **Māragalla.**

Mālatipuppha.—A sluice-gate of the **Parakkamasamudda,** from which flowed the **Nīlavāhinī** Canal.[1]

[1] Cv. lxxix. 42.

Mālabhāri, Mālābhāri.—A devaputta, husband of **Patipūjakā** (*q.v.*).

Mālabhī.—See **Piyālī.**

Mālavatthu.—A village in **Rohaṇa,** given by **Dappula** to the **Ariyākarivihāra.**[1] It is mentioned[2] in the account of the campaigns of **Parakkamabāhu I.**

[1] Cv. xlv. 60. [2] *Ibid.*, lxx. 66.

Mālavalli.—A tank in **Dakkhiṇadesa** repaired by **Parakkamabāhu I.**[1] It was the scene of a battle between the forces of **Gajabāhu** and those of Parakkamabāhu I.[2]

[1] Cv. lxviii. 45. [2] *Ibid.*, lxx. 66.

Mālā.—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 30

Mālāgāma.—A village in Ceylon, given by **Kittisirirājasīha** to **Majjhapallivihāra.**[1]

[1] Cv. c. 236; Cv. *Trs.* ii. 293, n. 5.

Mālāgāmatittha.—A ford in the **Mahāvālukagaṅgā,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxii. 50; Cv. *Trs.* i. 323, n. 2.

Mālāgiri.—A mountain in the **Himālaya.** This and other mountains were formed out of the brick collected by the king of Benares as mentioned by **Kāṇāriṭṭha** in the **Bhūridatta Jātaka.**[1]

[1] J. vi. 204, 212.

Mālārāma.—A vihāra in Ceylon, near **Uppalavāpī**, in the time of King **Kuṭakaṇṇa (tissa)**. The **Thera Cūlasudhamma** lived there.[1]

[1] VibhA. 452.

Mālāvaratthalī.—A place in **Rohaṇa**, the scene of a campaign of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 66 ff.

Māliya.—One of the dogs mentioned in the **Pūtimaṃsa Jātaka** (*q.v.*).

Māliyaunna.—A vihāra in Ceylon. **Muṇḍagaṅgā** was a village in its neighbourhood.[1]

[1] MṬ. 605.

Mālunkyā.—See **Māluṅkyāputta.**

Mālunkyāputta Thera (*v.l.* **Māluṅkyaputta, Mālukyaputta**).—Son of the assessor (*agghāpanika*) of the king of **Kosala**, his mother being **Māluṅkyā.** He was religious by nature, and, when he came of age, became a **Paribbājaka.** Later, he heard the Buddha preach and joined the Order, becoming an arahant.[1] The Theragāthā contains two sets of verses attributed to him: one[2] spoken on his visit to his home after attaining arahantship when his people tried to lure him back by a great display of hospitality; the other[3] in connection with a brief sermon preached to him by the Buddha before he became an arahant. The Thera asked the Buddha for a doctrine in brief and the Buddha gave him one. The verses contain a detailed account of the stanzas which were only outlined to him by the Buddha.

In the **Majjhima Nikāya** are two suttas—the **Cūla-Māluṅkyā**[4] and the **Mahā-Māluṅkyā**—both evidently preached before Māluṅkyāputta's attainment of arahantship, because in both the Buddha speaks disparagingly of him.

[1] ThagA. i. 446 f. [2] vv. 399-404.

[3] vv. 794-817; the reference is probably to the **Māluṅkyāputta Sutta** of A. ii. 248; see also S. iv. 72, where the verses are quoted in full. There the monk is described as a broken-down old man, far on in years. The Commentators (AA. ii. 582 and SA. iii. 20) add that he had, in his youth, neglected the detailed teaching and fallen back, through love of possessions.

[4] This is referred to at Mil. 144.

Māluṅkyāputta Sutta.—**Māluṅkyāputta** comes to the Buddha in his old age and asks for a teaching in brief. The Buddha first chides him for having wasted his opportunities, but then tells him of the four ways in which craving arises and the advantages of destroying it.

Māluṅkyāputta retires into the forest and shortly after becomes an arahant.[1]

[1] A. ii. 248 f.; AA. ii. 582 f.; *cp.* S. iv. 72 f. and SA. iii. 20 f.

Māluta.—Twenty-nine thousand kappas ago there were eight kings of this name, previous births of **Nalamāliya (Kuṭivihāriya) Thera.**[1]

[1] Ap. i. 144; ThagA. i. 132.

Māluta Jātaka (No. 17).—Once, two friends, a lion and a tiger, lived in a cave. They had a dispute as to which was the cold part of the month, the dark half or the light, and they referred the matter to a hermit (the Bodhisatta), who said that the cold was caused by wind and not by light or darkness.

The story was told to two forest-dwelling monks of **Kosala, Kāḷa** and **Juṇha,** who consulted the Buddha in a similar dispute. The lion and the tiger are identified with the monks.[1]

[1] J. i. 164 ff.

Māḷava.—The name of various Damiḷa chiefs, allies of **Kulasekhara.**[1] Two of them were called **Lambakaṇṇas.**[2]

[1] Cv. lxxvi. 132, 137, 210, 235, 265 ff., 284. [2] *Ibid.*, lxxvii. 27.

Māhissati.—A city in the Buddha's day, mentioned as lying on the route from **Bāvarī's** hermitage to **Sāvatthi.**[1] According to the **Mahā-govinda Sutta**[2] it was the capital of **Avanti** and was founded at the same time as **Campā.** It was probably the capital of Southern Avanti, **Avanti Dakkhiṇāpatha,** the capital of Northern Avanti being **Ujjenī.**[3]

[1] SN. vs. 1011. [2] D. ii. [3] In the Māhābhārata (ii. 31, 10) Avanti and Māhiśmati are spoken of as two different countries.

Miga.—A king of the two kappas ago, a previous birth of **Ṭipasan-thāradāyaka.**[1]

[1] Ap. i. 122; the name is probably **Migasammata.**

Migaketu.—A king of fifty-four kappas ago, a former birth of **Ṭhitañjaliya Thera.**[1]

[1] Ap. i. 123.

Migagāma-vihāra.—A monastery in Ceylon, founded by **Mahāsena.**[1]

[1] Mhv. xxxvii. 41.

Migajāla Thera.—Son of **Visākhā.** Having heard the Dhamma during his frequent visits to the vihāra, he entered the Order and in due time became an arahant.[1]

The **Saṃyutta Nikāya**[2] contains two discussions which he had with the Buddha; the second was a teaching in brief which he learned before going to the forest to live in solitude prior to his attainment of arahantship.

[1] Thag. 417-22; ThagA. i. 452 f. [2] S. iv. 35 f.

Migajāla Vagga.—The second chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 35-83.

Migajāla Sutta.—**Migajāla** visits the Buddha and asks for a brief teaching before going to live in the forest. The Buddha tells him how lure arises from various objects of the senses and how the destruction of this lure means the destruction of *dukkha.* Migajāla profits by the lesson and, contemplating it, becomes an arahant.[1]

[1] S. iv. 37 f.

"Migajālena" Sutta.—**Migajāla** visits the Buddha and asks what is meant by an *ekavihārī* (lone-dweller) and what by a *sadutiyavihārī* (living with a mate). The Buddha answers that he who is enamoured of objects of sense is a *sadutiyavihārī,* while the lone-dweller is he who has cast off craving.[1]

[1] S. iv. 35 f.

Migapathaka.—A village near **Macchikāsaṇḍa,** behind **Ambātakavana.** It was a tributary village of **Cittagahapati.**[1]

[1] S. iv. 281; SA. iii. 93

Migapotaka Jātaka (No. 372).—Once a certain ascetic in **Himavā** adopted a young deer which had lost its dam. The deer grew up most comely but died from over-eating. The ascetic lamented greatly till **Sakka** (the Bodhisatta) appeared before him and pointed out the folly of his sorrow.

The story was told in reference to an old man of **Sāvatthi** who looked after a novice very devotedly. The novice died and the old man abandoned himself to grief. The characters in both stories were identical[1]

[1] J. iii. 213-15.

Migalaṇḍika.—An undesirable monk (*samaṇakuttaka*). When the Buddha had once been preaching to the monks in **Mahāvana** in **Vesāli** regarding the defilement and filth of the body, and had retired into solitude, many of the monks, in disgust with their bodies, put an end to their lives. Some of them sought out Migalaṇḍika and asked him to cut off their heads. This he did with a sword, but on his way to the River **Vaggamudā**, to wash his sword, he was seized with remorse. A **Mārakāyika-devatā**, however, appeared before him in the river and assured him he was doing a service to the monks by helping them to commit suicide. This encouraged him, and he put to death many more monks, until the Buddha, discovering the facts, intervened.[1] *v.l.* **Migaladdhika.**

[1] Vin. iii. 68 ff.; Sp. i. 399 ff.

Migaludda-petavatthu.—The story of a hunter of **Rājagaha** who, acting on the advice of a holy friend, refrained from hunting at night. He was reborn as a *vemānika-peta*. **Nārada** came across him in the course of his wanderings and learnt his story.[1]

[1] Pv. iii. 7; PvA. 204 ff.

Migasammata.—See **Miga.**

Migasammatā.—A river which rose in **Himavā** and flowed into the Ganges. On its bank was the hermitage of **Sāma.**[1]

[1] J. vi. 72, etc.

Migasiṅga.—See **Isisiṅga.**

1. **Migasira Thera.**—He belonged to a brahmin family of **Kosala**, and was so called because he was born under the constellation of Migasira. He acquired brahmin-culture and practised the skull-spell (*chavasīsamanta*), by which he could tap with his nail on the skull and declare the destiny of the dead person. Later, he became a **Paribbājaka** and visited the Buddha at **Sāvatthi.** The Buddha, having been told of his claims to knowledge, gave to him the skull of an arahant. Migasira tried his art, but had to confess himself beaten. The Buddha thereupon offered to teach him if he would join the Order. Migasira agreed and soon became an arahant.

In the time of **Kassapa Buddha** he was a brahmin, and, seeing the Buddha, offered him eight handfuls of *kusa*-grass (? *kusaṭṭha*).[1]

He is evidently identical with **Kusaṭṭhakadāyaka Thera** of the Apadāna.[2] *v.l.* **Migasira.**

[1] Thag. vss. 181 f.; ThagA. i. 305 ff. [2] Ap. ii. 416.

2. **Migasira.**—The name of a constellation and the month named after it.[1]

[1] *E.g.*, DA. i. 241.

Migasālā.—A woman, follower of the Buddha. She was the daughter of **Pūraṇa,** chamberlain of **Pasenadi,** and neice of **Isidatta.**[1] See below.

[1] A. iii. 347; v. 137.

Migasālā Sutta.—**Ānanda** visits **Migasālā** in her home and is questioned as to why both **Pūraṇa** and **Isidatta,** the former of whom was a *brahmacārī* and the latter not, should both have been born in Tusita as sakadāgāmins. Ānanda offers no explanation, but consults the Buddha, who declares that Migasālā is but a foolish, frail, motherly body with none but mother-wit; how, then, could she understand the diversity in the person of man? (*purisapuggalaparopariyañāṇa*). The Buddha then goes on to divide men into six classes according to their capabilities and attainments. It is not possible for anyone, save a Tathāgata, to measure persons.[1]

[1] A. iii. 347 ff.; v. 137 ff.

Migasisa.—See **Migasira.**

1. **Migācira.**—A park in Benares.[1] This seems to have been an old name for **Isipatana,** for it was the scene of **Sikhī Buddha's** first sermon,[2] and all Buddhas preach their first sermon in the same place.[3]

[1] J. v. 68, 476, 506. [2] BuA. 205. [3] See *s.v.* **Buddha.**

2. **Migācira.**—A park near **Indapatta,** which once belonged to **Dhanañjaya Korabba.**[1] It existed even in the time of the Buddha, for **Raṭṭhapāla Thera** is mentioned as having stayed there.[2]

[1] J. vi. 256. [2] M. ii. 65; MA. ii. 725, 730; but ThagA. ii. 34 calls it **Migājina.**

Migājina.—An ascetic in **Himavā.** When **Mahājanaka** renounced the world he was followed by a great crowd, and there was danger that he might be turned from his noble purpose. **Migājina,** who had just risen from an ecstatic trance, saw this and, appearing before him, exhorted him to be earnest and determined.[1] Migājina is identified with **Moggallāna.**[2]

[1] J. vi. 58 ff. [2] *Ibid.*, 68.

1. **Migāra.**—A seṭṭhi of **Sāvatthi.** His son, **Puṇṇavaddhana,** married **Visākhā.** He was evidently not as rich as Visākhā's father, **Dhanañjaya,**

for he drove back, on the plea that he could not afford to feed them, the large retinue who wished to follow Visākhā to her new home. Migāra was a follower of the **Nigaṇṭhas**, and was angry when Visākhā refused to wait on them and pay homage to them when they visited his house. One day, while Migāra was eating and Visākhā was standing by his side fanning him, a monk stopped at their door, and Visākhā stepped aside that Migāra might see him. But Migāra refused to notice the monk, whom, therefore, Visākhā asked to go away, saying that Migāra ate "stale food" (*purāṇaṃ*). This greatly annoyed Migāra, and he ordered her to be cast out of the house. But the servants refused to carry out his orders, and he was obliged to agree to Visākhā's suggestion that the matter should be submitted for arbitration to the eight householders who had accompanied her to enquire into disputes of such a nature. To them, therefore, Migāra recited a list of all his grievances against Visākhā, but she was adjudged quite innocent and threatened to return at once to her father. Migāra begged her to stay, and she agreed on condition that he invited the Buddha and his monks for a meal. He did so, but the Niganṭhas would not allow him to wait upon the Buddha. At the conclusion of the meal, however, out of politeness, he insisted on listening to the Buddha's sermon, if only from behind a screen. At the conclusion of the sermon Migāra became a *sotāpanna*, and, realizing the error of his ways, adopted Visākhā as his mother by sucking her breast. Henceforth Visākhā was called **Migāramātā**. The next day, again, the Buddha was invited, and Migāra's wife became a *sotāpanna*. From that day onwards they kept open house for the Buddha and his monks. As a token of his gratitude, Migāra held a great festival in honour of Visākhā, to which the Buddha and his monks were invited. She was bathed in sixteen pots of perfumed water and presented with a jewelled ornament called **Ghanamaṭṭhakapasādhana**.[1] It is probably this same Migāra whose grandson was called **Sāḷha** (*q.v.*) **Migāranattā**; but see **Migāra** (2).

[1] DhA. i. 387 ff.; AA. i. 220; MA. i. 471 f.

2. **Migāra.**—Son of **Visākhā** and **Puṇṇavaddhana**.[1]

[1] DhA. i. 407; AA. i. 313 says he was their eldest son.

3. **Migāra Rohaṇeyya.**—A very rich seṭṭhi of **Sāvatthi**. **Ugga, Pasenadi's** minister, mentions him during a visit to the Buddha and remarks on his immense wealth. But the Buddha reminds him that Migāra's treasure is not real treasure in that it is subject to various dangers—fire, water, kings, robbers, enemies and heirs.[1]

[1] A. iv. 7.

The Commentary says[2] that Migāra was called **Rohaṇeyya** because he was the grandson of **Rohaṇaseṭṭhi**. He is probably to be distinguished from **Visākhā's** son.

[2] AA. ii. 697.

4. **Migāra.**—A general of **Kassapa I.** He built a *pariveṇa* called after himself and a house for an image of **Abhiseka** Buddha, for which he also instituted a festival.[1]

[1] Cv. xxxix. 6, 40.

Migāranattā.—See **Sāḷha.**

Migāraparivena.—See **Migāra** (4).

Migāramātā.—A name of **Visākhā.** See **Migāra** (1).

Migāramātupāsāda.—The name given to the monastery erected by **Visākhā Migāramātā** in the **Pubbārāma,** to the east of **Sāvatthi.** It is said[1] that, one day, when Visākhā had gone to the monastery to hear the Dhamma and afterwards attend on the sick monks and novices, she left in the preaching hall her **Mahālatāpasādhana,** and her servant-girl forgot to remove it.[2] Later, on going to fetch it, she found that **Ānanda** had put it away, and Visākhā, being told of this, decided not to wear it again. She had it valued by goldsmiths, who declared that it was worth nine crores and one hundred thousand. She had the ornament put in a cart and sent round for sale. But there was none in Sāvatthi rich enough to buy it, and Visākhā herself bought it back. With the money thus obtained she built the Migāramātupāsāda at the Budha's suggestion. The site for the pāsāda on the Pubbārāma cost nine crores, the buildings costing another nine. While the building was being erected, the Buddha went on one of his journeys and, at Visākhā's request, **Moggallāna** was left to supervise the work with five hundred other monks. Moggallāna made use of his *iddhi*-powers in order to expedite and facilitate the work. The building had two floors with five hundred rooms in each, the whole structure being surmounted by a pinnacle of solid gold, capable of holding sixty water-pots. The work was completed in nine months, and the celebration of its dedication was held on the Buddha's return. These celebrations lasted for four months and cost a further nine crores. On the last day, Visākhā gave gifts of

[1] DhA. i. 410 ff.; SNA. ii. 502; UdA. 158; DA. iii. 860; SA. i. 116, etc.

[2] This incident is referred to at Vin. iv. 161 f., as the cause of the institution of a Vinaya rule.

cloth to the monks, each novice receiving robes worth one thousand. The building was so richly equipped that one of Visākhā's friends, wishing to spread a small carpet, worth one hundred thousand, wandered all over the building, but could find no place of which it was worthy. Ānanda found her weeping in disappointment, and suggested that it should be spread between the foot of the stairs and the spot where the monks washed their feet.

During the last twenty years of his life, when the Buddha was living at Sāvatthi, he divided his time between the **Anāthapiṇḍikārāma** at **Jetavana** and the **Migāramātupāsāda**, spending the day in one place and the night in the other and *vice versâ*.[3]

It is, therefore, to be expected that numerous suttas were preached there; chief among these were the **Aggañña**, the **Uṭṭhāna**, the **Ariyaparīyesana**, and the **Pāsādakampana**.[4] It was at Migāramātupāsāda that the **Vighāsa Jātaka** (*q.v.*) was preached, and the Buddha gave permission for the Pāṭimokkha to be recited in his absence.[5]

[3] SNA. i. 336.

[4] See also S. i. 77, 190 (= Ud. vi. 2); iii. 100; v. 216, 222 f.; A. i. 193 f.; ii. 183 f.; iii. 344 f.; (*cp* Thag. vss. 689-704); iv. 204 f., 255, 265, 269; Ud. ii. 9; DhA. iv. 142 f.; iv. 176.

[5] Sp. i. 187.

Migālopa.—See the **Migālopa Jātaka.**

Migālopa Jātaka (No. 381).—The Bodhisatta was once born as a vulture, **Aparaṇṇagijjha**, and lived with his son, **Migālopa**, in **Gijjhapabbata**. Migālopa used to fly much higher than the others in spite of his father's warning, and he was, one day, dashed to pieces by the **Verambha** winds.

The story was told in reference to an unruly monk who is identified with Migālopa.[1]

[1] J. iii. 255 f.; *cp.* **Gijjha Jātaka** (No. 427).

Micchatta Vagga.—The third chapter of the **Magga Saṃyutta.**[1]

[1] S. v. 17-23.

1. **Micchatta Sutta.**—Wrong views, etc., are perversion (*micchatta*) and their opposites perfection (*sammatta*).[1]

[1] S. v. 17.

2. **Micchatta Sutta.**—Perversion leads to failure (*virādhanā*) and not to success (*ārādhanā*) because it encourages evil states.[1]

[1] A. v. 211 f.

Micchā Sutta.—Wrong views arise because of clinging to body, feelings, etc., because they are impermanent.[1]

[1] S. iii. 184.

1. **Micchādiṭṭhi Sutta.**—Wrong view is abandoned by realizing that eye, objects, seeing, etc., are all impermanent.[1]

[1] S. iv. 147.

2. **Micchādiṭṭhi Sutta.**—See **Makkhali Sutta.**

Miṅgala.—One of the great fishes that live in the deep ocean.[1]

[1] J. v. 462.

Miñjavaṭaṃsakiya Thera.—An arahant.—Thirty-one kappas ago he made offerings at the Bodhi-tree of **Sikhī Buddha.** Twenty-six kappas ago he was a king named **Meghabbha.**[1]

[1] Ap. i. 216 f.

Mita.—A stronghold in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 134.

Mitacintī.—A fish, see the **Mitacintī Jātaka.**

Mitacintī Jātaka (No. 114).—There were once three fishes—**Bahucintī, Appacintī** and **Mitacintī**—who, one day, left their haunts and came to where men dwelt. Mitacintī (the Bodhisatta) saw the danger and warned the others, but they would not listen and were caught in a net. Then Mitacintī splashed about and deceived the fishermen into thinking that the other two had escaped. They thereupon raised the net by one single corner and the other two escaped.

The story was told in reference to two aged monks who spent the rainy season in the forest, wishing to go to the Buddha. But they constantly postponed their visit, and it was not till three months after the end of the rains that they finally arrived at **Jetavana.** The two monks are identified with the thoughtless fish.[1]

[1] J. i. 426-8.

1. **Mitta.**—A general of King **Elāra.** He was governor of a village (**Khaṇḍarāji**) in East Ceylon. **Nandimitta** was his nephew.[1]

[1] Mhv. xxxiii 4 ff.

2. **Mitta.**—One of the ten sons of **Muṭasiva.**[1]

[1] Dpv. xi. 7.

3. **Mitta.**—A general of **Vijayabāhu IV.** He slew **Vijayabāhu** and occupied the throne for a few days at **Jambuddoṇi,** but the Āriyan mercenaries refused him their allegiance, and their leader, **Ṭhakuraka,** cut off his head as he sat on the throne.[1]

[1] Cv. xc. 2 ff.

4. **Mitta.**—A householder of **Kosambi** who later adopted **Sāmāvati** (*q.v.*).[1]

[1] DhA. i. 189.

5. **Mitta.**—A common name.[1]

[1] *E.g.*, J. iv. 478; VibhA. 138; MA. i. 454, etc.

1. **Mitta Sutta.**—On what constitutes a good friend in various circumstances.[1]

[1] S. i. 37.

2. **Mitta Sutta.**—A real friend is he who gives what is hard to give, does what is hard to do, and bears what is hard to bear.[1]

[1] A. i. 286.

3. **Mitta Sutta.**—Five qualities which make a man a bad friend.[1]

[1] A. iii. 171.

4. **Mitta Sutta.**—A monk who is a bad friend will never follow the course of training which leads to all destruction of lust and passion.[1]

[1] A. iii. 422.

Mittaka.—See **Mittavindaka.**

Mittakāli, Mittakālikā Therī.—She came of a brahmin family of **Kammāsadamma** and entered the Order after hearing the Buddha preach the **Mahā Satipaṭṭhāna Sutta.** For seven years she showed a craving for gifts and honours and was quarrelsome. But later she put forth effort and became an arahant.[1] Some verses ascribed to her are found in the Therīgāthā.[2]

[1] ThigA. i. 89. [2] vs. 92-6.

Mittagandhaka.—The child of a decayed family of **Sāvatthi.** He sent a companion to offer marriage to a young girl of good family and the question was asked whether he had any friends. The answer being in the negative, he was asked to make some. This advice was taken, and he struck up a friendship with the four gate-keepers and, through them, with the town-warders, astrologers, nobles, commander-in-chief, viceroy, king, various monks and, finally, the Buddha himself. He therefore came to be known as Mittagandhaka (" man of many friends "). The king showed him great favour and arranged for the celebration of his marriage. He received numerous presents from people in the highest circles, and on the seventh day the young married pair invited the Buddha and five hundred monks to a meal at their house. At the end of the meal the Buddha preached to them and they became *sotāpannas.*[1]

The **Mahā Ukkusa Jātaka** was preached in reference to them.

[1] J. iv. 288 f.

1. **Mittavinda Jātaka** (No. 82).[1]—This is evidently a fragmentary continuation of the story of **Mittavinda,** as given in the **Catudvāra Jātaka** (*q.v.*).

[1] J. i. 363.

2. **Mittavinda Jātaka** (No. 104).[1]—An additional fragment of the **Catudvāra Jātaka.**

[1] J. i. 413 f.

3. **Mittavinda Jātaka** (No. 369).[1]—Evidently another fragmentary version of the **Catudvāra Jātaka.**

[1] J. iii. 206 ff.

1. **Mittavindaka.**—A previous birth of **Losaka Tissa.** For his story see the **Losaka Jātaka.**

2. **Mittavindaka.**—The son of a very rich merchant of Benares in the days of **Kassapa Buddha.** His parents were *sotāpannas,* but he himself was an unbeliever. When his father died, Mittavindaka stopped all alms. His mother bribed him one full-moon day to keep the fast by promising him one thousand. He agreed to do this, and went to the monastery where he slept all night, and then, on his return to the house, refused to eat until he was given the money. Later, he wished to go on a trading voyage, and, when his mother tried to restrain him, he knocked her down. In mid-ocean the ship refused to move, and when lots were cast, the lot fell three times on Mittavindaka. He was,

therefore, fastened to a raft and cast adrift. The raft was cast up on an island where lived four female spirits of the dead. They passed seven days in bliss and then seven in woe. He lived with them for the seven days of bliss, and when they departed to do their penance, he left them and came to several islands, one after the other, each one greater than the last in prosperity and in its number of women. He then went on the **Ussada-niraya,** which appeared to him as a most beautiful city. There he saw a man supporting on his head a wheel as sharp as a razor, but to Mittavindaka it appeared as a lotus bloom. He asked the man for it, and insisted on getting it in spite of the man's warning. No sooner had he taken the wheel on his head than he started suffering the torments of hell. At that time the Bodhisatta, born as a deva, was going round Ussada with his retinue. He saw Mittavindaka, who asked him the reason for his torture, and the Bodhisatta told him that it was the result of his greed and his wickedness to his mother. There would be no salvation for him till his sins were expiated.[1]

The story is given in the **Catudvāra Jātaka** (*q.v.*).

Mittavindaka is an example of a person who behaved wrongly towards his mother.[2]

[1] J. iv. 1 ff.; see also **Losaka** and the three **Mittavinda Jātakas** (Nos. 82, 104, 369); *cp.* VibhA. 471; Avadānaś iii. 6 (36) and Dvy. 603 f. [2] AA. ii. 466.

1. **Mittasena Thera.**—One of the eminent monks who took a leading part in the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] Dpv. xix. 8; MṬ. 525, 527.

2. **Mittasena.**—A thief (? *vīhicora*) who succeeded **Sotthisena** and ruled for one year (432-33 A.C.) at **Anurādhapura,** after the murder of Sotthisena by **Saṅghā.** He restored some of the cetiyas and was slain by the **Damiḷa Paṇḍu.**[1]

[1] Cv. xxxviii. 5 ff.

1. **Mittā** (*v.l.* **Mettā**) **Therī.**—Ninety-one kappas ago, in the time of **Vipassī Buddha,** she was one of the consorts of King **Bandhumā** and won meritorious *kamma* by bestowing food and costly raiment on an arahant Therī. After death she was born in **Tāvatiṃsa** and was wife of the king of the gods thirty times, and then chief queen of twenty kings of men. In this age she belonged to a Sākyan family of **Kapilavatthu** and left the world with **Pajāpatī Gotamī,** winning arahantship soon after.[1]

She is evidently identical with **Ekapiṇḍadāyikā** of the Apadāna.[2]

[1] Thig. vs. 31 f. [2] ThigA. 36 f.; Ap. ii. 515 f.

2. **Mittā.**—Younger sister of **Vijayabāhu I.** She married the **Paṇḍu** king and had three sons, **Mānābharaṇa, Kittisirimegha** and **Sirivallabha.**[1]

[1] Cv. lix. 41; lxi. 1; lxii. 1.

3. **Mittā.**—Daughter of **Mānābharaṇa** (1), her sister being **Pabhāvatī.** She married **Mānābharaṇa,** son of **Sirivallabha.**[1]

[1] Cv. lxii. 3; lxiii. 6; lxiv. 19.

1. **Mittā Sutta.**—Those whom one holds in affection one should admonish and establish in the *satipaṭṭhānas.*[1]

[1] S. v. 189.

2. **Mittā Sutta.**—The same as 1, with the four Ayrian Truths.[1]

[1] S. v. 434.

1. **Mittāmitta Jātaka** (No. 197).—The Bodhisatta was once the leader of a band of ascetics, and one of these, disregarding the advice of the Bodhisatta, adopted a young elephant whose dam was dead. The elephant grew up and slew its master.

The story was told in reference to a monk who took a piece of cloth belonging to his teacher and made with it a shoe-bag, feeling sure that his teacher would not mind. The latter, however, flew into a rage and struck him.[1]

[1] J. ii. 130 ff.

2. **Mittāmitta Jātaka** (No. 473).—The Bodhisatta was once the minister of **Brahmadatta,** king of Benares. At that time the other ministers were slandering a certain courtier who was upright. The king consulted the Bodhisatta, who pointed out to him the marks of a friend as opposed to those of a foe.

The story was told to the king of **Kosala,** who consulted the Buddha on a similar matter.[1]

[1] J. iv. 496 ff.

Mittiṇṇa.—The chief of the monks at **Asokārāma** in **Pāṭaliputta.** He came with one hundred and sixty thousand monks to the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] Mhv. xxix. 36; Dpv. xix. 5.

1. "**Mittenamaccā**" **Sutta.**—All intimate friends should be advised on and established in the four limbs of *sotāpatti.*[1]

[1] S. v. 364.

2. "**Mittenamaccā**" **Sutta.**—It is impossible that a *sotāpanna* should be born in hell, or as an animal or a *peta*. Therefore, all those dear to one should be advised on and established in the four limbs of *sotāpatti*.[1]

[1] S. v. 365.

Mithilā.—The capital of the **Videha** country. The city was very ancient, and, according to the **Mahāgovinda Sutta**,[1] was founded by **Mahāgovinda**, steward of King **Reṇu**. It was also the capital of **Makhādeva**[2] and eighty-four thousand of his descendants, and of various other kings mentioned in the Jātakas—*e.g.*, **Aṅgati** (vi. 220), **Ariṭṭhajanaka** (vi. 30), **Nimi** (iii. 378), **Videha** (ii. 39), **Vedeha** (vi. 330), **Mahājanaka** (vi. 30 f.), **Sādhīna** (iv. 355), and **Surucī** (ii. 333). The size of the city is frequently given[3] as seven leagues in circumference, and the **Mahājanaka Jātaka**[4] contains a description of it. There was a road leading from **Campā** to Mithilā, a distance of sixty leagues.[5]

According to the **Mahāummagga Jātaka**[6] there were four market towns at the four gates of Mithilā, each being known by the name of **Yavamajjhaka**. The Buddha is mentioned as having stayed in Mithilā and having preached there the **Makhādeva Sutta**[7] and the **Brahmāyu Sutta**.[8] It was also in Mithilā that the **Therī Vāseṭṭhī**[9] first met the Buddha and entered the Order, after having heard him preach. After the Buddha's death, the **Videhas** of Mithilā claimed a part of his relics and obtained them.[10] In the time of **Koṇāgamana Buddha** Mithilā was the capital of King **Pabbata**, and the Buddha preached there on his visit to the city.[11] **Padumuttara Buddha** preached his first sermon to his cousins, **Devala** and **Sujāta**, in the park of Mithilā,[12] and later to King **Ānanda** and his retinue in the same spot.[13]

Mithilā is generally identified with Janakapura, a small town within the Nepal border, north of which the Mazaffarpur and Darbhaṅga districts meet.[14]

In the Indian Epics[15] Mithilā is chiefly famous as the residence of King Janaka.

[1] D. ii. 235.
[2] M. ii. 72 f.; MṬ. 129; see also Dpv. iii. 9, 29, 35.
[3] *E.g.*, J. iii. 365.
[4] J. vi. 46 f.
[5] *Ibid.*, 32.
[6] *Ibid.*, 330 f.
[7] M. ii. 74.
[8] *Ibid.*, 133.
[9] Thig. vs. 135; see also Dvy., p. 60.
[10] Bu. xxviii. 11.
[11] BuA. 215.
[12] Bu. xi. 23; BuA. 159.
[13] *Ibid.*, 160.
[14] CAGI., p. 718.
[15] *E.g.*, Rāmāyana i. 48.

Mithiluyyāna.—A park in **Mithilā** where **Padumuttara Buddha** preached his first sermon.[1]

[1] Bu. xi. 23; BuA. 159.

Minelapupphiya.—See **Vinelapupphiya.**

Milakkha-Tissa Thera.—He was a hunter who lived near **Gāmeṇḍa-vāla-vihāra** in **Rohaṇa.** One day he caught an animal, which he killed and cooked, and then was filled with a great thirst. Looking for water, he came to the vihārā. There he drank ten pots of water, but his thirst was still unquenched, and while he complained bitterly about the absence of water, **Cūlapiṇḍapātika-Tissa Thera** heard him and, looking about, saw plenty of water. He then knew that the man's evil kamma was asserting itself. The Elder poured water on to the man's hands, but it all dried up. The man, realizing his wickedness, was greatly alarmed, and went and set all the captive animals free and destroyed his traps. He then returned to the monastery and asked to be ordained. His request was granted, and the Elder gave him a formula for meditation. One day, while learning the **Devadūta Sutta,** Tissa wished to know how fierce were the fires of hell, and his teacher showed him how one spark of the fire could reduce to ashes a whole heap of wood. This induced Tissa to put forth even greater effort, and he spent all his time in meditation living sometimes in **Cittalapabbata-vihāra** and sometimes in **Gāmeṇḍavāla-vihāra** with a wet blanket round his head and his feet in water. Then, one day, he heard a novice recite the **Aruṇavatī Sutta,** and he became an *anāgāmin*, attaining arahantship in due course.[1]

He is quoted as an example of one who strove hard to rid himself of sloth and torpor.[2]

[1] AA. i. 21 f.; SA. ii. 199 f.

[2] *E.g.*, AA. i. 29; SNA. i. 236.

Milakkhā or **Milakkhukā.**—The name given to the people of non-Ariyan origin, the Mlecchas.[1] Their language is called **Milakkhabhāsā.**

[1] *E.g.*, D. iii. 264; A. i. 35, etc.

Milānakkhetta.—A locality near **Pulatthipura,** mentioned in the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 176.

Milinda.—King of **Sāgala.** He was born in **Kalasi** in **Alasandā.** His discussions with the Buddhist Elder **Nāgasena** are recorded in the **Milindapañha.** It is said there that the king embraced Buddhism.[1]

[1] For a discussion on the facts connected with Milinda, and his identification with the Baktrian king Menander, see *Questions of King Milinda*, vol. i., introd. xviii ff.

Milindapañha.—Records the conversation between **Milinda** and **Nāgasena.** It is believed[1] that the book was compiled later than the time of the conversation and that many of the recorded conversations are spurious. There is a Sinhalese translation to it, which is called the *Saddharmādāsaya*, written in the eighteenth century by a monk[2] named **Sumaṅgala.**

[1] For a discussion see *Questions of King Milinda*, vol. i. xxv f. [2] P.L.C. 274.

Missakauyyāna.—A park in Ceylon, laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 7.

Missakapabbata.—A mountain near **Anurādhapura,** the present Mihintale. It was while hunting the elk on this mountain that **Devānampiyatissa** met **Mahinda** who had come with his companions to convert the Island to Buddhism. It was on **Sīlākūṭa,** the northern peak of the mountain, that Mahinda alighted after his journey through the air from India, while the conversation between him and the king took place in **Ambatthala,** the small tableland below the peak.[1] The mountain later came to be called **Cetiyagiri** (*q.v.*).[2]

[1] Mhv. xiii. 14, 20; xiv. 2; Dpv. xii. 28, 37 ff. [2] Mhv. xvii. 23; Dpv. xiv. 56.

Missakavana.—A park in **Tāvatiṃsa.**[1] It is generally mentioned together with **Nandana, Phārusaka** and **Cittalatāvana.**[2]

[1] J. vi. 278; Dvy. 194, 195; Mtu. ii. 451. [2] *E.g.*, Sp. i. 164; VibhA. 439; Vsm. 425.

Missakā.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260.

Missakesi.—A nymph (*accharā*), a heavenly musician of **Sakka.**[1]

[1] Vv. ii. 1; iv. 12; VvA. 93, 96, 211; see also p. 372 f.

Missā.—A name for **Alambūsā** (*q.v.*). The scholast explains[1] that it is a generic name for women—"*purise kilesamissanena missanato.*"

[1] J. v. 153.

Mihiraṇabibbila.—A village in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 232, 271.

Miḷhaka Sutta.—A monk who prides himself on the fact that he gets great gains is like a dung-beetle who boasts that he is stuffed with dung.[1] *v.l.* **Piḷhaka.**

[1] S. ii. 228.

Miḷhābhaya Thera.—An Elder who never lay down on a bed to sleep. The people, seeing this, made for him a seat with a back support and a hand support on either side.[1]

[1] Vsm. 79.

Mukkhamattadīpanī, also called **Nyāsa.** A commentary on the **Kaccāyanayoga** by **Vimalabuddhi,** a monk of Ceylon according to some, of Pagan according to others. There is a *ṭīkā* on the work, also ascribed to a **Vimalabuddhi Thera.**[1]

[1] Gv. 60, 70; Bode, *op. cit.*, 21.

Mukhamattasāra.—A Pāli grammatical work by **Sāgara** or **Guṇasāgara** of Pagan, written at the request of King Kyocvā's preceptor. There is a *ṭīkā* on it ascribed to **Sāgara.**[1]

[1] Sās. 76; Gv. 63, 67, 73; Bode, *op. cit.*, 25.

Mukheluvana.—A grove in **Kajaṅgalā.** It was there that the Buddha preached the **Indriyabhāvanā Sutta.**[1] The Commentary explains[2] that the grove consisted of *mukhelu*-trees.

[1] M. iii. 298. [2] MA. ii. 1028.

Mucala.—A legendary king, descendant of **Mahāsammata.**[1] He was son of **Upacaraka.**[2]

[1] Mhv. ii. 3; Dpv. iii. 6. [2] MṬ. 125; Mtu. i. 348.

1. **Mucalinda.**—A legendary king, descended from **Mahāsammata.**[1]

[1] Mhv. ii. 3; Dpv. iii. 6; Mtu. i. 348.

2. **Mucalinda.**—A tree near the **Ajapālanigrodha** in **Uruvelā.** The Buddha spent there the third week after the Enlightenment. There was a great shower of rain, and the Nāga-king, **Mucalinda,** of the tree, sheltered the Buddha by winding his coils seven times round the Buddha's body and holding his hood over the Buddha's head.[1] The Udāna Commentary[2] adds that the space provided by the Nāga's coils was

[1] Vin. i. 3; J. i. 80; BuA. 8, 241; Ud. ii. 1; Mtu. iii. 300, 302; DhSA. 35.
[2] 100 f.; see also MA. i. 385.

as large as the floor-space of the **Lohapāsāda** and that the Nāga king lived in a pond near the tree.

3. **Mucalinda.**—A king of long ago. He is mentioned[1] in a list of those who, in spite of having given great gifts, could not penetrate beyond the realms of sense. He is, perhaps, identical with **Mucalinda** (1), and probably also with **Mujalinda** (*q.v.*).

[1] J. vi. 99.

4. **Mucalinda.**—A lake in **Himavā,** north of **Nāḷicapabbata. Vessantara** and his family passed it on their way to **Vaṅkagiri,** which was near by.[1] It seems also to have been called **Sumucalinda.**[2] Mucalinda is one of the great lakes of Himavā.[3]

[1] J. vi. 518, 519, there is a description of it at J. vi. 534 and again at 539.

[2] *E.g.*, J. vi. 582.

[3] D. i. 164.

5. **Mucalinda.**—One of the chief Yakkhas to be invoked by the Buddha's followers in time of need.[1]

[1] D. iii. 205.

6. **Mucalinda.**—A mountain.[1]

[1] Ap. ii. 536 (verse 86).

Mucalinda Vagga.—The second chapter of the Udāna.

Mucelapaṭṭana.—Perhaps a place in Ceylon, where **Vohārika-Tissa** instituted alms.[1] The MṬ.,[2] however, says that Mucelapaṭṭana was a metal boat in which various gifts were kept for distribution among the monks.

[1] Mhv. xxxvi. 30.

[2] p 661 f.

Mucela-vihāra.—A monastery in **Tissavaḍḍhamānaka,** in the eastern province of Ceylon. It was built by King **Vasabha.**[1]

[1] Mhv. xxxv. 84; MṬ. 652.

Mucelupaṭṭhāna.—A building in **Anurādhapura,** where gifts were regularly distributed to the monks.[1]

[1] Mhv. xxxiv. 65; MṬ. 633.

Mujalinda.—A king of Benares, who went to heaven as a reward for his great sacrifices.[1]

[1] J. vi. 202; *cp.* **Mucalinda** (3).

Muñjakesī.—One of the two horses of King **Udena**; it was capable of travelling one hundred leagues a day.[1]

[1] DhA. i. 196.

Muṭasīva.—King of Ceylon, senior contemporary of **Asoka.** He was the son of **Paṇḍukābhaya** and **Suvaṇṇapālī,** and reigned for sixty years (307-247 B.C.). Among his works was the laying out of the **Mahāmeghavana.** He had ten sons and two daughters,[1] and was succeeded by his second son, **Devānampiyatissa.**[2] The Dīpavaṃsa[3] says that the sixth year of Asoka's reign corresponded with the forty-eighth of Muṭasīva's. Muṭasīva was crowned in the fourteenth year of **Candagutta's** reign and was still alive when the Third Council was held, when **Mahinda** was entrusted with the conversion of Ceylon; but Mahinda waited for the death of Muṭasīva before carrying out his mission.[4]

[1] For their names see Dpv. xi. 5 and xvii. 25 f., also MṬ. 425: **Abhaya, Tissa** (Devānampiyatissa), **Nāga** (Mahānāga), **Uttiya, Mattābhayā, Mitta, Siva** (Mahāsiva), **Asela, Tissa,** (**Sūratissa**), **Kira, Anulā** and **Sivalī.**

[2] Mhv. xi. 1 ff.; xiii. 2.

[3] v. 82; but see xi. 13. [4] Mhv. xi. 12.

1. **Muṭṭhasati Sutta.**—A woman who is muddle-headed is born in purgatory.[1]

[1] S. iv. 242.

2. **Muṭṭhasati Sutta.**—Five disadvantages to one who falls asleep forgetfully, without self-possession.[1]

[1] A. iii. 251.

Muṭṭhika.—A wrestler employed by **Kaṃsa** to destroy the **Andhakavenhudāsaputtā.** He was, however, killed by **Baladeva** and reborn as a Yakkha in **Kāḷamattiya** Forest. There, later, he ate up Baladeva "like a radish-bulb."[1]

[1] J. iv. 81 f., 88.

Muṭṭhipupphiya Thera.—An arahant. In the time of **Padumuttara Buddha** he was a garland-maker, named **Sudassana,** and offered the Buddha a handful of jasmine-flowers. Thirty-six kappas ago he became king sixteen times under the name of **Devuttara.**[1] He is evidently identical with **Aññanavaniya.**[2]

[1] Ap. i. 142. [2] ThagA. i. 128.

Muṭṭhipūjaka Thera.—An arahant. In the time of **Sumedha Buddha,** while the Buddha was practising austerities, he gave him a handful of

girinela-flowers. Twenty-three kappas ago he was a king named **Sunela.**[1]

[1] Ap. i. 201.

Muṇayadha.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 146; lxxvii. 40.

Muṇika.—A pig; see the **Muṇika Jātaka.**

Muṇika Jātaka (No. 30).—The Bodhisatta was once an ox, called **Mahālohita,** in a householder's family, where his brother **Cullalohita** and he did all the work. When their master's daughter was about to be married, a pig, named **Muṇika,** was brought and fattened on all kinds of luxuries. Cullalohita protested to his brother, but the latter warned him of Muṇika's fate. And soon after Muṇika was killed and eaten.

The origin of the story is the same as that of the **Culla-Nāradakassapa Jātaka.** The passion-tost monk was **Muṇika,** and **Ānanda** the younger ox.[1]

[1] J. i. 196 ff.

Muṇḍa.—A king of **Magadha,** great-grandson of **Ajātasattu** and son of **Anuruddha.** He slew his father and came to the throne, but, in turn, he was slain by his son **Nāgadāsaka.**[1]

It is probably this same king who is referred to in the **Aṅguttara Nikāya.**[2] His wife **Bhaddā** died, and Muṇḍa gave himself up to complete despair and mummified the queen's body. The king's Treasurer, **Piyaka,** consulted the Elder **Nārada** who lived at **Kukkuṭārāma** in **Pāṭaliputta** and persuaded him to visit the king. Nārada preached to him, and his sorrow vanished.

[1] Mhv. iv. 2 ff.; DA. i. 153; Dvy. 369. [2] iii. 57 ff.

Muṇḍakā.—Name of a tribe, mentioned in a nominal list.[1]

[1] Ap. ii. 359.

Muṇḍagaṅgā.—A village in Ceylon, near **Māliyaunna-vihāra.** It was the residence of **Sāliya,** in his previous birth as artisan.[1]

[1] MṬ. 605.

Muṇḍanigama.—A village on the slopes of the Vindhyā Mountains. It was the residence of a lay devotee named **Mahāmuṇḍa.**[1]

[1] DhA. iv. 128.

Muṇḍannānaṅkoṇḍa.—A place in South India, mentioned in the account of the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvi. 212.

Muṇḍarāja Vagga.—The fifth chapter of the Pañcaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iii. 45-62.

Muṇḍikāputta.—See **Maṇḍikāputta.**

Muṇḍikkāra.—A place in South India, mentioned in the account of the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvi. 208, 211, 267, 270.

Muṇḍiya.—See **Maṇḍissa.**

Mutiyaṅgana.—A cetiya in Ceylon, erected, according to tradition, by **Devānampiyatissa,**[1] on a spot consecrated by the Buddha on his third visit to Ceylon.[2] It was restored by **Jeṭṭhatissa.** It is, perhaps, the monastery attached to this cetiya that is mentioned in the **Majjhima Commentary**[3] as **Mutiṅgana. Maliyadeva Thera** preached there the **Cha-Cakka Sutta** and sixty monks became arahants.

[1] Codrington, *op. cit.*, 28. [2] Sp. i. 89. [3] MA. ii. 1024.

1. **Muttā.**—A Therī. She belonged to an eminent brahmin family of **Sāvatthi** and, in her twentieth year, renounced the world under **Pajāpatī Gotamī.** One day, as she meditated after her return from the alms round, the Buddha appeared before her in a ray of glory and exhorted her in a verse. Not long after she became an arahant. In the past, she had seen **Vipassī Buddha** walking along the street and, gladdened by the sight, had rushed out and thrown herself at his feet.[1] She is evidently identical with **Saṅkamanattā** of the Apadāna.[2]

[1] Thig. vs. 2; ThigA. 8 f. [2] Ap. ii. 514.

2. **Muttā Therī.**—She was the daughter of **Oghātaka,** a poor brahmin of **Kosala,** and was given in marriage to a hunch-backed brahmin. Unwilling to live with him, she persuaded him to allow her to join the Order, where she soon became an arahant.

In the time of **Padumuttara Buddha,** she showed the Buddha great honour when he visited her city.[1]

[1] Thig. vs. 11; ThigA. 14 f.

3. **Muttā.**—An eminent *upāsikā*, mentioned in a list of such.[1]

[1] A. iv. 347; AA. ii. 791.

Muttākara.—A locality on the sea coast of Ceylon.[1]

[1] Cv. lxx. 63; see. Cv. *Trs.* i. 292, n. 3.

Muttāpabbata.—A village in Ceylon, given by **Kittisirirājasīha** for the maintenance of festivals.[1]

[1] Cv. c. 43.

Mutti Sutta.—The Buddha teaches release and the path thereto.[1]

[1] S. iv. 372.

Muttima.—The Pali name for Martaban in Burma.[1]

[1] Bode, *op. cit.*, 33.

Muttolamba.—Probably the name of a pāsāda repaired by **Dappula.**[1]

[1] Cv. xlv. 56; see Cv. *Trs.* i. 94, n. 4.

Mudita Thera.—He belonged to a commoner's family in **Kosala,** and when, for some reason, his clan fell into disfavour with the king, Mudita ran away into the forest and came across the dwelling of an arahant. The latter, noting Mudita's terror, comforted and ordained him at his request. Mudita practised insight, and refused to leave his cell till he had attained arahantship.

In the time of **Vipassī Buddha** he was a householder and gave the Buddha a bed.[1] He is identified with **Mañcadāyaka** (wrongly called **Sajjhadāyaka**) of the Apadāna.[2]

[1] Thag. vs. 311-14; ThagA. i. 401 f. [2] Ap. i. 284 f.

Muditā.—Daughter of **Cadakumāra,** son of **Vasavatti.**[1]

[1] J. vi. 134.

Muditā Sutta.—The idea of joy, if cultivated, leads to great bliss.[1]

[1] S. v. 131.

Muduka.—A celebrated musician or, perhaps, a divine musical instrument.[1]

[1] Vv. ii. 1; VvA. 94, 211; see also p. 372.

Mudupāṇi Jātaka (No. 262).—The Bodhisatta was once king of Benares and had a daughter whom he was anxious to marry to his nephew; later, however, he changed his mind. But the young people loved each other, and the prince bribed the princess's nurse to help her to escape. The nurse, while combing the girl's hair, indicated, by scratching her head with the comb, that the prince was in love with her. The princess then taught her a stanza to be repeated to the prince: "A soft hand, a well-trained elephant and a black rain-cloud will give you what you want." The prince understood, and, one night in the dark fortnight, when his preparations were complete, a heavy shower of rain fell as he waited outside the princess's window, accompanied by a page boy seated on the king's elephant. The princess slept in the same room as the king, and realizing that the prince was there, she told the king that she wished to bathe in the rain. The king led her to the window and bade her step outside on to the balcony while he held her hand. As she bathed she held out the other hand to the prince, who removed the bangles from it and placed them on the page's arm. Then, lifting the boy, he placed him beside her. The princess took his hand and placed it in her father's, who thereupon let go of her other arm. This process was repeated, and, in the darkness, the king took the page inside thinking it was his daughter and put him to sleep while the lovers escaped. When the king discovered the plot, he was convinced of the futility of trying to guard women and forgave the lovers.

The story was related to a monk who became a backslider owing to a woman's wiles. The monk became a *sotāpanna*.[1]

[1] J. ii. 323-7.

Mudulakkhaṇa Jātaka (No. 66).—The Bodhisatta was once an ascetic, named **Mudulakkhaṇa**, of great spiritual attainments, living in the **Himālaya**. On one occasion he came to Benares where the king, pleased with his demeanour, invited him to the palace and persuaded him to live in the royal park. Sixteen years passed, and the king, leaving the city to quell a border rising, left his wife in the care of the ascetic. The next day the ascetic visited the palace, and having seen the queen, fell instantly in love with her, losing all his *iddhi*-powers. When the king returned he found the ascetic disconsolate, and, on learning the reason, agreed to give him the queen. But he secretly asked the queen, whose name was **Mudulakkhaṇā**, to think of some device by which she might save the ascetic's holiness. Together the ascetic and the queen left the palace and went to a house which the king had given them and which was generally used as a jakes. The queen made the ascetic clean

the house and fetch water and do one hundred other things. The ascetic then realized his folly and hastened back to the king, surrendering the queen.

The story was related to a young man of rich family belonging to **Sāvatthi**, who became a monk and practised meditation. One day, while going for alms, he saw a beautiful woman and was seized with desire. He thereupon gave up his practices, and was brought before the Buddha, who told him this story, at the conclusion of which he became an arahant.

Ānanda was the king and **Uppalavaṇṇā** the queen.[1]

[1] J i. 302-6.

Mudulakkhaṇā.—Queen of **Brahmadata.** See the **Mudulakkhaṇa Jātaka,** above.

Mudusītala.—Thirty-seven kappas ago there were seven kings of this name, previous births of **Ārāmadāyaka Thera.**[1]

[1] Ap. i. 251.

Muddhaphāḷanapañha.—The name given to the questions formulated by **Bāvarī** (*q.v.*) and given to his disciples to be put to the Buddha. The questions were so named evidently because they were suggested by the curse uttered upon Bāvarī by the brahmin, whose request for money he had to refuse.[1]

[1] AA. i. 183.

Munaru.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 48.

Munāli.—The Bodhisatta born as a gamester (*dhutta*). He abused a Pacceka Buddha, named **Surabhi,** and this was why when he became Buddha he was insulted by **Sundarikā.**[1]

[1] Ap. i. 299; UdA. 264.

Muni Sutta.—The twelfth sutta of the **Sutta Nipāta.**[1] It defines the *muni* as one who lives the homeless life, free of encumbrances, devoid of strife and covetousness, firm, self-restrained, thoughtful, and delighting in meditation. He has overcome all obstacles and knows all things. He is as different from a householder as a peacock from a fast-flying swan. According to the Commentary[2] the sutta is a composite one made up of stanzas preached on various occasions; thus, the first four

[1] SN., pp. 35-8. [2] SNA. i. 254 f.

verses had reference to a mother and a son who joined the Order, met frequently, and, owing to their affection for each other, fell into sin.[3] The fifth was in reference to **Upaka's** attainment of *anāgāmiphala*; the sixth to **Khadiravaniya Revata**; the seventh was preached to **Suddhodana** to explain why the Buddha had renounced his luxuries. The ninth was in reference to **Ciñcā's** attempt to malign the Buddha; the tenth was preached to the daughter of a **Sāvatthi** *seṭṭhi*. Seeing a weaver's spindle and reflecting on it, she realized the crookedness of beings and was disgusted with the worldly life. The Buddha, reading her thoughts, appeared before her in a ray of light and preached to her. The eleventh was preached to the seven-year-old daughter of a weaver of **Āḷavi,** who became a *sotāpanna* and died soon after.[4] The twelfth was preached to the brahmin **Pañcaggadāyaka**; and the thirteenth was in reference to a treasurer of Sāvatthi who joined the Order and left it three times; on the fourth time of joining he became an arahant. The fourteenth was in reference to the Buddha's cousin **Nanda,** who was being teased by the monks even after he had attained arahantship. The last was in defence of a monk for whom a hunter conceived a friendship, providing him with alms; the monk was a forest-dweller, and men blamed him saying that he told the hunter of the animals' haunts.

[3] *Cp.* Mātuputtika Sutta. [4] See DhA. iii. 170 ff.

Mundrannaddhāna.—A place in South India mentioned in the account of the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvi. 296.

Muraja.—An inhabitant of **Rammavatī.** He was a previous birth of **Bodhi-upaṭṭhāyaka Thera.**[1]

[1] Ap. i. 194.

Muluttagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 6.

Muvarāyara.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 140, 216.

Musā Vagga.—The first section of the Pācittiya of the Vinaya Piṭaka.

Musā Sutta.—A man guilty of lying is born in purgatory.[1]

[1] A. ii. 83.

Musāvāda Sutta.—Few are they that abstain from lying, many they that do not.[1]

[1] S. v. 469.

Musila.—See **Mūsila.**

Muhunnaruggāma.—A village which formed a stronghold of the **Colas** in the time of **Vijayabāhu I.**[1]

[1] Cv. lviii. 42.

Mūgapakkha.—Another name for **Temiyakumāra,** son of the king of **Kāsi.** See the **Mūgapakkha Jātaka.**

Mūgapakkha Jātaka (No. 538).—Also called **Temiya Jātaka. Candā-devī,** wife of the king of **Kāsi,** had, to her great grief, no son. **Sakka's** throne was heated by her piety, and he persuaded the Bodhisatta, then in **Tāvatiṃsa,** to be born as her son. The Bodhisatta reluctantly agreed. Great were the rejoicings over his birth. He was called **Temiya** because on the day of his birth there was a great shower throughout the kingdom and he was born wet. When he was one month old, he was brought to the king, and, as he lay in his lap, he heard grievous sentences passed on some robbers brought before the king. Later, as he lay in bed, Temiya recollected his past births and remembered how he had once reigned for twenty years as king of Benares, and, as a result, had suffered in **Ussada-niraya** for twenty thousand years. Anguish seized him at the thought of having to be king once more, but the goddess of his parasol, who had once been his mother, consoled him by advising him to pretend to be dumb and incapable of any action. He took this advice, and for sixteen years the king and queen, in consultation with the ministers and others, tried every conceivable means of breaking his resolve, knowing him to be normal in body. But all their attempts failed, and at last he was put in a chariot and sent with the royal charioteer, **Sunanda,** to the charnel-ground, where he was to be clubbed to death and buried. At the queen's urgent request, however, Temiya was appointed to rule over Kāsi for one week before being put to death, but the enjoyment of royal power did not weaken his resolve. The charioteer, under the influence of Sakka, took Temiya to what he considered to be the charnel-ground and there, while Sunanda was digging the grave, Temiya stole up behind him and confided to him his purpose and his resolve to lead the ascetic life. Sunanda was so impressed by Temiya's words that he immediately wished to become an ascetic himself, but Temiya desired him to inform his parents of what had happened. When the king and

queen heard Sunanda's news, they went with all their retinue to Temiya's hermitage and there, after hearing Temiya preach, they all became ascetics. The inhabitants of the three kingdoms adjacent to Benares followed their example, and great was the number of ascetics. Sakka and **Vissakamma** provided shelter for them. The crowds who thus flocked together were called the **Mūgapakkha-samāgama.** With the death of **Malayamahādeva Thera** (*q.v.*) came the end of those who participated in this great collection of ascetics.

Temiya's parents are identified with the parents of the Buddha, Sunanda with **Sāriputta,** and the goddess of the parasol with **Uppalavaṇṇā.** The story was told in reference to the Buddha's Renunciation.[1] It is often referred to[2] as giving an example of the Bodhisatta's great determination. The **Dhammika Sutta** (*q.v.*) mentions **Mūgapakkha** in a list of teachers of old.

[1] J. vi. 1-30; the story of Temiya is also given in **Temiyacariyā** in Cyp. iii. 6.
[2] *E.g.*, BuA. 51.

Mūgasenāpati-vihāra.—A monastery in Ceylon built by **Aggabodhi I.** who gave for its maintenance the village of **Lajjaka.**[1]

[1] Cv. xlii. 22.

Mūla.—A minister of King **Vaṭṭagāmaṇi.** He built the **Mūlavokāsa-vihāra.**[1]

[1] Mhv. xxxix. 89; Dpv. xix. 18, 19.

1. **Mūla Sutta.**—When a man is overcome by gains and flattery, the root of good kamma is extirpated in him.[1]

[1] S. ii. 240.

2. **Mūla Sutta.**—See **Mūlaka Sutta.**

Mūlaka Sutta.—The Buddha tells the monks that, should they be questioned by followers of other religions, they should answer that all things have desire (*chanda*) as their root. They originate in attention, they are caused by contact, their confluence is feeling, concentration is their chief state—of all things, emancipation is the most precious.[1]

[1] A. v. 106 f.=A. iv. 338, where it is called Mūla Sutta.

Mūlakadeva.—See **Alakadeva.**

Mūlaṭīkā.—A sub-Commentary on the Abhidhamma Piṭaka written by **Ānanda Thera** of Ceylon.[1] It was so called because it was the first of the ṭīkās.[2] The *anuṭīkā* on this is called the **Linatthavaṇṇanā.**[3]

[1] Gv. 60, 69; Svd. 1217. [2] Sās. 33. [3] Gv. 69.

Mūladeva.—A robber, mentioned as having great power.[1]

[1] MA. ii. 688; DA. i. 89.

Mūlanāgasenāpati-vihāra.—A monastery in Ceylon round which **Vohārakatissa** built a wall.[1]

[1] Mhv. xxxvi. 35.

Mūlapariyāya Jātaka (No. 245).—The Bodhisatta was once a brahmin teacher of great fame. Among his pupils were five hundred brahmins, versed in the three Vedas, who thought they knew as much as their teacher. The Bodhisatta, aware of this, gave them a riddle to solve: "Time consumes all, even itself, but who can consume the all-consumer?" For a whole week they tried to find a solution and then owned defeat. The Bodhisatta rebuked them, saying that they had holes in their ears but no wisdom. Their pride was quelled, and from that time they honoured their teacher.

The story was told in reference to some monks to whom the **Mūlapariyāya Sutta** was preached. The disciples are the same in both cases.[1]

[1] J. ii. 259-262.

Mūlapariyāya Sutta.—The first sutta of the **Majjhima Nikāya.** It was preached in the **Subhagavana** in **Ukkaṭṭhā,** and is claimed as striking the keynote of the entire doctrine of the Buddha (*sabbadhammamūlapariyāya*). In the sutta the Buddha explains various contemporary systems of philosophy and points out the differences between these and his own system. It also deals with the theory of the soul and of Nibbāna.[1]

The Commentary states[2] that the five hundred monks to whom the sutta was addressed found no pleasure in listening to it. The Buddha, realizing this, preached to them the **Mūlapariyāya Jātaka** (*q.v.*).[3] Their pride was thereby vanquished, and they begged the Buddha for a subject of meditation. Later, when the Buddha was away journeying, staying at the **Gotamaka-cetiya** in **Vesāli,** he preached to them the **Gotamaka Sutta** and they became arahants.

[1] M. i. 1-6.

[2] MA. ii. 46 ff.; see also AA. i. 457 and J. ii. 259, where it is stated that at the end of the Gotamaka Sutta the earth trembled.

[3] But in the introduction to the Jātaka itself, it is stated that the Jātaka was related, not *to* them, but *in reference* to them, after they had become arahants.

Mūlavārikavāpi.—A tank in Ceylon, repaired by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 49.

Mūlavokāsa-vihāra.—A monastery in Ceylon, built by the minister **Mūla.**[1]

[1] Mhv. xxxiii. 89.

Mūlasālā.—A village in **Rohaṇa,** where **Kitti** (afterwards **Vijayabāhu I.**), lived in his youth.[1]

[1] Cv. lvii. 44.

Mūlasikkhā.—A compendium of Vinaya rules, chiefly in verse. According to tradition, it was compiled about two hundred years after the Buddha's death,[1] but the language shows it to be much later. The work is generally ascribed to a monk named **Mahāsāmi.**[2] There exists a *ṭīkā* on it.

[1] *J.P.T.S.* 1882, p. 87. [2] See P.L.C. 76.

Mūlasoma-vihāra.—A monastery in which **Anuruddha,** author of the **Abhidhammattha-saṅgaha,** was an incumbent.[1]

[1] P L C. 168.

Mūlānagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 16.

Mūluppalavāpi.—A village in Ceylon. A story is told of a monk[1] who lived in the vihāra near by.[2] He was an arahant, and was one day invited to a meal at the house of one of the king's ministers. At the end of the meal the minister's daughter sat near him talking to him. Another monk, seeing them, thought they were on the same seat, and when the Elder returned to the vihāra, the monk showed his displeasure in various ways. Realizing the reason of the monk's strange behaviour, the Elder convinced him that, as an arahant, he was incapable of such conduct as was attributed to him.[3]

[1] According to some MSS., his name was Revata. [2] MA. i. 536.

Mūsika Jātaka (No. 373).—The Bodhisatta was once a world-famed teacher. Among his pupils was **Yava,** son of the king of Benares. He was a good student, and when he was about to leave, the Bodhisatta, foreseeing danger for him, taught him three verses.[1] The first two were

[1] The verses are in the nature of conundrums, with double meaning.

based on incidents seen by the Bodhisatta—a horse killing the mouse that worried the sore place in his foot and throwing him into the well; and the same horse, later, trying to eat barley by putting its head through the fence; the third was made of his own accord. Later, Yava became king, and his son, when sixteen years old, made three attempts on his life. But they all failed because Yava repeated the stanzas taught him by the Bodhisatta. On each occasion the uttering of the stanzas made the boy feel that he was discovered, and he confessed his guilt, whereupon he was cast into chains.

The story was related in reference to **Ajātasattu.**[2] For details see the **Thusa Jātaka.**

[2] J. iii. 215-9.

Mūsikā.—A slave-woman of King **Yava** (see the **Mūsika Jātaka**). One day, on going to prepare the king's bath, she saw his son, sword in hand, waiting to kill him. When the prince found he was discovered, he cut Mūsikā in two and threw her into the lake.[1]

[1] J. iii. 217.

1. **Mūsila** (*v.l.* **Musila, Musila**).—**Devadatta** born as the chief musician of **Ujjeni.** For his story see the **Guttila Jātaka.**

2. **Mūsila Thera.**—A monk. A conversation is recorded in the **Saṃyutta Nikāya**[1] between him and **Saviṭṭha,** which is said to have taken place in **Ghositārāma** in **Kosambī,** regarding the *paṭiccasamuppāda.*

[1] S. ii. 115 f.

Mekalā.—Name of a tribe, occurring in a nominal list.[1]

[1] Ap. ii. 359; the reading is, however, very uncertain.

Mekhala.—The city of birth of **Sumana Buddha** and the scene of his first sermon to **Saraṇa** and **Bhāvitatta.**[1] It was there that **Maṅgala Buddha** converted his chief disciples, **Sudeva** and **Dhammasena.**[2] **Revata Buddha** once preached there to an assembly of one thousand crores of people,[3] while later, King **Uggata** built, for **Sobhita Buddha,** the **Dhammaganārāma** in the same city.[4]

[1] Bu. v. 21; BuA. 125 f. [2] *Ibid.*, 120. *Ibid.*, 134. [4] *Ibid.*, 139.

Mekhaladāyikā.—An arahant Therī. Ninety-four kappas ago she offered her *mekhalā* for the restoration of the *thūpa* of **Siddhattha Buddha.**[1] She is probably identical with **Mettikā Therī.**[2]

[1] Ap. ii. 513 f. [2] ThigA. 35.

1. **Megha.**—A youth in the time of **Dipaṅkara Buddha.** Hearing the Buddha prophesy the future of **Sumedha,** Megha entered the Order with him. He was a former birth of **Dhammaruci Thera.**[1]

[1] Ap. ii. 430.

2. **Megha** (*v.l.* **Majjha**).—He was treasurer of **Sāketa** and father of **Anopamā Therī.**[1]

[1] ThigA. 138.

3. **Megha.**—A king of long ago; a previous birth of **Dhajadāyaka Thera.**[1]

[1] Ap. i. 109.

1. **Megha Sutta.**—Just as a raincloud makes all the dust in the air vanish, so does the practice of the Noble Eightfold Path destroy evil states.[1]

[1] S. v. 50.

2. **Megha Sutta.**—Just as a strong wind disperses rainclouds, so does the Noble Eightfold Path disperse all Ill.[1]

[1] S. v. 50.

Meghabba (*v.l.* **Meghava**).—A king of twenty-six kappas ago, a previous birth of **Miñjavaṭaṃsakiya Thera.**[1]

[1] Ap. i. 216.

Meghamāla.—A robber of great fame.[1]

[1] DA. i. 89; MA. ii. 688.

1. **Meghavaṇṇābhaya.**—Another name for King **Goṭhakābhaya** (*q.v.*).

2. **Meghavaṇṇābhaya.**—A minister of King **Mahāsena.** He was an intimate friend of the king, but when the latter attempted to destroy the **Mahāvihāra,** he showed his displeasure by raising a revolt in **Malaya.** The king went out to fight him and pitched his camp near **Dūratissavāpi.** During the night, Meghavaṇṇābhaya visited the king alone, taking some delicacies which he had obtained, wishing to share them with him. At their meeting they begged each other's forgiveness, and, with the king's help, Meghavaṇṇābhaya restored the **Mahāvihāra.**[1] According to the **Samantapāsādikā,**[2] one of the pariveṇas built by Meghavaṇṇābhaya seems to have borne his name. It was built on the site where, in the time

[1] Mhv. xxxvii. 17 ff. [2] Sp. i. 102; also SadS. 43.

of **Devānampiyatissa**, a recital of the Dhamma was held under the presidency of the **Thera Mahā-Ariṭṭha.**

Meghavaṇṇābhaya-vihāra.—A monastery founded by King **Goṭhābhaya** (**Meghavaṇṇābhaya**). At the festival of its consecration the king distributed six garments each to thirty thousand monks.[1]

[1] Mhv. xxxvi. 108.

Meghavana.—See **Mahāmeghavana.**

Meghalatā.—Among the decorations of the Relic Chamber of the **Mahā Thūpa** are mentioned "*Meghalatā vijjukumāri*," which is explained in the Mahāvaṃsa Ṭīkā[1] as "*Meghalatānāma vijjukumāriyo.*"

[1] p. 549.

Meghiya Thera.—He belonged to a **Sākyan** family of **Kapilavatthu**, and having joined the Order, was for some time the personal attendant of the Buddha. Once, when the Buddha was staying with him at **Cālikā**,[1] Meghiya went to **Jantugāma** for alms, and, on his return, was much attracted by a mango-grove on the banks of the river **Kimikālā.** He asked the Buddha's permission to dwell there in meditation. Twice the Buddha refused, but, on his third request, let him go. There, however, Meghiya was consumed by evil thoughts and returned to the Buddha. The Buddha preached to him on the five things which make the heart ripe for emancipation—good friends, virtuous life, profitable talk, zealous exertion, insight—and admonished him. Meghiya thereupon attained arahantship.[2]

Ninety-one kappas ago, on the death of **Vipassī Buddha**, there was a great earthquake. The people were very frightened, but **Vessavaṇa** explained to them the reason for it and dispelled their fears. Meghiya was then a householder, and having thus heard of the Buddha's qualities, was filled with joy. Fourteen kappas ago he was a king named **Samita.**[3] He is evidently to be identified with **Buddhasaññaka** of the Apadāna.[4]

[1] This was in the thirteenth year after the Enlightenment (BuA. 3).

[2] A. iv. 354 ff.; Ud. iv. 1; Thag. vs. 66; AA. ii. 794; DhA. i. 289 says, however, that at the end of the Buddha's sermon Meghiya became a *sotāpanna*.

[3] UdA. 217 ff.; ThagA. i. 149 f.

[4] Ap. i. 151 f.

Meghiya Vagga.—The fourth section of the **Udāna.**

Meghiya Sutta.—Preached to **Meghiya** (*q.v.*) on the five factors which make the heart ripe for emancipation.[1]

[1] A. iv. 354 ff.

Meghiya-Thera Vatthu.—The story of **Meghiya Thera** (*q.v.*).[1]

[1] DhA. i. 287 ff.

Mejjha.—A king and his country. The sixteen thousand brahmins who had enjoyed the patronage of **Maṇḍavya** (*q.v.*), after they had lost caste through having eaten the leavings of **Mātaṅga,** went to live in Meghiyaraṭṭha, and Mātaṅga himself proceeded thither that he might humble their pride. The brahmins saw him and reported to the king that Mātaṅga was a juggler and a mountebank. The king, therefore, sent messengers to seize him. They found him sitting on a bench eating, and, approaching him from behind, struck him dead with their swords. The gods were enraged, and pouring down hot ashes on the kingdom utterly destroyed it.[1] The country became a wilderness known as **Mejjhārañña.**[2]

The scene of the **Vighāsa Jātaka** is said to have been in Mejjhārañña.[3] The wilderness was also known as **Mātaṅgārañña,** being connected with Mātaṅga.[4]

[1] J. iv. 388 f.; MA. ii. 613 ff.
[2] *E.g.*, M. i. 378; J. v. 114, 267; Mil. 130.
[3] J. iii. 310.
[4] MA. ii. 615.

Mejjhārañña.—See **Mejjha.**

Meṇḍaka.—A very rich householder of **Bhaddiyanagara** in **Aṅga.** He was the father of **Dhanañjaya** and, therefore, the grandfather of **Visākhā.** He was one of the five Treasurers of **Bimbisāra.** When the Buddha visited Bhaddiya, Meṇḍaka, with the help of Visākhā, entertained him and the monks, and, after listening to the Buddha, he became a *sotāpanna.*[1] It is said[2] that when he went to his granaries after his ceremonial bath, as he stood at the door, showers of grain would fall from heaven and fill the stores. His wife, **Candapadumā,** would cook one measure of rice and one curry and serve the food, ladle in hand. As long as there were people coming to receive the food, so long would the food cooked be unexhausted. Meṇḍaka's son, Dhanañjaya, would put one thousand pieces into a purse and give money from this purse to all who needed it, and at the end of the day the purse would remain full. His daughter-in-law, **Sumanadevī,** would sit by a basket containing four *doṇas* of seed paddy and distribute from this supply

[1] DhA. i. 384 ff.; he had been earlier a follower of the heretics. The heretics tried in vain to stop him from visiting the Buddha; AA. i. 219 f.
[2] Vin. i. 240 f.; also PSA. 509; DhA. iii. 372 f.; Vsm. 383; the accounts differ slightly.

among the servants, enough to last for six months, but the supply of paddy would remain unexhausted. Meṇḍaka's slave, **Puṇṇaka,** ploughed his fields with a golden plough. With every furrow so ploughed, six other furrows would appear, three on either side, each one *ammaṇa* wide. These five people came to be known as the five very lucky ones (*Pañcamahāpuññā*). When Bimbisāra heard of this, he sent his minister to **Bhaddiya** with a fourfold army and discovered that it was true.

When the Buddha left Bhaddiya for **Aṅguttarāpa,** Meṇḍaka gave orders to his servants and followed the Buddha with abundant provisions of all sorts, entertaining the Buddha and his monks with luxurious food and fresh milk. At the end of the meal, Meṇḍaka provided the monks with ghee and butter for their journey. At first the monks were unwilling to accept the gifts, but the Buddha, at Meṇḍaka's request, allowed them to do so.[3]

Meṇḍaka was so called ("Ram") because, behind his house, in a yard eight *karīsas* in extent, some golden rams pranced up and down, as big as elephants, horses or bulls, hoofing the earth, smiting each other back to back. Whenever Meṇḍaka needed food or garments or money, he would place balls of coloured thread in the mouths of the rams, and when he pulled these out, there would follow them all that he needed.[4]

All this was because of good deeds done in the past by Meṇḍaka. In the time of **Vipassī Buddha,** he was a householder named **Avaroja.** He had an uncle of the same name, and when the latter proposed building a **Gandhakuṭi** for the Buddha, his nephew wished to help with it. But the uncle refused his help. He therefore built an Elephant Hall (*kuñjarasālā*) opposite the Gandhakuṭi. In the middle of the hall was a jewelled pavilion with a seat for preaching, which contained a foot-rest, all this supported by golden rams. At the festival of dedication, he gave alms for four months to sixty-eight hundred thousand monks and presented them with sets of three robes each, the robes given to the novices being worth one hundred thousand. After many births, he was born in this age as seṭṭhi of Benares.

One day, when on his way to the palace, he met the purohita, who told him that there would be a famine in three months. Profiting by this warning, the Treasurer exerted himself to collect all possible grain and store it in every available place. The famine came, and for many months the Treasurer and his retinue lived on the stored grain, but, in the end, the supplies were exhausted, and most of them, acting on his advice, went to the mountains in search of food. He, his wife, his son and daughter-in-law and a slave remained behind. One day, his wife cooked a *nāḷi* of rice which she had hidden away and divided it into

[3] Vin. i. 243 ff. [4] PSA. 504; BuA. 24.

five portions. As the family were about to eat, a Pacceka Buddha came to the door for alms; they all gave him their portions of food and made various wishes. As a result of these earnest wishes, Meṇḍaka and the members of his family and his slave possessed the supernatural powers above mentioned. During the afternoon, after the Pacceka Buddha had had the food, the Treasurer felt very hungry and asked his wife if there were any lumps of rice sticking to the bottom of the pot. She went into the kitchen to the pot and found it full of fragrant food. From that time their supply of food never failed.[5] Mendaka's grandson was **Uggaha** (*q.v.*).

[5] DhA. iii. 363 ff.; but according to DhA. iv. 203, Meṇḍaka's name in the time of Vipassī Buddha was **Aparājita**. He was a nephew of that Aparājita who, in this life, became **Jotiya-seṭṭhi**. (See also Divyāvadāna, pp. 123 ff., 131 ff.)

Meṇḍaka Jātaka.—Another name for **Meṇḍakapañha** (*q.v.*).

Meṇḍakapañha.—One of the questions set by King **Videha** to his five ministers, after having noticed a strange friendship between a ram and a dog. The ram was beaten by the elephant-keepers because he took the grass from the stalls, while the dog had suffered at the hands of the cook for stealing meat from the kitchen. They met and agreed that the dog should go to the stalls and the ram to the kitchen, in order to avoid suspicion. The king saw this and set the question to his ministers. Only **Mahosadha** knew the solution and he told it to the others. The king was pleased and gave to each a chariot, a she-mule and various other gifts.[1]

[1] J. vi. 349 ff.

Meṇḍasira (*v.l.* **Meṇḍasīsa**).—An arahant Thera. He was born in the family of a burgher of **Sāketa** and was so called because his head resembled that of a ram. When the Buddha was staying in **Añjanavana** in **Sāketa**, Meṇḍasira heard him preach and entered the Order, attaining arahantship in due course.

In the time of **Vipassī Buddha**, he lived near Mount **Gotama** in **Himavā** with a large following of ascetics. There they met the Buddha and offered him lotus-flowers. Fifty-one kappas ago he was a king named **Januttama (Jaluttama)**.[1] He is evidently to be identified with **Padumapūjaka** of the Apadāna.[2]

[1] Thag. vs. 78; ThagA. i. 171 f. [2] Ap. i. 162 f.

Meṇḍissara.—One of the chief disciples of **Jotipāla (Sarabhaṅga)**. He lived with many ascetics, in the country of King **Pajaka**, near the

town of **Lambacūḷaka**. He helped Sarabhaṅga to convince **Nārada** of the error of his ways.[1] Meṇḍissara is identified with **Mahā Kassapa**.[2]

[1] See the **Indriya Jātaka** (J. iii. 463 ff.). In the Sarabhaṅga Jātaka (v. 133), however, Meṇḍissara is stated as living on the banks of the **Sītodikā**. But see *s.v.* **Sālissara**.

[2] J. v. 151; iii. 469.

1. **Metta Sutta.**—One should be diligent and upright, gentle and not vain-glorious, free from deceit. Let none, out of anger, or through resentment, wish misery to another. A person should cherish boundless goodwill towards all beings, like a mother fostering her only son.[1]

This sutta was preached by the Buddha to five hundred monks who had obtained from him a formula for meditation and dwelt in a region in the **Himālaya**. The gods there were alarmed by the goodness of the monks and tried to frighten them away. The monks, constantly harassed, sought the Buddha at **Sāvatthi**. He preached this sutta to them and admonished them on the practice of goodwill. They followed his advice, and the gods, understanding, left them in peace.[2] The sutta is included in the **Parittas**.

[1] SN. vss. 143-52; also Khp p. 8 f.; where it is called **Karaṇīyametta Sutta**, by which name it is more popularly known.

[2] KhpA. 232 ff.; *cp.* DhA. i. 313 ff.

2. **Metta Sutta.**—Once when the Buddha was at **Haliddavasana**, a discussion arose between some monks and some **Paribbājakas** as to whether there was any difference between their respective doctrines since they both inculcated the practice of goodwill, compassion, sympathy, and equanimity. The monks consulted the Buddha, who told them that the **Paribbājakas** were ignorant of how to cultivate these qualities, of what was their goal and their excellence, their fruit and their ending.

He then proceeded to explain to them that these are cultivated through the seven *bojjhaṅgas*; goodwill has the "beautiful" for its excellence, compassion the infinity of space, sympathy the infinity of consciousness, and equanimity the sphere where nought exists.[1]

[1] S. v. 115 f.

Mettagū Thera.—One of the sixteen disciples of **Bāvarī** who visited the Buddha. His question (*pucchā*) to the Buddha was as to how various ills originated in the world, and the Buddha's answer that it was through *upadhi*. At the end of the sermon Mettagū and his thousand followers attained arahantship.[1] According to the Apadāna,[2] he gave away alms worth sixty crores of gold before joining Bāvarī.

In the time of **Sumedha Buddha** he was an ascetic living near Mount

[1] SN. vss. 1006, 1049-60; SNA. ii. 592.

[2] ii. 342 f.

Asoka in **Himavā**, in a hermitage built for him by **Vissakamma**. There the Buddha visited him, and the ascetic gave him a bowl filled with ghee and oil. As a result, he was eighteen times king of the gods and fifty-one times king of men.

Mettagū-pucchā and Sutta.—See **Mettagū.**

Mettaji Thera.—He belonged to a brahmin family of **Magadha**, and, when he grew up, became a forest-dwelling monk. Hearing of the Buddha's advent, Mettaji visited him, and questioned him concerning progress and regress (*pavattiyo*), and, believing, he entered the Order and attained arahantship.

In the time of **Anomadassī Buddha** he was a householder and built a wall round the Bodhi-tree. One hundred kappas ago he was a king named **Sabbagghana (Sabbosana)**.[1] He is evidently identical with **Anulomadāyaka Thera** of the Apadāna.[2]

[1] Thag. vs. 94; ThagA. i. 194 f. [2] Ap. i. 173.

Mettā Therī.—She belonged to a **Sākyan** family of **Kapilavatthu** and renounced the world with **Pajāpatī Gotamī**, gaining arahantship in due course.

Ninety-one kappas ago, in the time of **Vipassī Buddha**, she was one of the wives of **Bandhumā**, king of **Bandhumatī**, and, pleased with a certain nun, entertained her to a meal and gave her a pair of very costly robes.[1] She is probably identical with **Ekapiṇḍadāyikā** of the Apadāna.[2]

[1] Thig. vs. 31 f.; ThigA. 36 f. [2] Ap. ii. 515 f.

Mettā Vagga.—The first chapter of the Aṭṭha Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 150-72.

1. **Mettā Sutta.**—On four kinds of persons to be found in the world —those who irradiate all quarters with goodwill, compassion, sympathy and equanimity. These are born after death in various Brahma-worlds; if they happen to be disciples of the Buddha, they will no more return to the world of men.[1]

[1] A. ii. 128.

2. **Mettā Sutta.**—Very similar to the above. Such persons are born, after death, in the **Suddhāvāsā.**[1]

[1] A. ii. 129.

3. **Mettā Sutta.**—When a man has developed emancipation of the mind through goodwill, compassion, sympathy and equanimity, by the signless (*animitta*) and getting rid of the thought "I am," it cannot be said of him that he has failed to find escape from the opposite qualities.[1]

[1] A. iii. 290 f.

4. **Mettā Sutta.**—Nine qualifications which, if they accompany the observance of the fast-days, make such observance fruitful—the eight precepts (abstention from killing, etc.), and irradiating the world with thoughts of goodwill.[1]

[1] A. iv. 388 f.

5. **Mettā Sutta.**—Eleven advantages which come from the development of goodwill towards all beings.[1]

[1] A. v. 342.

6. **Mettā Sutta.**—The idea of goodwill, if cultivated, leads to much profit.[1]

[1] S. v. 131.

Mettākathā.—The fourth chapter of the **Yuganandha Vagga** of the **Paṭisambhidāmagga.**

Mettākāyikā.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 259.

Mettikā Therī.—She was born in a rich brahmin family of **Rājagaha** and joined the Order under **Pajāpatī Gotamī.** One day, in her old age, while meditating on the top of a peak, her insight expanded and she became an arahant.

In the time of **Siddhattha Buddha,** she belonged to a burgher's family and offered her *mekhalā* at the Buddha's cetiya.[1] She is evidently identical with **Mekhaladāyikā** of the Apadāna.[2]

[1] Thig. vss. 29, 30; ThigA. 35 f. [2] Ap. ii. 513.

Mettiya Thera.—One of the six leaders of the **Chabbaggiyā** (*q.v.*).

Mettiyabhummajakā.—A group of monks, followers of **Mettiya** and **Bhummajaka,** forming part of the **Chabbaggiyā** (*q.v.*). They lived near **Rājagaha.**[1] Twice they brought an unfounded charge of breach of

[1] Sp. iii. 614; J. ii. 387; Sp. iii. 579 says they were the chief leaders of the Chabbaggiyā.

morality against **Dabba Mallaputta**, who seems to have earned their special dislike. Dabba was in charge of the distribution of alms at the *ārāma* where they stayed, and one day it was their turn to receive alms from a certain householder who had a reputation for providing good food. When, however, the man heard from Dabba that it was the turn of the Mettiyabhummajakā to receive his hospitality, he was much displeased, and ordered his female slave to look after them. The monks were greatly annoyed, and accused Dabba of having slandered them to the householder. They, therefore, persuaded a nun named **Mettiyā** to go to the Buddha and accuse Dabba of having violated her chastity. The charge was investigated and proved false and the nun expelled from the Order.[2]

On another occasion, these monks persuaded a **Licchavi**, named **Vaḍḍha**, who was their patron and friend, to go to the Buddha and charge Dabba with having had relations with his wife. This, too, was proved false, and other monks refused to accept alms from Vaḍḍha until he had confessed his guilt.[3] One day, while descending from **Gijjhakūṭa**, the Mettiyabhummajakā monks saw a heifer with a she-goat and the idea occurred to them of calling the heifer Dabba and the she-goat Mettiyā and then of spreading the story that they had seen Dabba mating with Mettiyā[4]!

[2] Vin. ii. 76 ff.; iii. 160 ff.

[3] *Ibid.*, ii. 124 ff.

[4] *Ibid.*, iii. 166 ff.; see also iv. 37 f., Dhammapāla mentions a tradition, but contradicts it, that the persecution of Dabba by the Mettiyabhummakajakā was so persistent that in the end he committed suicide to escape from it (UdA. 431). In any case, they managed to bring him into disfavour with the laity, and the Buddha had to take special steps to reinstate him in their esteem (UdA. 434). The incident regarding the charge brought by Mettiyā seems to have given much trouble to later commentators. Sp. iii. 582 says that there was a great dispute about this between the monks of the **Mahāvihāra** and those of **Abhayagiri**. In the end, King **Bhātikatissa** intervened and had the matter settled by **Dighakārāyaṇa**.

Mettiyā.—A nun who, at the instigation of the **Mettiyabhummajakā** (*q.v.*), charged **Dabba Mallaputta** with having violated her chastity. She was expelled from the Order for this offence.

1. **Metteyya.**—The future Buddha, the fifth of this kappa.[1] According to the **Cakkavatti-Sīhanāda Sutta**, he will be born, when human beings will live to an age of eighty thousand years, in the city of **Ketumatī** (present Benares), whose king will be the **Cakkavattī Saṅkha**. Saṅkha will live in the fairy palace where once dwelt King **Mahāpanadā**, but

[1] Bu. xxvii. 21.

later he will give the palace away and will himself become a follower of Metteyya Buddha.[2]

The **Anāgatavaṃsa**[3] gives further particulars. Metteyya will be born in a very eminent brahmin family and his personal name will be **Ajita**. Metteyya is evidently the name of his gotta. For eight thousand years he will live the household life in four palaces—**Sirivaḍḍha, Vaḍḍhamāna, Siddhattha** and **Candaka**—his chief wife being **Candamukhī** and his son **Brahmavaddhana**. Having seen the four signs while on his way to the park, he will be dissatisfied with household life and will spend one week in practising austerities. Then he will leave home, travelling in his palace and accompanied by a fourfold army, at the head of which will be eighty-four thousand brahmins and eighty-four thousand Khattiya maidens. Among his followers will be **Isidatta** and **Pūraṇa**, two brothers, **Jātimitta, Vijaya, Suddhika** and **Suddhanā, Saṅgha** and **Saṅghā, Saddhara, Sudatta, Yasavatī** and **Visākhā**, each with eigty-four thousand companions. Together they will leave the household and arrive on the same day at the Bodhi-tree. After the Enlightenment the Buddha will preach in **Nāgavana** and King Saṅkha will, later, ordain himself under him. Metteyya's father will be **Subrahmā**, chaplain to King Saṅkha, and his mother **Brahmavatī**. His chief disciples will be **Asoka** and **Brahmadeva** among monks, and **Padumā** and **Sumanā** among nuns. **Sīha** will be his personal attendant and his chief patrons **Sumana, Saṅgha, Yasavatī** and **Saṅghā**. His Bodhi will be the *Nāga*-tree. After the Buddha's death, his teachings will continue for one hundred and eighty thousand years. According to the **Mahāvaṃsa**,[4] **Kākavaṇṇatissa** and **Vihāramahādevī**, father and mother of **Duṭṭhagāmaṇi**, will be Metteyya's parents, **Duṭṭhagāmaṇi** himself will be his chief disciple and **Saddhātissa** his second disciple, while Prince **Sāli** will be his son.

At the present time the future Buddha is living in the **Tusita** deva-world.[5] There is a tradition that **Nātha** is the name of the future Buddha in the deva-world.

The worship of the Bodhisatta Metteyya seems to have been popular in ancient Ceylon, and **Dhātusena** adorned an image of him with all the equipment of a king and ordained a guard for it within the radius of seven yojanas.[6]

Dappula I. made a statue in honour of the future Buddha fifteen cubits high.[7] It is believed that Metteyya spends his time in the deva-world, preaching the Dhamma to the assembled gods, and, in emulation of his example, King **Kassapa V.** used to recite the Abhidhamma in the

[2] D. iii. 75 ff.
[3] *J.P.T.S.* 1896, pp. 42, 46 ff., 52; DhSA. 415 gives the names of his parents.
[4] Mhv. xxxii. 81 f.; see Mil. 159.
[5] Mhv. xxxii. 73.
[6] Cv. xxxviii. 68.
[7] *Ibid.*, xlv. 62.

assemblies of the monks.[8] **Parakkamabāhu I.** had three statues built in honour of Metteyya,[9] while **Kittisirirājasīha** erected one in the **Rajata-vihāra** and another in the cave above it[10] It is the wish of all Buddhists that they meet Metteyya Buddha, listen to his preaching and attain to Nibbāna under him.[11]

[8] Cv. lii. 47. [9] *Ibid.*, lxxix. 75. [10] *Ibid.*, c. 248, 259. [11] See, *e.g.*, J. vi. 594; MṬ. 687; DhSA. 430.

2. **Metteyya Thera.**—An arahant, friend of **Tissa,** of the **Tissa-Metteyya Sutta.**[1] His personal name, too, was Tissa, but he was better known by his gotta-name of Metteyya.[2] In a verse in the **Suttanipāta**[3] he is referred to as **Tissa Metteyya.**

[1] See. *s.v.* **Tissa** (7). [2] SNA. ii. 536. [3] SN. vs. 814.

Metteyyapañha.[1]—Evidently another name for **Tissametteyya-pucchā** (*q.v.*).

[1] A. iii. 399.

Methuna Sutta.—Preached to **Jānussoṇi** in answer to a question as to what constitutes *brahmacariyā* (chastity). There are seven "sex-bonds" mentioned, subjection to any of which is violation of *brahma-cariyā*. The Buddha claims that he has destroyed them all.[1]

[1] A. iv. 54 f.

Methula.—A **Paccēka Buddha,** whose name appears in a nominal list.[1]

[1] M. iii. 70; ApA. i. 106.

Medakathalikā.—The pupil of a "bamboo-acrobat" (*caṇḍālavaṃsika*)[1] of long ago. His master called to him one day and asked him to climb the bamboo and to stand on his shoulder. Then the master suggested that they should watch and look after each other during their performances. But Medakathalikā said that each should look after himself,[2] which would be the better way. The Buddha related this story at **Desakā,** in the **Sumbha** country, to the monks, and said that, in the same way, each monk should look after himself; by guarding oneself, one guards another; this is done by the cultivation of the four *satipaṭṭhānas*.[3]

The name Medakathalikā, though feminine in inflection, is used for a male.[4]

[1] See KS. v. 148, n. 3

[2] The Commentary (SA. iii. 182) adds that, in this performance, the end of the pole rests on the forehead or throat. The man who thus holds it must watch the balance closely and not attend to the man at the end of the pole.

[3] S. v. 166 f. [4] SA. iii. 181.

Medataḷumpa.—A **Sākyan** village three leagues from **Naṅgaraka.**[1] **Pasenadi** when staying there with **Dīgha Kārāyaṇa,** heard that the Buddha was there and visited him. On this occasion was preached the **Dhammacetiya Sutta** (*q.v.*). This was the last time that Pasenadi saw the Buddha.

The Dhammapada Commentary, however, in its record[2] of the king's visit, calls the place **Uḷumpa.** On the other hand, the Majjhima Commentary[3] confirms the reading Medataḷumpa, and says that it was so called because *medavaṇṇa* stones were visible there on the surface of the earth (*medavaṇṇā pāsāṇā kir'ettha ussannā ahesuṃ, tasmā Medataḷumpan ti saṅkhaṃ gataṃ*).

[1] M. ii. 119. [2] DhA. i. 356. [3] MA. ii. 753.

1. **Medhaṅkara.**—A Buddha of very long ago, belonging to the same *kappa* as **Dīpaṅkara.**[1]

[1] Bu. xxvii. 1.; J. i. 44.

2. **Medhaṅkara Thera.**—He lived in Ceylon, and was the author of a Sinhalese work called *Vinayārthasamuccaya.*[1]

[1] P.L.C. 202.

3. **Medhaṅkara Thera.**—Called **Āraññaka Medhaṅkara.** He presided over the Council held by **Parakkamabāhu III.**[1]

[1] P.L.C. 213.

4. **Medhaṅkara Thera.**—He was entrusted by **Parakkamabāhu IV.** with the translation of the **Jātakas** into Sinhalese. The king built for him a *pariveṇa* called the **Parakkamabāhu-pariveṇa,** and gave for its maintenance the villages of **Purāṇagāma, Sannīrasela, Labujamaṇḍaka** and **Moravaṅka.**[1]

[1] Cv. xc. 86.

5. **Medhaṅkara Thera** (called **Vanaratana Medhaṅkara**).—He wrote the **Jinacarita** and the **Payogasiddhi** and lived in the time of **Bhuvanekabāhu I.** He was an incumbent of the **Vijayabāhu-pariveṇa,** built by **Vijayabāhu II.**[1]

[1] Gv. 62, 72; P.L.C. 230 f.

6. **Medhaṅkara.**—A Burmese author of the fourteenth century. He was the royal preceptor of Queen **Bhaddā,** mother of **Setibhinda,** king of **Muttimanagara.** He studied for a time in Ceylon and afterwards wrote the **Lokadīpasāra.**[1]

[1] Sās. p. 42; Bode, *op. cit.*, 35 f.

Medhārāma.—The park wherein **Sumedha Buddha** died.[1]

[1] Bu. xii. 31.

Meru.—See **Sineru.**

Merukandara.—A district in **Malaya** (in Ceylon) often sought as a place of refuge—*e.g.*, by **Kassapa,** son of **Upatissa III.**[1]; **Jeṭṭhatissa,** son of **Asiggāhaka Saṅghatissa**[2] and **Potthakuṭṭha.**[3] **Vijayabāhu I.** gave Merukandara as dowry to his daughter, **Yasodharā,** who married **Viravanna.**[4] The village of **Vacāvāṭaka** was in Merukandara.[5]

[1] Cv. xli. 19. [2] *Ibid.*, xliv. 28. [4] *Ibid.*, lix. 27.
[3] *Ibid.*, xlvii. 58. [5] *Ibid.*, lxx. 282.

Merumajjara.—A forest in Ceylon, where King **Asiggāhaka Saṅghatissa** fled with his son and minister after his defeat by **Moggallāna III.**[1]

[1] Cv. xliv. 21.

Mereliya.—A district in Ceylon, where **Dāṭhāpabhuti,** father of **Silākāla,** lived for some time.[1]

[1] Cv. xxxix. 45.

Melamaṅgala.—A district in South India, mentioned in the account of the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvi. 209 (211).

Meḷajina Thera.—He belonged to a nobleman's family of Benares, and, becoming distinguished in various branches of knowledge, visited the Buddha at **Isipatana.** There, gaining faith, he entered the Order, becoming an arahant in due course.

Ninety-four kappas ago, in the time of **Sumedha Buddha,** he was a householder, and, seeing the Buddha begging for alms, gave him an *āmoda*-fruit.[1]

[1] Thag. vs. 131 f.; ThagA. i. 252 f.

Meḷamātā.—A she-goat. See the **Pūtimaṃsa Jātaka.**

Moggali.—A brahmin of **Pāṭaliputta,** father of **Moggaliputta-Tissa.** He was converted by **Siggava.**[1]

[1] Mhv. v. 102, 133.

Moggaliputta-Tissa Thera.—President of the Third Council. In his penultimate birth he was a **Brahmā,** called **Tissa,** and consented to be

born in the world of men at the urgent request of the arahants who held the Second Council, in order to prevent the downfall of the Buddha's religion. He was born in the home of the brahmin **Moggali of Pāṭaliputta.** **Siggava** and **Caṇḍavajji** had been entrusted with the task of converting him. From the time of Tissa's birth, therefore, for seven years, Siggava went daily to the house of Moggali, but not even one word of welcome did he receive. In the eighth year someone said to him, "Go further on." As he went out he met Moggali, and, on being asked whether he had received anything at his house, he said he had. Moggali inquired at home and the next day charged Siggava with lying. But hearing Siggava's explanation, he was greatly pleased and thereafter constantly offered Siggava hospitality at his house. One day, young Tissa, who was thoroughly proficient in the Vedas, was much annoyed at finding Siggava occupying his seat and spoke to him harshly. But Siggava started to talk to him and asked him a question from the **Cittayamaka.** Tissa could not answer it, and, in order to learn the Buddha's teachings, he entered the Order under Siggava, becoming a *sotāpanna* soon after. Siggava instructed him in the Vinaya and Caṇḍavajji in the Sutta and Abhidhamma Piṭakas. In due course he attained arahantship and became the acknowledged leader of the monks at Pāṭaliputta.[1]

At the festival of dedication of the **Asokārāma** and the other vihāras built by Asoka, Moggaliputta-Tissa informed Asoka, in answer to a question, that one becomes a kinsman of the Buddha's religion only by letting one's son or daughter enter the Order. Acting on this suggestion, Asoka had both his children ordained. Moggaliputta acted as Mahinda's *upajjhāya*.[2] Later, because of the great gains which accrued to the monks through Asoka's patronage of the Buddha's religion, the Order became corrupt, and Moggaliputta committed the monks to the charge of Mahinda, and, for seven years, lived in solitary retreat on the **Ahogaṅgā-pabbata.** From there Asoka sent for him to solve his doubts as to what measure of sin belonged to him owing to the murder of the monks by his minister. But Moggaliputta would not come until persuaded that his services were needed to befriend the religion. He travelled by boat to Pāṭaliputta, and was met at the landing-place by the king who helped him out by supporting him on his arm.[3] The

[1] Mhv. v. 95 ff., 131 ff.; Dpv. v. 55 ff.; Sp. i. 35-41.

[2] Mhv. v. 191 ff.; Sp. i. 50 f.

[3] According to Sp. i. 58, the king had a dream on the preceding night which the soothsayers interpreted to mean that a great ascetic (*samaṇaṅga*) would touch his right hand. As the Thera touched the king's hand the attendants were about to kill him, for to do this was a crime punishable by death. The king, however, restrained them. The Thera took the king's hand as a sign that he accepted him as pupil.

king, having led him to **Rativaḍḍhana** Park, begged him to perform a miracle. This the Thera consented to do and made the earth quake in a single region. To convince the king that the murder of the monks involved no guilt for himself, the Thera preached to him the **Tittira Jātaka.** Within a week, with the aid of two yakkhas, the king had all the monks gathered together and held an assembly at the Asokārāma. In the presence of Moggaliputta, Asoka questioned the monks on their various doctrines, and all those holding heretical views were expelled from the Order, Moggaliputta decreeing that the **Vibhajjavāda** alone contained the teaching of the Buddha. Later, in association with one thousand arahants, Moggaliputta held the Third Council at Asokārāma, with himself as President, and compiled the **Kathāvatthuppakaraṇa,** in refutation of false views. This was in the seventeenth year of Asoka's reign and Moggaliputta was seventy-two years old.[4] At the conclusion of the Council in nine months, Moggaliputta made arrangements, in the month of Kattika, for monks to go to the countries adjacent to India for the propagation of the religion.[5] Later, when the request came from Ceylon for a branch of the Bodhi-tree, Asoka consulted the Elder as to how this could be carried out, and Moggaliputta told him of the five resolves made by the Buddha on his death-bed.[6]

The **Dipavaṃsa** says[7] that Moggaliputta-Tissa's ordination was in the second year of **Candagutta's** reign, when Siggava was sixty-four years old. Candagutta reigned for twenty-four years, and was followed by **Bindusāra,** who reigned for thirty-seven years, and he was succeeded by Asoka. In the sixth year of Asoka's reign, Moggaliputta was sixty-six years old, and it was then that he ordained Mahinda. He was eighty years old at the time of his death and had been leader of the Order for sixty-eight years. He died in the twenty-sixth year of Asoka's reign.

[4] Mhv. v. 231-81; Dpv. vii. 16 ff., 39 ff.; Sp. i. 57 ff.

[5] For a list of these, see Mhv. xii. 1 ff.; Dpv. viii. 1 ff.; Sp. i. 63 ff.

[6] Mhv. xviii. 21 ff.

[7] Dpv. v. 68 ff., 82, 94, 96, 100 f. 107 f.; also vii. 23 ff.

Moggali.—The name of **Mahāmoggallāna's** mother.[1]

[1] ThagA. ii. 93; AA. i. 88; DhA. i. 73; but SNA. i. 326 calls her **Moggallānī**

Moggalla.—A man in the retinue of King **Eḷeyya.** He was a follower of **Uddaka Rāmaputta.**[1]

[1] A. ii. 187; AA. ii. 554.

1. **Moggallāna.**—See **Mahāmoggallāna.**

2. **Moggallāna.**—A celebrated Pāli grammarian of the twelfth century.[1]

[1] P.L.C. 179 f.

3. **Moggallāna.**—Thera of Ceylon, author of the Abhidhānappadīpikā.[1]

[1] P.L.C. 187 ff.

4. **Moggallāna.**—Younger son of **Dhātusena.** When his brother, **Kassapa,** took **Dhātusena** captive, Moggallāna fled to **Jambudīpa.** He collected troops, and, in the eighteenth year of Kassapa's reign, landed in Ceylon with twelve friends, counting on the support of the **Nigaṇṭhas.** He lived for a time at **Kuṭhāri-vihāra** in **Ambaṭṭhakola,** making preparations. Kassapa came out of **Sīhagiri** to meet him, and, being defeated in battle, committed suicide. Moggallāna thereupon became king as **Moggallāna I.,** making **Anurādhapura** once more the capital. At first he showed great cruelty to his father's enemies, earning the title of "*Rakkhasa,*" but later he became gentle and engaged himself in good works. He patronized the **Dhammaruci** and **Sāgalika** schools and gave them the **Daḷha-** and **Dāṭhakoṇḍañña-vihāras** at **Sīhagiri.** To **Mahānāma,** incumbent of **Dīghāsana-**(? **Dīghāsaṇḍa**)**-vihāra,** he gave the **Pabbata-vihāra,** and the **Rājjī** nunnery to the Sāgalika nuns. In Moggallāna's reign, **Silākāla** (**Amba-Sāmaṇera**) brought the Buddha's Hair-relic to Ceylon. Moggallāna instituted celebrations in its honour and gave them into the charge of Silākāla, who left the Order and became his sword-bearer (*asiggāhaka*). **Migāra** and **Uttara** were two of his generals. He reigned for eighteen years[1] (496-513 A.C.). Moggallāna's sister married **Upatissa III.**[2]

[1] Cv. xxxviii. 80, 86 ff., 96, 108; xxxix. 20 ff. [2] *Ibid.*, xli. 6.

5. **Moggallāna.**—Eldest son of **Ambasāmaṇera-Silākāla.** He was made *Ādipāda* and put in charge of the Eastern Province. He had two brothers, **Dāṭhāpabhuti** and **Upatissa.** On the death of Silākāla the former seized the throne and murdered Upatissa. **Moggallāna** marched against him with an army and challenged him to single combat. The challenge was accepted, and the brothers fought, each on an elephant. Dāṭāpabhuti was defeated and killed himself, and Moggallāna became king as **Moggallāna II.,** also known as **Culla-Moggallāna.** He was a great poet and a very good man. He held recitals of the Piṭakas and the Commentaries in various parts of the Island and encouraged the study of the Dhamma. He once composed a poem in praise of the Dhamma and recited it while seated on the back of his elephant.

By means of damming up the **Kadamba** River, he constructed three

tanks—**Pattapāsāṇa, Dhanavāpi** and **Garitara.** He ruled for twenty years (537-56), and was succeeded by his son **Kittisirimegha.**[1]

[1] Cv. xli. 33 f., 43-63.

6. **Moggallāna.**—A general of **Aggabodhi II.** He revolted against **Saṅghatissa,** and, after some reverses, defeated him, with the help of the treacherous senāpati, at **Pācinatissapabbata.** He then became king as **Moggallāna III.** and was known as **Dabba-Moggallāna.**[1] He did many good deeds, among them being the construction of the **Moggallāna-, Piṭṭhigāma-** and **Vaṭagāma-vihāras.** He made Saṅghatissa's senāpati ruler of **Malaya,** but later quarrelled with him and had his hands and feet cut off. The senāpati's son rose in revolt and killed the king near **Sīhagiri.** Moggallāna ruled for six years (511-17 A.C.).[2]

[1] Cv. xliv. 63. [2] *Ibid.*, xliv. 3-62.

7. **Moggallāna.**—Son of **Lokitā** and **Kassapa. Loka** was his brother. Moggallāna was known by the title of *Mahāsāmi*[1] and lived in **Rohaṇa.** He married **Lokitā,** daughter of **Buddhā,** and had four sons: **Kitti** (afterwards **Vijayabāhu I.**), **Mitta, Mahinda** and **Rakkhita.**[2]

[1] On this see Cv. *Trs.* i. 195, n. 5. [2] Cv. lvii. 29 f., 41 f.

8. **Moggallāna.**—An eminent Thera who was associated with **Mahā Kassapa** in the Council held at **Pulatthipura** under the patronage of **Parakkamabāhu I.** for the purification of the Order.[1]

[1] Cv. lxxviii. 9.

9. **Moggallāna.**—See **Sikha-Moggallāna.** Also **Gaṇaka Moggallāna** and **Gopaka Moggallāna.**

Moggallāna Saṃyutta.—The fortieth chapter of the **Saṃyutta Nikāya.**[1]

[1] S. iv. 262-81.

1. **Moggallāna Sutta.**—**Vaṅgīsa** sings the praises of **Mahā Moggallāna** before the Buddha and a company of five hundred arahants.[1]

[1] S. i. 194 f.; cf. Thag. vs, 1249-51.

2. **Moggallāna Sutta.**—Another name for the **Pāsādakampana Sutta** (*q.v.*).

3. **Moggallāna Sutta.**—The Buddha holds up **Mahā Moggallāna** as an example of a monk who, by cultivating the four *iddhipādas*, obtained magic power and majesty.[1]

[1] S. v. 268.

4. **Moggallāna** or **Āyatana Sutta.**—**Vacchagotta** asks **Mahā Moggallāna** a series of questions as to whether the world is eternal or finite, and Moggallāna replies that these matters have not been revealed by the Buddha because the Buddha's point of view is different from that of other teachers. Vacchagotta seeks the Buddha, asks the same questions, and receives the same answers and the same explanation.[1]

[1] S. iv. 291.

5. **Moggallāna Sutta.**—**Mahā Moggallāna** wonders how many devas have become *sotāpannas* and are assured of Nibbāna. In order to discover this, he visits **Tissa Brahmā,** who had once been a monk. Tissa welcomes him and tells him that only those devas who have faith in the Buddha, the Dhamma, and the Saṅgha have such assurance.[1]

[1] A. iii. 331 f.

Moggallāna-vihāra.—A monastery built by **Moggallāna III.** in **Kārapiṭṭhi.**[1]

[1] Cv. xlv. 50.

Moggallānī.—See **Moggali.**

Mogharāja Thera.—He belonged to a brahmin family and studied under **Bāvarī** as an ascetic. He was one of the sixteen pupils sent by Bāvarī to the Buddha. When Mogharāja had asked his question of the Buddha and had received the answer, he attained arahantship. He then attained distinction by wearing rough cloth which had been thrown away by caravaners, tailors, and dyers, and the Buddha declared him foremost among wearers of rough clothing.[1] Later, through want of care and former *kamma*, pimples and the like broke out over his body. Judging that his lodging was infected, he spread a couch of straw in the **Magadha** field and lived there even during the winter. When the Buddha asked him how he fared in the cold, he replied that he was extremely happy.[2]

In the time of **Padumuttara Buddha,** Mogharāja first resolved to win the eminence which was his. In the time of **Atthadassī Buddha** he was a brahmin teacher, and one day, while teaching his students, he saw the Buddha, and having worshipped him with great solemnity, he uttered six verses in his praise and offered him a gift of honey. Later, after sojourn in the *deva*-worlds, he became a minister of King **Kaṭṭhavāhana,** and was sent by him, with one thousand others, to visit **Kassapa Buddha.** He heard the Buddha preach, entered the order, and lived the life of a monk

[1] See also A. i. 25.

[2] Thag. vs. 207 f.

for twenty thousand years.[3] The **Saṃyutta Nikāya**[4] contains a stanza spoken by Mogharāja and the Buddha's answer thereto.

Buddhaghosa explains[5] that Mogharāja was present during the discussion of **Pasuraparibbājaka** (*q.v.*) with **Sāriputta.** At the end of Sāriputta's explanation, Mogharāja wished to settle the matter and uttered this stanza.

Mogharāja is given as an example of one who attained arahantship by the development of investigation (*vimāṃsaṃ dhuraṃ katvā*).[6]

The Apadāna contains two sets of verses in reference to Mogharāja. They seem to be parts of the same Apadāna which have become separated. The first set[7] gives an account of the meeting of Mogharāja with **Atthadassi Buddha** (see above) and includes the verses uttered by Mogharāja in praise of the Buddha. The second set[8] contains an account of his meeting with **Padumuttara Buddha** and the resolves he made before him. It further mentions that, for one thousand years, in a later birth, Mogharāja suffered in hell, and that for five hundred births he suffered from skin diseases. This was because he had lighted a fire in the Buddha's cloister and had made the floor black. In his last birth, too, he suffered from a *kuṭṭharoga* and could not sleep at night, hence his name (*mogharajjasukhaṃ yasmā Mogharājā tato ahaṃ*). These verses also include the **Mogharājamāṇava-pucchā.**

In the Milindapañha[9] appears a stanza attributed to Mogharāja, but not found in the stanzas mentioned in connection with him either in the Sutta Nipāta or in the Theragāthā. See also **Mogharājamāṇava-pucchā.**

[3] ThagA. i. 181 ff.; SN. vs. 1006.
[4] S. i. 23.
[5] SA. i. 49 f.
[6] SA. iii. 201.
[7] Ap. i. 87 f.
[8] *Ibid.*, ii. 486 f.
[9] p. 412.

Mogharāja-māṇava-pucchā.—**Mogharāja** asks the Buddha how he should regard the world in order to escape death. The Buddha replies that the world should be regarded as empty (*suññato*) and one must get rid of the thought of self (*attānudiṭṭhi*).[1] It is said[2] that Mogharāja tried twice before to ask the question, once at the conclusion of the preaching of the **Ajita Sutta** and again at the end of the recitation of the **Tissa-metteyya Sutta**; but the Buddha, knowing that he was not yet ready for conversion, did not give him an opportunity.

[1] SN. vss. 1116-19; the Buddha's answer is quoted at Kvu. p. 64.
[2] SN. vs. 1116; SNA. ii. 601 f.

Monasīhakā.—A totemistic clan of the Sinhalese. They were employed by **Mitta** against **Bhuvanekabāhu I.**[1]

[1] Cv. xc. 7; see. Cv. *Trs.* i. 29, n. 2.

Moneyya Sutta.—On the three perfections of a saint (*moneyyāni*), perfection of body, speech and mind.[1]

[1] A. i, 273.

Mora Jātaka (No. 159).—The Bodhisatta was once born as a golden peacock and lived on a golden hill in **Daṇḍaka.** He used to recite one spell in honour of the sun and another in praise of the Buddhas, and thus he was protected from all harm. **Khemā,** queen of Benares, saw in a dream a golden peacock preaching. She longed for the dream to come true and told it to the king. He made enquiries, and sent hunters to catch the golden peacock, but they failed. Khemā died of grief, and the king, in his anger, inscribed on a golden plate that anyone eating the flesh of the golden peacock would be immortal. His successors, seeing the inscription, sent out hunters, but they, too, failed to catch the Bodhisatta. Six kings in succession failed in this quest. The seventh engaged a hunter who, having watched the Bodhisatta, trained a peahen to cry at the snap of his finger. The hunter laid his snare, went with the peahen and made her cry. Instantly, the golden peacock forgot his spell and was caught in the snare. When he was led before the king and told the reason for his capture, he agreed with the king that his golden colour was owing to good deeds done in the past as king of that very city, and that he was a peacock owing to some sin he had committed. The eating of his flesh could not make anyone young or immortal, seeing that he himself was not immortal. Being asked to prove his words, he had the lake near the city dredged, when the golden chariot in which he used to ride was discovered. The king thereupon paid him great honour and led him back to Daṇḍaka.

The story was told to a backsliding monk who was upset by the sight of a woman magnificently attired.

Ānanda is identified with the king of Benares.[1] See also **Moraparitta.**

[1] J. ii. 33-8; the story is alluded to at J. iv. 414.

Morakavāpi.—See **Moravāpi.**

Moragalla.—The later name of **Sāmagalla.**[1]

[1] MT. 616.

Moraṇāla.—See **Goṇaraviya.**

Moranivāpa.—A grove in **Veḷuvana** at **Rājagaha.** It contained a **Paribbājakārāma,** the resort of recluses of various denominations. The

Udumbarikā Sīhanāda, the **Mahā Sakuladāyi** and the **Culla Sakuladāyi Suttas** were preached there.[1]

The place was so called because peacocks were protected there and food was provided for them.[2]

The Moranivāpa was on the bank of the **Sumāgadhā** and the Buddha is mentioned[3] as walking there. Not far away was the park of the Queen **Udumbarikā.**[4] See also **Moranivāpa Sutta,** 1 and 2.

[1] D. iii. 36 ff.; M. ii. 1, 29.
[2] DA. iii. 835; MA. ii. 694.
[3] D. iii. 39.
[4] *Ibid.*, 36.

1. **Moranivāpa Sutta.**—Preached at **Moranivāpa** on the qualities which make a monk fully proficient in the holy life—the aggregate of the virtues, concentration and insight, belonging to the adept.[1]

[1] A. i. 291.

2. **Moranivāpa Sutta.**—Preached at the **Paribbājakārāma** in **Moranivāpa.** It enumerates several groups of qualities the possession of which make a monk fully proficient in the higher life. Three of the groups are triads and the fourth a dyad. A stanza, attributed to **Sanaṅkumāra,** is also quoted.[1]

[1] A. v. 326 ff.

Moraparitta.—One of the **Parittas** (*q.v.*). The name is given to the spells found in the **Mora Jātaka.**[1]

[1] J. ii. 33 f.

Morapariveṇa.—See **Mayūra-pariveṇa.**

Moramaṇḍapa.—A pavilion erected by **Parakkamabāhu I.** in his **Dipuyyāna.**[1]

[1] Cv. lxxiii. 118.

Moravaṅka.—One of the four villages given by **Parakkamabāhu I.** for the maintenance of the *pariveṇa* which he built for **Medhaṅkara.**[1]

[1] Cv. xc. 87.

Moravāpi.—A tank in Ceylon, built by **Mahāsena** and repaired by **Parakkamabāhu I.**[1] The district round it was called by the same name.[2] In Parakkamabāhu's campaign against **Gajabāhu,** the officers in charge of the district were **Nīlagallaka**[3] and, later, the **Nagaragiri Mahinda.**[4]

[1] Mhv. xxxvii. 47. MṬ. 680; Cv. lxviii. 44.
[2] *Ibid.*, lxix. 8.
[3] *Ibid.*, lxx. 67.
[4] *Ibid.*, 200.

The place seems to have had some strategic importance[5] and to have been situated to the south of **Anurādhapura** and the west of **Kālavāpi.**[6]

Moravāpi was the residence of the Elder **Mahādatta,** who was called **Moravāpivāsi.**[7]

[5] See *e.g.*, *ibid.*, lxii. 177, 201.
[6] Cv. *Trs.* i. 336, n. 4.
[7] *E.g.*, DhSA. 267, 284, 286.

Morahatthiya Thera.—An arahant. Another name for **Senaka Thera** (*q.v.*).[1]

[1] Ap. ii. 403.

Moriyaraṭṭha.—A district in the **Dakkhiṇadesa** of Ceylon. It was once the residence of several families of **Lambakaṇṇas.**[1]

[1] Cv. lxix. 13.

Moriyā.—A *khattiya* clan of India. Among those claiming a share of the Buddha's relics were the Moriyas of **Pipphalivana.** They came rather late and had to be satisfied with a share of the ashes.[1] **Caṇḍagutta,** grandfather of **Asoka,** was also a Moriyan.[2]

The Mahāvaṃsa Ṭīkā[3] contains an account of the origin of the name. According to one theory they were so called because they rejoiced in the prosperity of their city (*attānaṃ nagarasiriyā modāpīti, ettha sañjātā ti, dakārassa rakāraṃ katvā Moriyā ti laddhavohārā*). They lived in a delightful land. Another theory connects the name with *mora* (peacock). The city which they founded had buildings of blue stone, like the neck of the peacock, and the place always resounded with the cries of peacocks. It is said that the Moriyans were originally **Sākyan** princes of **Kapilavatthu,** who escaped to the **Himālaya** regions to save themselves from the attacks of **Viḍūḍabha,** and established a city there. Thus Asoka was a kinsman of the Buddha, for Candagutta was the son of the chief queen of the Moriyan king. The king was killed by a neighbouring ruler and the city pillaged.[4] Asoka's mother, **Dhammā,** was also a Moriyan princess.[5]

Mention is also made of the Moriyans as a Sinhalese clan.[6] Whether these had any connection with the Moriyans of India is not known.

[1] D. ii. 166; Bu. xxviii. 4.
[2] Mhv. v. 16; Dpv. vi. 19.
[3] MṬ. 180.
[4] *Ibid.*, 183; but according to the Mudrārākṣasa (Act iii.) Candragupta was a Vṛṣala, a person of low birth, an illegitimate son of the last Nanda king by a Śūdra woman, Murā.
[5] MṬ. 189.
[6] Cv. xxxviii. 13; xli. 69; see also Cv. *Trs.* i. 29, n. 2.

Molini.—An old name for Benares. See the **Saṅkha Jātaka.**

Moliyagāma.—A village. The story is told of a monk who went there for alms.[1]

[1] AA. i. 398.

Moliya-Phagguna Thera.—He was always friendly with the nuns and stood up for them in discussions with the monks. This was reported to the Buddha, who sent for him and preached the **Kakacūpama Sutta.**[1] In the **Saṃyutta Nikāya**[2] is recorded a discussion between Moliya-Phagguna and the Buddha, regarding the consciousness-sustenance (*viññāṇāhāra*). Moliya asks a question as to who feeds on consciousness. The Buddha rejects the question as being wrongly put and similar questions follow, which the Buddha puts in a different form and to which he provides the answers. In another context,[3] in the same collection, **Kalārakhattiya** is reported as saying to **Sāriputta** that Moliya-Phagguna had reverted to the lay life. Buddhaghosa[4] explains that the man's name was Phagguna and that he was given the title of *Moli* because he wore a large knot of hair on the top of his head while he was a layman, and that the name persisted after he joined the Order. See also **Phagguna.**

[1] M. i. 122 ff.
[2] S. ii. 12 f.
[3] S. ii. 50.
[4] SA. ii. 22; MA. i. 315.

Moliyasīvaka.—A **Paribbājaka.** He once visited the Buddha at **Veḷuvana** and questioned him regarding predestination. The Buddha explains to him that suffering arises from various causes—bile, phlegm, wind, bodily humour, change of season, stress of untoward happenings, sudden attacks from without and also from one's *kamma*—and to say that these are all predestined is to go too far. Sīvaka expresses his approval and declares himself the Buddha's follower.[1] Another conversation he had with the Buddha is recorded in the **Aṅguttara Nikāya.**[2] There he asks the Buddha if the claims made with regard to the Dhamma are justified. The Buddha proves to him, by illustration, that they are.

Buddhaghosa explains[3] that the Paribbājaka's name was **Sīvaka,** his sobriquet being due to his having worn his hair in a topknot.

[1] S. iv. 230 f.; this sutta is quoted at Mil. 137.
[2] A. iii. 356.
[3] SA. iii. 87.

Mohavicchedanī.—An Abhidhamma treatise by Kassapa Thera[1].

[1] Gv. 60, 70; Svd. 1221; Sās. 69; P.L.C. 160, 179.

Y.

Yakkha.—A class of non-human beings generally described as *amanussā*. They are mentioned with *Devas, Rakkhasas, Dānavas, Gandhabbas, Kinnaras*, and *Mahoragas* (? *Nāgas*).[1] In other lists[2] they range immediately above the *Petas*; in fact, some of the happier Petas are called Yakkhas. Elsewhere[3] they rank, in progressive order, between *manussā* and *gandhabbā*. They are of many different kinds: spirits, ogres, dryads, ghosts, spooks. In the early records, yakkha, like nāgā, as an appelative, was anything but depreciative. Thus not only is **Sakka,** king of the gods, so referred to,[4] but even the Buddha is spoken of as a yakkha in poetic diction.[5] Many gods, such as Kakudha, are so addressed.[6] According to a passage in the Vimānavatthu Commentary,[7] which gives illustrations, the term is used for Sakka, the Four Regent Gods (**Mahārājāno**), the followers of **Vessavaṇa,** and also for *puriso* (individual soul ?). In the scholiast to the **Jayadissa Jātaka,**[8] the figure of the hare in the moon is also called yakkha. Of these above named, the followers of Vessavaṇa appear to be the Yakkhas proper. The term yakkha as applied to *purisa* is evidently used in an exceptionally philosophical sense as meaning " soul " in such passages as *ettāvatā yakkhassa suddhi*,[9] or *ettāvat' aggaṃ no vadanti h' ekā, yakkhassa suddhiṃ idha pāṇḍitāse*.[10] In the Niddesa,[11] *yakkha* is explained by *satta, nara, māṇava, posa, puggala, jīva, jagu, jantu, indagu, manuja*. The last term is significant as showing that yakkha also means " man."

The cult of yakkhas seems to have arisen primarily from the woods and secondarily from the legends of sea-faring merchants. To the latter origin belong the stories connected with *vimānas* found in or near the sea or in lakes. The worship of trees and the spirits inhabitating them is one of the most primitive forms of religion. Some, at least, of the yakkhas are called *rukkha-devatā*[12] (spirits of trees), and others *bhummadevatā*,[13] (spirits of the earth), who, too, seem to have resided in trees. Generally speaking, the Yakkhas were decadent divinities, beings half-deified, having a deva's supernormal powers, particularly as regards influencing people, partly helpful, partly harmful. They are sometimes called *devatā*,[14] or *devaputtā*.[15] Some of these, like **Indakūṭa** and **Sucīloma,**

[1] *E.g.*, J. v. 420.
[2] *E.g.*, PvA. 45, 55.
[3] *E.g.*, A. ii. 38.
[4] M. i. 252; J. iv. 4; DA. i. 264.
[5] M. i. 386.
[6] S. i. 54.
[7] VvA. 333.
[8] J. v. 33.
[9] SN. vs. 478.
[10] *Ibid.*, 875.
[11] MNid. 282.
[12] *E.g.*, J. iii. 309, 345; Pv. i. 9; PvA. 5.
[13] *Ibid.*, 45, 55.
[14] *E.g.*, S. i. 205.
[15] *E.g.*, PvA. 113, 139.

are capable of intelligent questioning on metaphysics and ethics. All of them possess supernatural powers; they can transfer themselves at will, to any place, with their abodes, and work miracles, such as assuming any shape at will. An epithet frequently applied is *mahiddhika*.[16] Their appearance is striking as a result of former good *kamma*.[17] They are also called *kāmakāmī*, enjoying all kinds of luxuries,[18] but, because of former bad *kamma*, they are possessed of odd qualities, thus they are shy, they fear palmyra leaf and iron. Their eyes are red and they neither wink nor cast a shadow.[19] Their abode is their self-created palace, which is anywhere, in the air, in trees, etc. These are mostly *ākasaṭṭha* (suspended in the air), but some of them, like the abode of **Āḷavaka**, are *bhumaṭṭha* (on the ground) and are described as being fortified.[20] Sometimes whole cities—*e.g.*, **Āḷakamandā**—stand under the protection of, or are inhabited by, Yakkhas.

In many respects they resemble the Vedic Piśācas, though they are of different origin. They are evidently remnants of an ancient demonology and have had incorporated in them old animistic beliefs as representing creatures of the wilds and the forests, some of them based on ethnological features.[21]

In later literature the Yakkhas have been degraded to the state of red-eyed cannibal ogres. The female Yakkhas (*yakkhiṇī*) are, in these cases, more fearful and evil-minded than the male. They eat flesh and blood (J. iv. 549; v. 34); and devour even men (D. ii. 346; J. ii. 15 ff.) and corpses (J. i. 265). They eat babies (J. v. 21; vi. 336) and are full of spite and vengeance (DhA. i. 47; ii. 35 f.). The story of **Bhūta Thera** is interesting because his elder brothers and sisters were devoured by a hostile Yakkha, so the last child is called Bhūta to propitiate the Yakkha by making him the child's sponsor !

Ordinarily the attitude of the Yakkhas towards man is one of benevolence. They are interested in the spiritual welfare of the human beings with whom they come in contact and somewhat resemble tutelary genii. In the **Āṭānāṭiya Sutta,**[22] however, the Yakkha-king, **Vessavaṇa,** is represented as telling the Buddha that, for the most part, the Yakkhas believe neither in the Buddha nor in his teachings, which enjoin upon his followers abstention from various evils and are therefore distasteful

[16] *E.g.*, Pv. ii. 9; J. vi. 118.

[17] Pv. i. 2, 9; ii. 11; iv. 3, etc.

[18] *Ibid.*, i. 3.

[19] J. iv. 492; v. 34; vi. 336, 337; these various characteristics are, obviously, not found in all Yakkhas. The Yakkhas are evidently of different grades—as is the case with all classes of beings—the highest among them approximate very nearly to the devas and have deva-powers, the lowest resemble petas. The Yakkhas are specially mentioned as being afraid of palm-leaves (J. iv. 492).

[20] SNA. i. 222.

[21] See Stede: Gespenstergeschichten des Petavatthu v. 39 ff.

[22] D. iii. 194 f.

to some of the Yakkhas. Such Yakkhas are disposed to molest the followers of the Buddha in their woodland haunts.[23] But the Mahā Yakkhas,[24] the generals and commanders among Yakkhas, are always willing to help holy men and to prevent wicked Yakkhas from hurting them. Among Yakkhas are some beings who are *sotāpannas*—*e.g.*, **Janavasabha, Sucīloma** and **Khara** (*s.v.*). Some Yakkhas even act as messengers from another world, and will save prospective sinners from committing evil.[25] The case of the Yakkha **Vajirapāṇi** is of special interest.[26] He is represented as a kind of mentor, hovering in the air, threatening to kill **Ambaṭṭha,** if he does not answer the Buddha's question the third time he is asked. In many cases the Yakkhas are "fallen angels" and come eagerly to listen to the word of the Buddha in order to be able to rise to a higher sphere of existence—*e.g.*, **Piyaṅkaramātā** and **Punabbasumātā,** and even **Vessavaṇa,** listening to **Veḷukaṇḍakī Nandamātā** reciting the **Parāyaṇa Vagga.**[27] At the preaching of the **Mahāsamaya Sutta** (*q.v.*) many hundreds of thousands of Yakkhas were present among the audience.[28]

It has been pointed out[29] that the names of the Yakkhas often give us a clue to their origin and function. These are taken from (*a*) their bodily appearance—*e.g.*, **Kuvaṇṇā, Khara, Kharaloma, Kharadāṭhika, Citta, Cittarāja, Silesaloma, Sūciloma** and **Hārītā;** (*b*) their place of residence, attributes of their realms, animals, plants, etc.—*e.g.*, **Ajakalāpaka, Āḷavaka** (forest-dweller), **Uppala, Kakudha** (name of plant), **Kumbhīra, Gumbiya, Disāmukha, Yamamoli, Vajira, Vajirapāṇi** or **Vajirabāhu, Sātāgira, Serīsaka;** (*c*) qualities of character, etc.—*e.g.*, **Adhamma, Kaṭattha, Dhamma, Puṇṇaka, Māra, Sakaṭa;** (*d*) embodiments of former persons—*e.g.*, **Janavasabha** (lord of men = **Bimbisāra**), **Digha, Naradeva, Paṇḍaka, Sīvaka, Serī.**

Vessavaṇa (*q.v.*) is often mentioned as king of the Yakkhas. He is one of the four Regent Gods, and the Āṭānāṭiya Sutta[30] contains a vivid description of the Yakkha-kingdom of **Uttarakuru,** with its numerous cities, crowds of inhabitants, parks, lakes and assembly-halls. Vessavaṇa is also called **Kuvera,** and the Yakkhas are his servants and messengers. They wait upon him in turn. The Yakkhiṇīs draw water for him, and often are so hardworked that many die in his service.[31] No one, ap-

[23] *Cp.* the story of the Yakkha who wished to kill **Sāriputta** (Ud. iv. 4).

[24] The Sutta contains a list of such Mahāyakkhas (D. iii. 204 f.).

[25] *E.g.*, Pv. iv. 1.

[26] D. i. 95. The Commentary (DA. i. 264) says he is not an ordinary Yakkha, but Sakka himself.

[27] A. iv. 63. [28] *s.v.*

[29] Stede, *op. cit.* [30] D. iii. 199 ff.

[31] *E.g.*, J. iv. 492. Mention is also made (*e.g.*, DA. ii. 370) of Yakkhadāsīs who have to dance and sing to the devas during the night. Early in the morning they drink a cup of toddy (*surā*) and go off into a deep sleep, from which they rise betimes in the evening ready for their duties.

parently, is free from this necessity of waiting upon the king—even **Janavasabha** has to run errands for Vessavaṇa.[32] Among the duties of Vessavaṇa is the settling of disputes between the devas, and this keeps him much occupied.[33] In this work he is helped by the Yakkhasenāpati, whose business it is to preside over the courts during eight days of each month.[34] The Yakkhas hold regular assemblies on **Manosilātala** on the **Bhagalavatipabbata.**[35] As followers of Kuvera, lord of riches, the Yakkhas are the guardians and the liberal spenders of underground riches, hidden treasures, etc., with which they delight men.[36]

It is difficult to decide whether the Yakkhas, who are the aborigines of Ceylon (**Laṅkā**), were considered human or non-human. **Kuveṇī,** one of their princesses, and her maid, can both assume different forms, but **Vijaya** marries Kuveṇi and has two children by her.[37] The Yakkhas are invisible, and **Vijaya** is able to kill them only with the help of Kuveṇi[38]; but their clothes are found fit for Vijaya and his followers to wear.[39] Again, **Cetiyā** (*q.v.*) could make herself invisible and assume the form of a mare, but **Paṇḍukābhaya** lived with her for four years and she gave him counsel in battle. Later, when he held festivities, he had the Yakkha **Cittarāja** on the throne beside him.[40] In all probability these Yakkhas were originally considered as humans, but later came to be confused with non-humans. Their chief cities were **Laṅkāpura** and **Sirisavatthu.**

The commonly accepted etymology of Yakkha is from the root √*yaj*, meaning to sacrifice. Thus: *yajanti tattha baliṃ upaharantī ti yakkha* (VvA. 224), or *pūjanīyabhāvato yakkho, ti uccati* (VvA. 333).

[32] D. ii. 207. [33] J. vi. 270.
[34] SNA. i. 197.
[35] *Ibid.*, 187; *cp.* D. iii. 201 and DA. iii. 967.
[36] *E.g.*, Pv. ii. 11; PvA. 145; Pv. iv. 12; PvA. 274. These were seven yakkhas who guarded the wealth of **Jotiyaseṭṭhi** (DhA. iv. 208 f.).
[37] *Cp.* Vin. iii. 37; iv. 20; where sexual intercourse with a Yakkha is forbidden.
[38] Mhv. vii. 36 [39] *Ibid.*, 38.
[40] Mhv. x. 87.

Yakkha Saṃyutta.—The tenth chapter of the **Saṃyutta Nikāya.**[1]

[1] S. i. 206 ff.

Yakkhasūkaratittha.—A ford on the *Mahāvāluka-gaṅgā.*[1]

[1] Cv. lxxii. 21; Cv. *Trs.* i. 321, n. 1.

Yagāla.—A place in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 105.

Yajamāna Sutta.—**Sakka** asks the Buddha how best to offer gifts, so as to gain great reward. The Buddha replies that the gifts should be offered to the Order of monks.[1]

[1] S. i. 233.

Yañña.—See **Aññata-Koṇḍañña.**[1]

[1] Mil. 236.

Yañña Sutta.—Preached in reference to an animal sacrifice which **Pasenadi** proposed to hold on the advice of the brahmins in order to avert the effects of his evil dreams. The Buddha, hearing of it, declares that such sacrifices never produce good results. There are other "sacrifices" which harm no one and by which the celebrants are blessed and the gods pleased.[1]

[1] S. i. 75.

1. **Yaññadatta.**—A brahmin, father of **Koṇāgamana Buddha.**[1]

[1] D. ii. 7; J. i. 43; Bu. xxiv. 17.

2. **Yaññadatta.**—Son of **Āṇi-Maṇḍavya.** While he was playing, his ball rolled into an anthill, and, all unsuspecting, he put his hand in and was bitten by a snake. He was cured by "Acts of Truth" performed by his parents and by **Kaṇha Dīpāyana.**[1] See the **Kaṇhadīpāyana Jātaka.** He is identified with **Rāhula.**[2]

[1] J. iv. 30 f. [2] *Ibid.*, 37.

Yaññabhedavāda.—A poem of twenty-one stanzas in which **Bhūridatta** describes to his brother **Ariṭṭha** the various kinds of sacrifices and their futility.[1]

[1] J. vi. 205 ff.

Yaṭṭhālatissa, Yaṭṭhālayakatissa.—Son of **Mahānāga,** who was a brother of **Devānampiyatissa.** His son was **Goṭhabhaya** and his grandson **Kākavaṇṇatissa,** father of **Duṭṭhagāmaṇi.**[1] He was born in the **Yaṭṭhālavihāra**[2] and ruled in **Rohaṇa.** Among his works was the construction of the five-storeyed *pāsāda* at **Kalyāṇi.**[3]

[1] Mhv. xv. 170. [2] *Ibid.*, xxii. 10. [3] Cv. lxxxv. 64.

Yaṭṭhālaya-vihāra.—A vihāra in **Rohaṇa,** where **Yaṭṭhālayatissa** was born.[1]

[1] Mhv. xxii. 10.

Yaṭṭhikaṇḍa.—A district in **Malaya** in Ceylon, mentioned in the account of the wars between **Gajabāhu** and **Parakkamabāhu I.**[1]

[1] Cv. lxx. 7, 9

1. **"Yathābhata" Sutta.**—Five qualities which lead a monk to hell: he is faithless, unconscientious, reckless of blame, indolent and without insight.[1]

[1] A. iii. 3.

2. **"Yathābhata" Sutta.**—Similar groups of five qualities. See (1).[1]

[1] A. iii. 264.

Yadatthiya.—A king of twenty-seven kappas ago, a former birth of **Paṇṇadāyaka.**[1]

[1] Ap. i. 229.

1. **"Yad-anicca" Sutta.**—The *khandhas* are impermanent, what is impermanent is suffering, and what is suffering is void of self. Thus does the Noble Disciple comprehend things.[1]

[1] S. iii. 22.

2. **"Yad-anicca" Sutta.**—The eye is impermanent, it is *dukkha* and without the self, whether of the past, present, or future, so also are objects of sight. It is the same with all other senses.[1]

[1] S. iv. 152 ff.

Yama.—The god of death.[1] When beings die they are led before him to be judged according to their deeds. Birth, old age, illness, punishment for crime and death, are regarded as his messengers, sent among men as a warning to abstain from ill and do good. Yama questions beings brought before him as to whether they have seen these messengers and profited by them. If the answer is in the negative, the *nirayapālas* take them away to the different hells.[2] In the **Mahāsamaya Sutta**[3] mention is made of two Yamas (*duve Yamā*), which the Commentary explains[4] by "*dve Yamakadevatā*" (the twins, whom Rhys Davids[5] calls the Castor and Pollux of Indian Mythology). Elsewhere[6] Buddhaghosa speaks of four Yamas (*na c' esa eko va hoti, catusu pana dvāresu cattāro janā honti*) at the four gates (of the Nirayas ?). He says that Yama is a *Vemānikapetarājā*, who sometimes enjoys all the pleasures of heaven, in a celestial mansion, surrounded by *kapparukkhas*, and at other times experiences the fruits of his *kamma*. He is a good king.

[1] See, e.g., DhA. iii. 337; *Yamassa santikaṃ = Maraṇasantikaṃ*.
[2] M. iii. 179 ff.
[3] D. ii. 259.
[4] DA. ii. 690.
[5] Dial. ii. 290, n. 1.
[6] AA. i. 374; MA. ii. 953.

In the Jātakas[7] the Nirayas are particularly mentioned as Yama's abode (*Yamakkhaya, Yamanivesana, Yamasādana*, etc.); but, more generally, all *Saṃsāra* is considered as subject to Yama's rule, and escape from *saṃsāra* means escape from Yama's influence, Yama being the god of Death. It is evidently in this sense that Yama is called **Vessāyī** (*q.v.*).[8] Yama is sometimes mentioned[9] with **Indra, Varuṇa, Soma, Pajāpati**, etc., as a god to whom sacrifices are offered. There is a tradition[10] that once Yama longed to be born as a human being and to sit at the feet of a Tathāgatha.

Yama's **Nayanāyudha** is mentioned[11] among the most destructive of weapons.

[7] *E.g.*, J. ii. 318; iv. 273; v. 268, 274, 304. The **Vetaraṇi** is mentioned as forming the boundary of Yama's kingdom (i. 21; J. ii. 317; iii. 472; but see ii. 318). At J. iv. 405, Yama's abode is called **Ussadanīraya**. DhA. i. 334 explains *Yamaloka* by *Catubbidhaṃ apāyalokam*. *Cp.* PvA. 33 (*Yamaloko ti petaloko*); *ibid.*, 107 (*Yamavisayaṃ = Petalokaṃ*).

[8] J. ii. 317, 318.

[9] *E.g.*, J. vi. 201; D. i. 244; at Mil. 37 the list includes **Kuvera, Suyāma** and **Santusita**; *cp.* Mtu i. 265; iii. 68, 77; 77, 307.

[10] A. i. 142. [11] SNA. i. 225.

1. **Yamaka.**—The sixth book of the Abhidhammapiṭaka. It is divided into ten chapters (called **Yamaka**)—**Mūla, Khandha, Āyatana, Dhātu, Sacca, Saṅkhārā, Anusaya, Citta, Dhamma** and **Indriya**. The method of treatment of each of the ten divisions tends to be threefold. Firstly, a *Paññattivāra or* section deliminating the term-and-concept, divided into an *Uddesavāra*, stating the inquiries only, and a *Niddesavāra*, wherein the inquiries are repeated with their several answers. Secondly, and mainly, there is the *Pavattivāra*, referring not to procedure generally, but to living processes, and, lastly, the *Pariññāvāra*, dealing with the extent to which a given individual (*i.e.*, a class of beings) understands the category under consideration.[1] There is a Commentary to the Yamaka by **Buddhaghosa**, which is included in the **Pañcappakaraṇaṭṭhakathā**.

[1] See P.T.S. edn., i. xix ff.; the Yamaka has been published by the P.T.S. 1911, 1913.

2. **Yamaka.**—A Thera holding heretical views, refuted by **Sāriputta**. See **Yamaka Sutta**.

3. **Yamaka.**—A man belonging to the retinue of King **Ajeyya**. He was a follower of **Uddaka Rāmaputta**.[1]

[1] A. ii. 180; AA. ii. 554.

1. **Yamaka Vagga.**—The first section of the **Dhammapada**.

2. **Yamaka Vagga.**—The eight chapter of the Aṭṭhaka Nikāya of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 314-35.

3. **Yamaka Vagga.**—The seventh chapter of the Dasaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. v. 113-31.

4. **Yamaka Vagga.**—The second chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 6-15.

Yamaka Sutta.—The Thera **Yamaka** held the view that, in so far as a monk has destroyed the *āsavas*, he is broken up and perishes at the break-up of the body and becomes not after death. Yamaka's colleagues tried to correct this erroneous view[1] but failed, and so reported him to **Sāriputta.** Sāriputta visited Yamaka and argued with him that if it were false to say of anybody that he existed in truth, in reality, even in this very life, how much more so to speak of *someone* existing or not existing after death. Yamaka thereupon confessed his error. Sāriputta further elucidated the matter by using the simile of a man who enters the service of a rich householder with the intent to murder him. Such a man would always be a murderer, even though his master knew him not to be so. Even so, the disciple who regards body, etc., as permanent and so on, harbours a murderous view, even though he knows it not as such.[2] The sutta is often referred to.[3] It is sometimes[4] called the **Yamakovāda Sutta.**

[1] The heresy lies in the implication that "a being is broken up and perishes"; SA. ii. 226.

[2] S. iii. 109 ff.

[3] *E.g.*, VibhA. 32; Vsm. 479; *cp ibid.*, 626 (*Yamakato sammasana*). Does Yamakato here mean "according to the Yamaka Sutta"?

[4] *E.g.*, Netti, p. 30.

Yamaka-pāṭihāriya.—The miracle of the "double appearances." When the Buddha laid down a rule forbidding the exercise of supernatural powers by monks—following on the miracle performed by **Piṇḍola-Bhāradvāja** (*q.v.*)—the heretics went about saying that henceforth they would perform no miracles except with the Buddha. **Bimbisāra** reported this to the Buddha, who at once accepted the challenge, explaining that the rule was for his disciples and did not apply to himself. He, therefore, went to **Sāvatthi**, the place where all Buddhas perform the Miracle. In reply to **Pasenadi**, the Buddha said he would perform the miracle at the foot of the **Gaṇḍamba**-tree on the full-moon day of

Asāḷha.[1] The heretics therefore uprooted all mango-trees for one league around, but, on the promised day, the Buddha went to the king's garden, accepted the mango offered by **Gaṇḍa,** and caused a marvellous tree to sprout from its seed. The people, discovering what the heretics had done, attacked them, and they had to flee helter-skelter.[2] The multitude, assembled to witness the miracle, extended to a distance of thirty-six leagues. The Buddha created a jewelled walk in the air by the side of the Gaṇḍamba. When the Buddha's disciples knew what was in his mind, several of them offered to perform miracles and so refute the insinuations of the heretics. Among such disciples were **Gharaṇī, Culla Anāthapiṇḍika, Cīrā, Cunda, Uppalavaṇṇā** and **Moggallāna.** The Buddha refused their offers and related the **Kaṇhasubha** and **Nandivisāla Jātakas.** Then, standing on the jewelled walk, he proceeded to perform the **Yamakapāṭihāriya** (Twin Miracle), so called because it consisted in the appearance of phenomena of opposite character in pairs—*e.g.*, producing flames from the upper part of the body and a stream of water from the lower, and then alternatively. Flames of fire and streams of water also proceeded alternatively from the right side of his body and from the left.[3] From every pore of his body rays of six colours darted forth, upwards to the realm of **Brahmā** and downwards to the edge of the **Cakkavāḷa.** The Miracle lasted for a long while, and as the Buddha walked up and down the jewelled terrace he preached to the multitude from time to time. It is said that he performed miracles and preached sermons during sixteen days, according to the various dispositions of those present in the assembly. At the conclusion of the Miracle, the Buddha, following the example of his predecessors, made his way, in three strides, to **Tāvatiṃsa,** there to preach the Abhidhamma Piṭaka to his mother, now born as a devaputta.[4]

It is said[5] that two hundred millions of beings penetrated to an understanding of the Dhamma at the conclusion of the Miracle.

The Twin Miracle can only be performed by the Buddha.[6]

[1] This was in the seventh year after the Enlightenment (DA. i. 57).

[2] It was during this flight that **Pūraṇa Kassapa** (*q.v.*) committed suicide.

[3] DA. i. 57; DhA. iii. 214 f. explains how this was done.

[4] The Twin Miracle is described at DA. i. 57, and in very great detail at DhA. iii. 204; see also J. iv. 263 ff. The DhA. version appears to be entirely different from the Jātaka version; the latter is very brief and lacks many details, especially regarding Piṇḍola's miracle and the preaching of the Abhidhamma in Tāvatiṃsa. The account given in Dvy. (143-66) is again different; the Miracle was evidently repeatedly performed by the Buddha (see, *e.g.*, *s.v.* **Candanamāḷā**), and it is often referred to—*e.g.*, J. i. 77, 88, 193; Pa. i. 125; SNA. i. 36; AA. i. 71; MA. ii. 962; Mil. 349; Vsm. 390; PvA. 137; Dāṭhāvaṃsa i. 50. The miracle was also performed by the Buddha's relics; see, *e.g.*, Mhv. xvii. 52 f.; Sp. i. 88, 92.

[5] Mil. 349. [6] *Ibid.*, 166.

Yamakapāṭihāriya Vatthu.—The story of the **Yamakapāṭihāriya.**[1]

[1] DhA. iii. 199-230.

Yamakoḷi.—A Yakkha who, with one thousand others, stood guard over the first gate of **Jotika's** palace.[1] When **Ajātasattu** attempted to take the palace the Yakkha drove him away.[2]

[1] DhA. iv. 208. [2] *Ibid.*, 222.

Yamataggi.—A sage of old who led a good life and persuaded his followers to do likewise. He was among the originators of the Vedic hymns.[1]

[1] Vin. i. 245; D. i. 238, 239; M. ii. 169, 200; A. iii. 224, 229; iv. 61; also J. vi. 251, where he is called **Yāmataggi** and is described as a king of old. *Cp. Vedic Index, s.v.* Jamadagni.

1. **Yamunā.**—The second of the five great rivers of **Jambudīpa,**[1] which are often used in similes. On its banks were **Kosambī** and **Madhurā** (*q.v.*). For its origin see *s.v.* **Gaṅgā.** It is stated in the story of **Bakkula**[2] that newly-born children were bathed in the waters of the Yamunā for their health. The river was evidently the special resort of the **Nāgas.**[3] It is said[4] that the fish of the Yamunā considered themselves more beautiful than those of the Gaṅgā. The waters of the Gaṅgā mix very easily with those of the Yamunā.[5]

[1] Vin. ii. 237; A. iv. 101, 198, 202; v. 22; S. ii. 135; v. 401, etc.; Ud. v. 5; Mil. 114 (where ten rivers are mentioned); Mtu. iii. 203, 363.

[2] ThagA. i. 344.

[3] See, *e.g.*, D. ii. 259; J. vi. 158, 161 ff., 164, 197.

[4] J. ii. 151 ff. (under the river was the realm of the Nāga king, **Dhataraṭṭha** (J. vi. 200).

[5] J. v. 496; vi. 412, 415.

2. **Yamunā.**—A channel branching off westward from the **Puṇṇavaddhana Tank.**[1]

[1] Cv. lxxix. 47.

Yava.—Son of **Brahmadatta** and afterwards king of Benares. For his story see the **Mūsika Jātaka.**

Yavakalāpiya Thera.—An arahant. He was a barley-reaper (? *yavasika*) in the time of **Sikhī Buddha,** and one day, seeing the Buddha on the road, he spread a sheaf of barley for his seat.[1]

[1] Ap. i. 282.

Yavakalāpiya Sutta.—If six men, armed with flails, were to beat out a sheaf of corn, it would be thoroughly threshed. Thus are *puthujjanas*

threshed by objects, etc.; thoughts of a future birth thresh them even more thoroughly.

Once **Vepacitti** and the **Asuras** were defeated by **Sakka** and the **Devas** and Vepacitti was bound hand and foot. But when Vepacitti thought that the Devas were righteous, his bonds slackened. Subtle were the bonds of Vepacitti, but more subtle are those of **Māra**. He who possesses conceits of *taṇhā-diṭṭhi-māṇa* is Māra's bondsman.[1]

[1] S. iv. 201 ff.

Yavapālakavimāna Vatthu.—The story of a *yavapālaka* of **Rājagaha** who gave a meal of sour gruel (*kummāsa*) to an arahant, and, as a result, was born in **Tāvatiṃsa** where **Moggallāna** met him and learnt his story.[1]

[1] Vv. iv. 7; VvA. 294.

Yavamajjhaka.—A village near **Mithilā**, the residence of **Amarādevī**, wife of **Mahosadha**.[1]

[1] J. vi. 365, 366; *ibid.*, 330 says there were villages of this name on the four sides of Mithilā.

Yamelutekulā.—Two brahmins, probably named **Yameḷu** and **Tekuḷa**, who proposed to the Buddha that the Dhamma should be put into Sanskrit (*chandasi*). The Buddha refused their request.[1]

[1] Vin. ii. 139.

1. **Yasa Thera.**—He was the son of a very wealthy treasurer of Benares, and was brought up in great luxury, living in three mansions, according to the seasons and surrounded with all kinds of pleasures. Impelled by antecedent conditions, he saw one night the indecorum of his sleeping attendants, and, greatly distressed, put on his gold slippers and left the house and the town, non-humans opening the gates for him. He took the direction of **Isipatana**, exclaiming: "Alas! what distress! Alas! what danger!" The Buddha saw him in the distance and called to him, "Come Yasa, here is neither distress nor danger." Filled with joy, Yasa took off his slippers and sat beside the Buddha. The Buddha preached to him a graduated discourse, and when he had finished teaching the Truths, Yasa attained realization of the Dhamma. To Yasa's father, too, who had come in search of his son, the Buddha preached the Doctrine, having first made Yasa invisible to him.[1] At the end of the sermon he acknowledged himself the Buddha's follower,[2] and Yasa, who

[1] This is given as an example of the Buddha's *iddhi*-power, Vsm. 393.

[2] He thus became the first *tevācika upāsaka*.

had been listening, became an arahant. When, therefore, Yasa's presence became known to his father, who asked him to return to his grieving mother, the Buddha declared that household life had no attractions for Yasa and granted his request to be admitted to the Order. The next day, at the invitation of Yasa's father, he went, accompanied by Yasa, to his house, and there, at the conclusion of the meal, he preached to Yasa's mother and other members of the household, who all became his followers, thus becoming the first *tevācikā upāsikā*. When Yasa's intimate friends, **Vimala, Subāhu, Puṇṇaji** and **Gavampati,** heard of Yasa's ordination they followed his example and joined the Order, attaining arahantship in due course, as did fifty others of Yasa's former friends and acquaintances.[3]

In the time of **Sumedha Buddha,** Yasa was a king of the **Nāgas** and invited the Buddha and his monks to his abode, where he showed them great honour and hospitality. He then gave costly robes to the Buddha, and to each monk a pair of valuable robes. In the time of **Siddhattha Buddha** he was a Treasurer, and offered the seven kinds of jewels at the Bodhi-tree. In the time of **Kassapa Buddha** he was a monk. For eighteen thousand kappas he was a deva-king and one thousand times he was king of men. Wherever he went he had a gold canopy, and in his last life over his funeral pyre was a gold canopy.[4] He is evidently identical with **Sabbadāyaka** of the Apadāna.[5] A verse attributed to him is found in the **Theragāthā.**[6]

Yasa is often quoted as one who enjoyed great luxury in his lay life.[7]

The Dhammapada Commentary[8] states that, in a past life, Yasa and his four companions wandered about engaged in various acts of social service. One day they came across the dead body of a pregnant woman, which they took to the cemetery to be cremated. There the others went away, leaving Yasa to finish the work. While burning the corpse his mind was filled with thoughts of the foulness of the human body; he drew the attention of his friends to this idea, and, later, of his parents and wives, all of whom approved of what he said. For this reason Yasa felt revulsion against the household life, and his friends and members of his family were able to realize the Dhamma early in the Buddha's career.

The ordination of Yasa was one of the scenes of the Buddha's life to be sculptured in the Relic Chamber of the **Mahā Thūpa.**[9]

According to the Aṅguttara Commentary,[10] **Sujātā Senānidhitā** (who gave the Buddha a meal of milk-rice just before his Enlightenment) was

[3] Vin. i. 15-20; DhA. i. 72.
[4] ThagA. i. 232 f.
[5] Ap. i. 333 f.
[6] vs. 117.
[7] AA. ii. 596.
[8] DhA. i. 82 f.
[9] Mhv. xxx. 79.
[10] AA. i. 218 f.

Yasa's mother. She became a *sotāpanna* after listening to the Buddha's sermon.

2. **Yasa.**—Called **Kākaṇḍakaputta.** He was the son of the brahmin **Kākaṇḍaka** and was a pupil of **Ānanda.** It is said he was fortunate enough to see the Buddha alive.[1] When he arrived at the **Kūṭāgārasālā** in the **Mahāvana,** he discovered that the **Vajjian** monks had raised the "Ten Points" (*dasavatthu*) contrary to the Buddha's teachings, and that they were publicly asking for money from their lay disciples. Yasa thereupon protested against such misdemeanours, and the Vajjian monks, hoping to win him over, offered him a share of the money they had collected. This offer he rejected with scorn, and the monks passed on him the *Paṭisāraṇiyakamma* (craving of pardon from lay folk). This necessitated that Yasa should be sent among the laymen, accompanied by a messenger, presumably to ask their pardon for having misinformed them. But instead of this, Yasa told the lay people that the behaviour of the Vajjian monks was completely at variance with the rules laid down by the Buddha, and quoted the Buddha's discourses to prove his charge. When the Vajjian monks heard of this, they pronounced on him the *Ukkhepaniya-Kamma* (Act of Suspension), but when they assembled to carry it out, Yasa disappeared through the air to **Kosambī,** from where he sent messengers to the monks of **Avanti,** of the west (**Pātheyyakā** or **Pāveyyakā**) and of the south (**Dakkhiṇāpatha**), asking for their assistance in checking the corruption of the religion. With them he visited **Sambhūta Sāṇavāsī** at **Ahogaṅgapabbata,** and there they decided to consult **Revata** who lived in **Soreyya.** Yasa, therefore, went to Revata, following him through **Saṅkassa, Kaṇṇakujja, Udumbara, Aggalapura** and **Sahajāti.** Having found Revata, he questioned him regarding the ten points, and obtained from him promise of assistance. Together they returned to **Vesālī,** where lived **Sabbakāmī,** the oldest Thera of the day. After obtaining his opinion on the matter, an assembly of the monks was held and a committee was appointed (to settle the matter by an *Ubbāhikā*) of four from the East: **Sabbakāmī, Sāḷha, Khujjasobhita,** and **Vāsabhagāmika**; and four from the West: **Revata, Sambhūta-Sāṇavāsī, Yasa** and **Sumana.** They debated the question at the **Vālikārāma,** Revata acting as questioner and Sabbakāmī answering his questions. At the end of the enquiry the decision was given against the ten points of the Vajjian monks, and this decision was conveyed to the assembly. Then the recital of the Vinaya was held in which seven hundred monks participated; this recital was called the **Sattasatikā.**[2] The

[1] Mhv. iv. 57 f.

[2] Vin. ii. 294 ff.; Mhv. iv. 9 ff.; Dpv. iv. 45 ff.; v. 23. The Mhv. says that at first the king (Kālāsoka) was inclined to support the Vajjians, but his sister, Nandā Therī, warned him against this (iv. 37 ff.).

monks who refused to accept the findings of the committee held another convocation, which was called the **Mahāsaṅgīti.**[3] The Sattasatī Recital (also called The Second Recital) was also named[4] **Yasathera-saṅgīti,** evidently because of the prominent part played by Yasa.

Yasa is ranked[5] among the great benefactors of the religion.

[3] Dpv. v. 30 ff. [4] *E.g.*, AA. i. 251; MA. ii. 880. [5] See, *e.g.*, DA. ii. 525.

3. **Yasa.**—A deva, present at the preaching of the **Mahā Samaya Sutta.**[1]

[1] D. ii. 259; perhaps the name is **Yasasa** (DA. ii. 690).

4. **Yasa.**—A monk, author of the *Porāṇaṭīkā* on the **Khuddasikkhā.**[1] See also **Mahāyasa.**

[1] Svd. 1208.

5. **Yasa.**—A king of twenty-nine kappas ago; a previous birth of **Rāmaṇeyya Thera.**[1]

[1] ThagA. i. 121.

6. **Yasa.**—A palace occupied by **Padumuttara Buddha** in his last lay-life.[1]

[1] Bu. xi. 10; BuA. (158) calls it **Yasavatī.**

7. **Yasa.**—A palace occupied by **Kassapa Buddha.**[1]

[1] Bu. xxv. 35; BuA. (217) calls it **Yasavā.**

Yasa Sutta.—Once when the Buddha is staying at **Icchānaṅgala,** with **Nāgita** as his attendant, the brahmins of Icchānaṅgala come to pay him homage with various kinds of offerings and make a great noise and uproar as they wait outside the gate. The Buddha is disturbed by their noise and expresses his disapproval, whereupon, Nāgita begs of him to accept their homage and their gifts. The Buddha answers that he has no need for them; he has attained the happiness of renunciation, of insight, of awakening, of calm; happiness proceeding from gains and flattery is dung-like. He knows of monks who joke and make merry, who eat their bellies full and give themselves up to languor and torpor, or live on the outskirts of some village. They do not please him, but a forest-dwelling monk pleases him because he knows that, some day, that monk will find emancipation.[1]

[1] A. iv. 340 ff.

Yasadatta Thera.—He belonged to a family of **Malla** chieftains and was educated at **Takkasilā,** where he attained great proficiency. Later,

while journeying in the company of **Sabhiya,** he came to **Sāvatthi,** where he was present at the discussion between Sabhiya and the Buddha. It was his purpose to try and discover flaws in the Buddha's argument. The Buddha knew what was in his mind, and at the end of the **Sabhiya Sutta** admonished him in five verses.[1] Yasadatta was greatly moved and entered the Order, winning arahantship in due course.

In the time of **Padumuttara Buddha,** he had been a very learned brahmin, living as an ascetic in the forest. One day he saw the Buddha, and, with clasped hands, praised his virtues.[2] He is evidently identical with **Ñāṇathavika** of the Apadāna.[3]

[1] The verses occur in the Thag. 360-4. [2] ThagA. i. 427 f. [3] Ap. ii. 392 f

Yasapāṇi.—King of Benares. See the **Dhammaddhaja Jātaka.**

Yasava.—One of the chief lay supporters of **Sumedha Buddha.**[1]

[1] Bu. xii. 25.

Yasalālaka-Tissa.—Younger brother of **Candamukha-Siva.** He killed Siva at the festival sports at **Tissavāpi** and ruled as king for seven years and eight months (112-20 A.C.). His gate-watchman, **Subha,** bore a strong resemblance to him, and Tissa would sometimes deck Subha in all his royal ornaments and place him on the throne, where all the nobles of the court paid him homage, thinking him to be the king, Tissa, meanwhile, enjoying the fun, as watchman. One day, as Tissa stood at the door, laughing to himself, Subha charged him with impertinence and ordered the guard to slay him.[1]

[1] Mhv. xxxv. 49 ff.; Dpv. xxi. 46.

Yasavaḍḍhanavatthu.—A book by **Tipiṭakālaṅkāra Thera,** written at the request of Nyaung Ram Min.[1]

[1] Bode, *op. cit.*, 53.

1. **Yasavatī.**—Wife of **Supatita (Suppatīta),** and mother of **Vessabhū Buddha.**[1]

[1] Bu. xxii. 18; J. i. 42; D. ii. 7.

2. **Yasavatī.**—Wife of **Maṅgala Buddha** in his last lay life.[1]

[1] Bu. iv. 20.

3. **Yasavatī.**—Chief of the women patrons of **Revata Buddha.**[1]

[1] Bu. vi. 23.

4. **Yasavatī.**—Sister of **Akitti** (*q.v.*).[1]

[1] J. iv. 237.

5. **Yasavatī.**—One of the chief women supporters of **Metteyya Buddha.** She will be one of the leaders of the women who will accompany Metteyya on his Renunciation.[1]

[1] Anāgat. vs. 63, 99.

6. **Yasavatī.**—The city in whose park **Tissa Buddha** preached his first sermon. It was the capital of **King Sujāta.**[1]

[1] BuA. 189, 190.

7. **Yasavatī.**—See *s.v.* **Yasa** (6).

8. **Yasavatī.**—A Therī. The Apadāna contains a set of verses attributed to a group of nuns, at the head of whom was **Yasavatī.**[1]

[1] Ap. ii. 597.

9. **Yasavatī.**—Wife of **Okkāmukha** and mother of **Devadahasakka.**[1]

[1] MṬ. 135.

Yasavanta.—See **Yasavā** (1).

1. **Yasavā.**—A khattiya of **Candavatī,** father of **Anomadassī Buddha.**[1]

[1] Bu. viii. 17; J. i. 36; DhA. i. 105 calls him **Yasavanta.**

2. **Yasavā.**—One of the palaces occupied by **Maṅgala Buddha.**[1]

[1] BuA. 116.

Yasasa.—See **Yasa** (3).

Yassasī.—The name of a **Paccekа Buddha.**[1]

[1] M. iii. 69; ApA. i. 106; MA. ii. 890.

1. **Yasuttarā.**—One of the palaces occupied by **Paduma Buddha** in his last lay life.[1]

[1] BuA. 146; but see *s.v.* **Paduma.**

2. **Yasuttarā.**—A devatā of **Tāvatiṃsa.** She had been a resident of **Bārāṇasī.** She once spun two robes, and, having washed them, she offered them to the Buddha. The Buddha accepted the gift and preached

to her and she became a *sotāpanna*. After death she was born in Tāvatiṃsa as Yasuttarā and was much loved by **Sakka**. When she realised that her good fortune was due to her faith in the Buddha, she visited him at **Jetavana** and told him her story. It is said that, owing to the power of her merit, she owned a most marvellous elephant.[1]

[1] Vv. iv. 3; VvA. 181 ff.

Yasoja (*v.l.* **Yasojoti**) **Thera.**—He was born outside the gates of **Sāvatthī** in a fishing village, where his father was the headman of five hundred families. When he came of age, he was fishing one day in the **Aciravatī**, and, casting his net, caught a large golden-coloured fish. Yasoja and his companions took the fish to **Pasenadi** who sent them to the Buddha. The Buddha told them that the fish had been a wicked monk in the time of **Kassapa Buddha**, and had since suffered in purgatory, where his mother and sisters still were. He then preached to them the **Kapila Sutta**, and Yasoja and his companions, greatly moved, renounced the world.[1]

The Udāna mentions[2] how, later, Yasoja and five hundred of his companions went to see the Buddha at **Jetavana**. There they stood talking to the monks who lived there and made a great uproar. The Buddha, sending **Ānanda** to fetch them, asked them to remove themselves from his presence, as they were behaving like fishermen. Taking his admonition to heart, they returned to the banks of the **Vaggumudā** in the **Vajji**-country, and there they determined to lead such lives as would commend them to the Buddha. During the rainy season, they all put forth effort and attained arahantship. Some time after, the Buddha visited **Vesālī** during a journey and asked Ānanda to send for Yasoja and his friends as he desired to see them. Ānanda sent a message. When the monks arrived, they found the Buddha lost in meditation, and they, too, seated themselves and entered into *samādhi*, remaining thus throughout the night. Ānanda could not understand why the Buddha, having sent for Yasoja and his companions, should have sunk into *samādhi* without greeting them,[3] and three times during the night he tried to remind the Buddha of their arrival; but the Buddha ignored his warnings and in the morning explained to him that it was more joy for them all to live in the bliss of *samādhi* than to indulge in mere conversation. It is said[4] that when Yasoja and the others visited the Buddha at Vesāli, they were very thin and had grown uncomely through their austerities. The Buddha commended their self-denial in a verse, and

[1] ThagA. i. 356 f. [2] Ud. iii. 3.
[3] It is said (UdA. 185) that the Buddha spent the night in *samādhi* in order to show Yasoja and his companions that he regarded them as equals.
[4] ThagA. i. 357.

Yasoja, appreciating the Buddha's praise, uttered two other verses, exalting the love of solitude.[5]

In the time of **Vipassī Buddha** Yasoja belonged to a family of park-keepers (*ārāmagopakā*), and one day seeing the Buddha travel through the air, he gave him a *labuja*-fruit.[6] In the time of **Kassapa Buddha**, Yasoja was the leader of a band of five hundred robbers. They were pursued by the villagers and fled into the forest for safety. There they saw a monk sitting on a stone and asked him for protection. He advised them to take the five precepts, and when they had done so, he exhorted them never to violate these precepts even if keeping them meant the loss of their lives. Soon after, they were captured and killed. But remembering the monk's admonition at the moment of death, they harboured no hatred against anyone, and after death were reborn in the deva-world.[7]

The Vinaya relates[8] how once, when Yasoja was ill, drugs were brought for his use, but as the Buddha had forbidden the use of a special place for storing such things (*kappiyabhūmi*) they were left out of doors and were partly eaten by vermin, the remainder being carried away by robbers. When the matter was reported to the Buddha, he allowed the use of a duly-chosen *kappiyabhūmi*. The Apadāna verses ascribed to Yasoja in the Theragāthā are, in the Apadāna itself, found in two places: one under **Labujadāyaka**[9] and the other, with slight variations, under **Labujaphaladāyaka**.[10]

[5] These verses are given in Thag. vss. 243-5.
[6] ThagA. i. 356.
[7] UdA. 179 f.
[8] Vin. i. 239.
[9] Ap. ii. 409.
[10] *Ibid.*, i. 295.

Yasoja Sutta.—The story of **Yasoja** (*q.v.*) as given in the Udāna.[1]

[1] SNA. i. 312.

1. **Yasodhara.**—A king of fifty-five kappas ago; a previous birth of **Ukkhepakaṭavaccha (Ekatthambhika) Thera.**[1]

[1] ThagA. i. 148; Ap. i. 56.

2. **Yasodhara.**—There were once seventy-seven kings of this name, all previous births of **Soṇa Koḷivisa.**[1]

[1] ThagA. i. 546; Ap. i. 94.

3. **Yasodhara.**—A brahmin, father of **Subhadda**, who became one of the chief disciples of **Koṇḍañña Buddha.**[1]

[1] BuA. 110.

4. **Yasodhara.**—A preacher in the time of **Kassapa Buddha.**[1] See *s.v.* **Andhavana.**

[1] SA. i. 148.

1. **Yasodharā.**—See **Rāhulamātā.**

2. **Yasodharā.**—The daughter of the Treasurer of **Sunandagāma**; she offered a meal of milk-rice to **Koṇḍañña Buddha.**[1]

[1] BuA. 108.

3. **Yasodharā.**—Wife of the *khattiya* **Yasavā** and mother of **Anomadassī Buddha.**[1]

[1] J. i. 36; DhA. i. 105; Bu. viii. 17; AA. i. 85.

4. **Yasodharā.**—Daughter of King **Jayasena.** She married **Añjana** the Sākyan, and their children were **Māyā** and **Pajāpatī,** and **Daṇḍapāṇi** and **Suppabuddha.**[1] Yasodharā was the sister of **Sīhahanu.**[2]

[1] Mhv. ii. 16 ff. [2] MṬ. 135; see also Mtu. i. 355.

5. **Yasodharā.**—Daughter of **Vijayabāhu I.** and **Līlāvatī.** She married **Viravamma** and had two daughters, **Līlāvatī** and **Sugalā.**[1] She was later raised to the rank of *rājinī* (? queen) by Vijayabāhu, and erected a massive building, called **Pāsādapāda,** in the **Kappūramūlāyatana.**[2]

[1] Cv. lix. 26. [2] *Ibid.*, lx. 83.

6. **Yasodharā.**—One of the chief women supporters of **Sumedha Buddha.**[1]

[1] Bu. xii. 25.

"**Yassam-disaṃ**" **Sutta.**—Five qualities, the possession of which makes a king honoured wherever he rules—pure descent, great wealth, strong armies, a wise minister and great glory; and five similar qualities—virtue, learning, active energy, insight and emancipation—which enable a monk to live free in heart wherever he resides.[1]

[1] A. iii. 151 ff.

Yāgu Sutta.—The five advantages of gruel: it satisfies hunger, keeps off thirst, regulates wind, cleanses the bladder, and digests raw remnants of food.[1]

[1] A. iii. 250.

Yāgudāyaka Thera.—An arahant. Thirty thousand kappas ago, while on his way home laden with gifts, he found the river impassable

and took his evening meal at a monastery. There he was pleased with the demeanour of the monks and gave them a meal of gruel with five savouries (? *pañcanna-yāgu*). After death, he was born in **Tāvatiṃsa**, and was king of gods thirty-three times and king of men thirty times.[1]

[1] Ap. ii. 375 f.

Yācitagāma.—A ford in the **Mahāvāluka-gaṅgā.**[1]

[1] Cv. lxxii. 39.

Yādhava.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 163, 173, 177.

Yābālagāma.—One of the villages given by **Aggabodhi IX.** for the supply of medicinal gruel to the smaller monasteries of **Anurādhapura.**[1]

[1] Cv. xlix. 89.

Yāmataggi.—See **Yamadaggi.**

Yāmuna, Yāmuneyya.—Derivatives of **Yamunā** (*q.v.*).

Yāmahanu.—One of the seven sages who lived the holy life and were reborn in the Brahma-world.[1]

[1] J. vi. 99.

1. **Yāmā.**—A class of Devas, mentioned in lists of *devas* between those of **Tāvatiṃsa** and those of **Tusita.**[1] Two hundred years of human life are but one day to the Yāma-devā, and two thousand years, composed of such days, form their life-period.[2] **Sirimā,** sister of **Jīvaka,** was born after death in the Yāma-world and became the wife of **Suyāma,** king of **Yāmabhavana.** From there she visited the Buddha with five hundred others.[3]

The meaning of Yāmā is explained in the Commentaries[4] as "those that have attained divine bliss" (*dibbaṃ sukhaṃ yātā payātā sampattā ti Yāmā*). Other explanations are "misery-freed" or "governing gods."[5]

[1] *E.g.*, Vin. i. 12; A. i. 228; iii. 287; M. ii. 194; iii. 100, etc.

[2] A. i. 213; iv. 253.

[3] SNA. i. 244 f.; see also VvA. 246 for an *upāsaka* born in the Yāma-world. In the **Hatthipāla Jātaka** (J. iv. 475) mention is made of four Yāma-devas who were reborn as men.

[4] *E.g.*, VibhA. 519; PSA. 441.

[5] *Compendium*, p. 138, n. 2.

2. **Yāmā.**—In some contexts, Yāmā seems to have been derived from **Yama,** king of the underworld—*e.g.*, in such expressions as " *Yāmato yāva Akaniṭṭhaṃ* " (From the underworld to the highest heaven).[1]

[1] KhA. 166.

Yuganaddha (or **Yuganandha**) **Sutta.**—**Ānanda** tells the monks at **Ghositārāma,** in **Kosambī,** that those who have attained arahantship have done so in one of four ways: by developing insight preceded by calm, or calm preceded by insight, or calm and insight together, or by having a mind utterly devoid of perplexities about the Dhamma.[1]

[1] A. ii. 157.

Yuganandha-kathā.—The first chapter of the second section of the **Paṭisambhidāmagga.**[1]

[1] Ps. ii. 98 ff.

Yuganandha Vagga.—The second section of the **Paṭisambhidāmagga.**[1]

[1] Ps. ii. 98 ff.

1. **Yugandhara.**—One of the mountains of the **Himālaya.**[1] It forms the first of the seven ranges round **Sineru.**[2]

A **Yugandharasāgara**[3] is also sometimes mentioned, and was probably a sea between Yugandhara and the next mountain range. When the Buddha reached **Tāvatiṃsa** in three strides, his first stride was from the earth to Yugandhara.[4] It was on the summit of Yugandhara that **Assagutta** convened an assembly of the monks in order to discuss their plan of campaign against **Milinda.**[5] The sun is mentioned as first rising over Yugandhara,[6] hence the expression " Like the morning sun over Yugandhara."[7]

[1] J. i. 119, 232; iv. 213; vi. 125; DhA. i. 249; Vsm. 206.
[2] SNA. ii. 443; but according to J. vi. 125 it is the fourth range.
[3] *E.g.*, J. i. 64; vi. 43.
[4] DhA. iii. 216.
[5] Mil. p. 6. [6] *E.g.*, SA. ii. 165.
[7] *E.g.*, PvA. 137.

2. **Yugandhara.**—One of the chief **Yakkhas** to be invoked by the Buddha's followers in time of need.[1]

[1] D. iii. 205.

Yudhañjaya.—See **Yuvañjaya.**

Yudhañjaya Vagga.—The third section of the **Cariyāpiṭaka.**

1. **Yudhiṭṭhila.**—Son of the **Paṇḍu** king and one of the five husbands of **Kaṇhā.**[1]

[1] J. v. 424, 426.

2. **Yudhiṭṭhila.**—Son of **Sabbadatta,** king of **Ramma,** and younger brother of the Bodhisatta, born as **Yuvañjaya.** He is identified with **Ānanda.** See the **Yuvañjaya Jātaka.**

3. **Yudhiṭṭhila.**—The name of a gotta to which **Dhanañjaya,** king of the **Kurus,** belonged.[1] Mention is made also of a **Koravyarājā** of the **Yudhiṭṭhilagotta.**[2] Probably the kings of the Kurus (*q.v.*) belonged mostly to a dynasty that claimed its descent from Yudhiṭṭhila (Yudhiṣṭhira ?).

[1] J. iii. 400; v. 59, etc. [2] J. iv. 361.

Yuvañjaya.—The Bodhisatta born as the son of King **Sabbadatta.** See the **Yuvañjaya Jātaka.** *v.l.* **Yudhañjaya.**

Yuvañjaya Jātaka (No. 460).—The Bodhisatta was once born as **Yuvañjaya,** son of **Sabbadatta,** king of **Ramma** (Benares). He was the eldest of one thousand sons, and **Yudiṭṭhila** was his younger brother. After he came of age he was on his way early one morning to the park, and saw all around him dew. In the evening, as he returned home, the dewdrops were no more to be seen. His charioteer explained that the sun had dried them up. Reflecting on this, the prince realized the impermanence of life and asked his father's leave to renounce the world. Both his parents tried to dissuade him but they failed, and he and **Yudhiṭṭhila** built a hermitage in the **Himālaya,** where they became ascetics.

Yudhiṭṭhila is identified with **Ānanda.** This story was told in reference to the Buddha's Renunciation, to some monks who marvelled at the Buddha's great sacrifice.[1]

[1] J. iv. 119 ff.; the story of Yuvañjaya (Yudhañjaya) is also given in the Cariyāpiṭaka iii. 1; CypA. 143 ff.

1. **Yūthikapupphiya Thera.**—An arahant. Ninety-four kappas ago he saw the Buddha (? **Siddhattha**) on the banks of the **Candabhāgā,** and offered him a *yūthika* (jasmine)-flower. Sixty-seven kappas ago he was a king named **Samuddhara.**[1]

[1] Ap. i. 184.

2. **Yūthikapupphiya.**—An arahant Thera. In a previous birth he saw **Padumuttara Buddha** and offered him a *yūthika* (jasmine)-flower. Fifteen kappas ago he was a king name **Samitanandana.**[1]

[1] Ap. i. 202.

1. **Yoga Sutta.**—The four bonds—sensual desire, becoming, wrong view, ignorance—for the comprehension of which the Noble Eightfold Path must be followed.[1]

[1] S. v. 59.

2. **Yoga Sutta.**—On details regarding the four kinds of bonds: of passion, of becoming, of (wrong) views, of ignorance.[1]

[1] A. ii. 10 f.

Yogakkhema Vagga —The eleventh chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 85 ff.

Yogakkhema Sutta.—The Tathāgata has won security from bondage, because he has abandoned desire for objects, etc.[1]

[1] S. iv. 85.

Yogavinicchaya.—A Commentary by **Vācissara.**[1]

[1] Gv. 68; P.L.C. 202.

1. **Yodha Sutta.**—Three qualities which make a soldier serviceable to a king: he must be a long-distance shot, a rapid (like lightning) shot, and a piercer of huge objects; and three similar qualities (details of which are given) which make a monk worthy of homage and gifts.[1]

[1] A. i. 284 f.

2. **Yodha Sutta.**—Similar to (1), but four qualities are given, the fourth being that the soldier must be skilled in the knowledge of points of vantage.[1]

[1] A. ii. 170 f.

Yodhājīva.—A headman (*gāmaṇī*) who visited the Buddha and asked if it was true that men who fall fighting in battle are reborn among the **Sārañjita** devas. At first the Buddha refused to answer the question, but finding that Yodhājīva insisted, explained to him that fighting men were reborn after death either in the **Sārājita-niraya** or among animals. The headman became the Buddha's follower.[1]

[1] S. iv. 308.

1. **Yodhājīva Vagga.**—The fourteenth chapter of the Ṭīkā Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. i. 284-92.

2. **Yodhajīvā Vagga.**—The nineteenth chapter of the Catukka Nipāta of the **Aṅguttara Nikāya.**[1] The Commentary calls it **Brāhmaṇa Vagga.**[2]

[1] A. ii. 170-84. [2] AA. 552 f.

3. **Yodhājīva Vagga.**—The eight chapter of the Pañcaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iii. 84-110.

1. **Yodhājīva Sutta.**—On five kinds of warriors: those who are frightened by a cloud of dust, by the sight of a flag, by tumult, by conflict, and those who fight victoriously; and on five similar kinds of monks.[1]

[1] A. iii. 87 f.

2. **Yodhājīva Sutta.**—On five kinds of warriors: those who go down into the thick of the fight where thay are overpowered, those who are wounded and die on the way to their home, those who survive for some time but die of their wounds, those who are cured of their wounds, those that are victorious in battle and continue to fight. There are five corresponding kinds of monks.[1]

[1] A. iii. 94 ff.

3. **Yodhājīva Sutta.**—Records the visit of the headman **Yodhājīva** to the Buddha.[1]

[1] S. iv. 308.

1. **Yonaka-Dhammarakkhita Thera.**—He was sent to **Aparantaka** at the conclusion of **Moggaliputtapissa's** Council.[1] There he preached the **Aggikkhandhopama Sutta** and converted thirty-seven thousand beings.[2]

[1] Mhv. xii. 4. [2] *Ibid.*, 34 f.; Dpv. viii. 7; Sp. i. 67.

2. **Yonaka-Dhammarakkhita.**—Teacher of **Punabbasukuṭumbika-putta-Tissa** (*q.v.*).

Yona-Mahādhammarakkhita Thera.—With thirty thousand others, he came from **Alasandā** to the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] Mhv. xxix. 39.

Yonā, Yavanā, Yonakā.—A country and its people. The name is probably the Pāli equivalent for Ionians, the Baktrian Greeks.[1] The country was converted by the Thera **Mahārakkhita,** who was sent there after the Third Council.[2] In the time of **Milinda** the capital of the Yona country was **Sāgala.**[3] It is said[4] that at the Foundation Ceremony of the **Mahā Thūpa,** thirty thousand monks, under **Yona-Mahādhammarakkhita,** came from **Alasandā** in the Yona country. Alasandā was evidently the headquarters of the Buddhist monks at that time. Alasandā is generally identified[5] with the Alexandria founded by the Macedonian king (Alexander) in the country of the Paropanisadae near Kābul.

In the **Assalāyana Sutta,**[6] Yona and **Kamboja** are mentioned as places in which there were only two classes of people, masters and slaves, and the master could become a slave or *vice versa.* The Commentary[7] explains this by saying that supposing a brahmin goes there and dies, his children might consort with slaves, in which case their children would be slaves. In later times, the name Yavanā or Yonā seems to have included all westerners living in India and especially those of Arabian origin.[8] Yonaka statues, holding lamps, were among the decorations used by the Sākyans of **Kapilavatthu.**[9] The language of the Yavanas is classed with the **Milakkhabhāsā.**[10] The Aṅguttara Commentary[11] records that from the time of **Kassapa Buddha** the Yonakas went about clad in white robes, because of the memory of the religion which was once prevalent there.

[1] The Yonas are mentioned with the Kambojas in Rock Edicts v. and xii. of Asoka, as a subject people, forming a frontier district of his empire.
[2] Mhv. xii. 5; Dpv. viii. 9; Sp. i. 67.
[3] Mil. 1.
[4] Mhv. xxix. 39.
[5] See, *e.g.*, Geiger, Mhv. *Trs.* 194, n. 3.
[6] M. ii. 149.
[7] MA. ii. 784.
[8] Cv. *Trs.* ii. 87, n. 1.
[9] MA. ii. 575.
[10] *E.g.*, DA. i. 276; VibhA. 388.
[11] AA. i. 51.

1. "**Yoniso**" **Sutta.**—Just as the dawn is harbinger of the sun, so is *yonisomanasikāra* the harbinger of the Noble Eightfold Path.[1]

[1] S. v. 31 f.

2. "**Yoniso**" **Sutta.**—Mindfulness comes by *yonisomanasikāra* and goes through it to fulfilment.[1]

[1] S. v. 93 f.

"**Ye no sodam**" **Sutta.**—If there were no satisfaction from the earth-element, beings would not lust after it; if there were no misery in it, they

would not be repelled by it; if there were no escape from it, beings would not so escape; when all these things are fully known, beings will live aloof from the world.[1]

[1] S. ii. 172.

R.

Raṃsimuni.—The sixth future Buddha.[1]

[1] Anāgat, p. 40.

1. **Raṃsisaññaka Thera.**—An arahant. He was an ascetic in **Himavā,** and seeing Vipassī Buddha radiating light, he paid him homage.[1]

[1] Ap. i. 129.

2. **Raṃsisaññaka.**—An arahant Thera. Ninety-two kappas ago he was an ascetic, and seeing **Phussa Buddha** in trance, was overjoyed at the sight.[1]

[1] Ap. i. 130.

3. **Raṃsisaññaka.**—An arahant Thera. Thirty thousand kappas ago he saw a Buddha seated on a rock suffusing all the place with his aura, and was gladdened by the sight. Fifty-seven kappas ago he was a king named **Sujāta.**[1]

[1] Ap. i. 210.

1. **Rakkha.**—A general of **Parakkamabāhu I.** He was originally the **Daṇḍādhināyaka** (? general) of **Gajabāhu,** but Parakkamabāhu won him over and put him in charge of the conquest of the **Malaya** country. He accomplished this with the help of his younger brother, after fighting many battles and subduing the chiefs of the various districts.[1] The king thereupon conferred on him the rank of **Kesadhātu.** Later, he subdued the district of **Merukandara** and was sent against the **Mahālekha Mahinda,** whom he defeated at **Sarogāmatittha.** He was associated with **Nagaragiri Nātha** in the fight against **Mānābharaṇa** near **Badaravalli.** After this he is referred to as **Adhikārī Rakkha,** and the war against Mānābharaṇa seems to have been chiefly in his charge. He was in command of the army at **Maṅgalabegāma** and **Mihiraṇabibbila,** and decisively defeated Mānābharaṇa's general, **Buddhanāyaka** at **Rajatakedāra.** Later, when Queen **Sugalā** raised a revolt in **Rohaṇa,** it was Rakkha who was sent to crush it. He was by now commander-in-chief, and was helped in the

[1] For details see Cv. lxx. 5 ff.

subjugation of Rohaṇa by the general **Bhūta.** They fought a battle at **Lokagalla** and advanced to **Majjhimagāma** and occupied **Uddhanadvāra,** where Rakkha was helped by the two **Kittis,** the **Adhikāri** and the **Jivapotthaki.** From there they marched to **Mahārivara,** and at **Badagupa** crushed Sugalā's forces, thus gaining possession of the Sacred Bowl and the Sacred Tooth which these forces were carrying. In a last onslaught at **Demaṭavala,** Rakkha put the enemy to flight and marched on to **Sappanārukokilla,** where he died of an attack of dysentery.[2]

[2] Cv. lxx 5, 15, 19, 282, 295; lxxii. 2 ff., 107, 160, 207, 232, 265 ff.; lxxiv. 41 ff. 55, 72 ff., 111 ff., 136 ff.

2. **Rakkha,** called **Laṅkādhināṭha.**—A general of **Parakkamabāhu I.** He helped **Lokajitvāna** to defeat **Hukitti,** and was later sent to **Janapada** to fight against **Gajabāhu's** forces. He was successful, and occupied **Yagālla** and **Taḷāṭṭhala.** Gajabāhu tried to win him over with bribes, but Rakkha mutilated the envoys and sent the presents to Parakkamabāhu. He fought at **Āḷigāma** against Gajabāhu's general, **Sīka,** and, proving victorious, held a great celebration. Later he was in charge of the successful attack on **Pulatthipura,** when the city was captured and Gajabāhu taken prisoner. He was then sent to **Maṅgalabegāma** against **Mānābharaṇa,** and fought so fiercely that the latter was forced to flee to **Rohaṇa.** Rakkha was placed in charge of the ford at **Niguṇḍivālukā.** He was, however, greatly offended by the favour shown by **Parakkamabāhu** to his rival, the Senāpati **Deva,** and no longer showed himself zealous in war. An officer of Gajabāhu who was with Rakkha, noticing this, sent word to Mānābharaṇa to come at once and take advantage of Rakkha's lethargy. Mānābharaṇa followed this advice and advanced against Rakkha, whom he killed in the course of a fierce battle.[1]

[1] Cv. lxx. 24, 98 ff., 115 ff., 174, 232, 283, 297, 306; lxxii. 37, 75 ff.

3. **Rakkha,** called **Mahālekha.**—He was an officer of **Parakkamabāhu I.** and took part in the campaigns against **Mānābharaṇa,** being stationed at **Maṅgalabegāma,** at **Pillaviṭṭhi.** At this place he fought a battle, which lasted for eight days, against **Buddhanāyaka** and **Mahāmāladeva,** and brought the district of **Kālavāpi** under his power.[1]

[1] Cv. lxxii. 161, 170 ff., 182, 206.

4. **Rakkha,** called **Damiḷādhikāri.**—He was an officer of **Parakkamabāhu I.,** and was one of those chiefly responsible for the subjugation of **Rohaṇa.** He fought battles at **Doṇivagga, Guralaṭṭhakalañcha, Pūgadaṇḍakāvāṭa, Bodhiāvāṭa, Bhinnālavanāgāma** and several other places, and inflicted severe defeats on the rebel forces, dealing them a

severe blow at **Mahāsenagāma**, where **Laṅkāpura Rakkha** was killed. This enabled him to take possession of **Mahānāgahula**. In order to bring the province completely under his control he had to fight further at **Bakagalla-Uddhavāpi**, **Saṅghabhedakagāma**, **Kuravakagalla** and **Mahāpabbata**, and he thus won full possession of **Dvādasasahassaka**, where he seems to have spent the rest of his days.[1]

[1] Cv. lxxv. 20, 69 ff., 74 ff., 87-159.

5. **Rakkha Kañcukināyaka.**—An officer of **Parakkamabāhu I.**, associated with **Damiḷādhikārī Rakkha**. He fought victorious battles at **Mahāvālukagāma**, **Devanagara**, **Kammāragāma**, **Mahāpanālagāma**, **Mānakapiṭṭhi**, **Nīlavalā Ford** and **Kadalipatta**, and marching then through **Mārāvaratthali**, he assisted Damiḷādhikārī Rakkha in the capture of **Mahānāgahula**.[1]

[1] Cv. lxxv. 20 ff., 35 ff., 52 ff., 116.

6. **Rakkha Laṅkāpura.**—One of the leaders of the rebels in **Rohaṇa** in the time of **Parakkamabāhu I.** He was later made their commander-in-chief. He advanced with his forces to **Nadībhaṇḍagāma**, and was killed in the battle at **Mahāsenagāma**, fighting against **Damiḷādhikārī Rakkha**. His place in the army was taken by his elder brother.[1]

[1] Cv. lxxv. 70, 103, 112, 134.

1. **Rakkhaka.**—A general of **Vikkamabāhu II.**, he was captured by **Viradeva**.[1]

[1] Cv. lxi. 42.

2. **Rakkhaka Ilaṅga.**—A general of **Dappula IV.** He built a dwelling-house near the **Thūpārāma**, which was named after the king.[1]

[1] Cv. liii. 11.

3. **Rakkhaka Saṅkhanāyaka.**—An officer of **Parakkamabāhu I.**, who stationed him at **Hillapattakakhaṇḍa**.[1]

[1] Cv. lxxii. 41.

Rakkhaṅga.—A country (modern Arakan) from which **Vimaladhammasūriya I.** obtained a number of monks, headed by **Nandicakka**, in order to re-establish the *upasampadā* in Ceylon.[1] **Vimaladhammasūriya II.** did likewise[2]; so did **Vijayarājasīha**.[3] The last two were helped in their enterprise by the Dutch. **Kittisirirājasīha**[4] is mentioned as having paid special honour to the monks from Rakkhaṅga.

[1] Cv. xciv. 15.

[2] *Ibid.*, xcvii. 10; see also Cv. *Trs.* ii. 239, n. 1.

[3] Cv. xcviii. 89; see also Cv. *Trs.* ii. 253, n. 2.

[4] Cv. xcix. 25.

Rakkhacetiyapabbata.—A vihāra in Ceylon, restored by **Vijayabāhu I.**[1] It is probably identical with **Rakkha-vihāra** (*q.v.*).

[1] Cv. lx. 58.

Rakkhadīvāna.—A general of **Parakkamabāhu I.** who defeated **Nagaragiri Gokaṇṇa** at **Goṇagāmuka.**[1]

[1] Cv. lxx. 70.

Rakkhapāsāṇakaṇṭha.—A place in **Rājaraṭṭha.** It was the limit of the **Coḷa** territory in Ceylon in the time of **Mahinda V.**[1] It was evidently a frontier post.[2]

[1] Cv. lv. 22. [2] *Ibid.*, lvii. 67.

Rakkhamāna.—A tank, repaired by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 46.

Rakkha-vihāra.—A monastery in Ceylon in which **Moggallāna III.** built a cetiya.[1] It was probably identical with **Rakkhacetiyapabbata.**

[1] Cv. xliv. 51.

Rakkhasa.—A minister of **Sena I.** He built a dwelling-house, called after him, in the **Abhayuttara-vihāra.**[1]

[1] Cv. l. 84.

Rakkhasadvāra.—One of the gates of **Pulatthipura.**[1]

[1] Cv. lxxiii. 161.

Rakkhasā.—A class of demons, chiefly nocturnal and harmful. They usually have their haunt in the water and devour men when bathing there. Some of them live in the sea.[1]

[1] *E.g.*, Thag. v. 931; SN. vs. 310; J. i. 127; vi. 469; DhA. i. 367; iii. 74; Mhv. xii. 45, etc.

1. **Rakkhita Thera.**—He was born in a noble **Sākyan** family of **Vedehanigama** (? **Devadaha**) and was one of the five hundred youths given by the Sākyan and **Koliyan** chiefs to provide an escort to the Buddha, as an acknowledgement of his having prevented war between them. When the Buddha preached the **Kuṇāla Jātaka,** Rakkhita, realising the dangers of sensuality, developed insight, and later became an arahant.

In the time of **Padumuttara Buddha** he heard the Buddha preach and

praised his erudition.[1] He is evidently identical with **Sobhita Thera** of the Apadāna.[2]

[1] Thag. vs. 79; ThagA. i. 173. [2] Ap. i. 163 f.

2. **Rakkhita Thera.**—He was sent to the **Vanavāsa** country to convert it at the end of the Third Council. Floating in the air amid the people, he preached the **Anamatagga Saṃyutta.** Sixty thousand people embraced the new religion and thirty-seven thousand joined the Order, five hundred vihāras being founded.[1]

[1] Mhv. xii. 4, 31 ff.; Dpv. viii. 7; Sp. i. 63, 66.

3. **Rakkhita.**—See **Mahārakkhita** in the **Somanassa Jātaka.**

4. **Rakkhita.**—The Bodhisatta born as an ascetic. See **Mahāmaṅgala Jātaka.**

5. **Rakkhita.**—Son of **Lokitā** and **Moggallāna** and brother of **Kitti** (afterwards **Vijayabāhu I.**).[1]

[1] Cv. lvii. 42.

6. **Rakkhita Thera.**—See **Buddharakkhita.**

Rakkhitatala.—A locality in the **Himālaya.** It was there that the arahants met and discussed as to what they should do to solve the questions put by **Milinda.**[1]

[1] Mil. p. 6.

Rakkhita-vanasaṇḍa.—A forest tract near the village of **Pārileyya.** There the Buddha retired and lived at the foot of the **Bhaddasāla,** when unable to settle the dispute among the **Kosambī** monks. The elephant Pārileyya lived there and waited upon the Buddha.[1] It is said[2] that the place derived its name from the fact that Pārileyya looked after the Buddha, guarding him throughout the night, wandering about the forest till dawn, a stick in his trunk, in order to ward off danger.

[1] Vin. i. 352 f.; Ud. iv. 5; DhA. i. 47; iv. 26; UdA. 250. [2] DhA. i. 49.

Ragā.—One of **Māra's** three daughters, who sought to tempt the **Buddha.**[1]

[1] SN. vs. 835; S. i. 124 ff.; J. i. 78; DhA. i. 201; iii. 196, 199, etc.

Rajakatthala.—A village dedicated by **Kittisirirājasīha** to celebrations in honour of the Tooth Relic.[1]

[1] Cv. c. 43.

Rajakamatasambādha.—A place near **Pulatthipura** where **Lankādhinātha Rakkha** and **Jivitapotthaki Sukha** fought a battle against the forces of **Gajabāhu.**[1]

[1] Cv. lxx. 175.

Rajata Sutta.—Few are they who abstain from taking silver, many they who do not.[1]

[1] S. v. 471.

Rajatakedāra.—A locality in Ceylon, mentioned in the account of the battle between the forces of **Parakkamabāhu I.** and those of **Mānābharaṇa.**[1]

[1] Cv. lxxii. 257, 269.

Rajataguhā.—A cave in the **Himālaya.**[1]

[1] J. ii. 67.

Rajatapabbata.—A mountain range in the **Himālaya.**[1]

[1] J. i. 50; ii. 6, 7, 92.

Rajatamayalena.—A cave in **Ambilajanapada** in which lived five hundred arahants. One day one of these was suffering from stomach trouble and ten thousand of his colleagues came by air to minister to him. They all found room in the cave because of their *iddhi*-power.[1]

[1] MṬ. 552.

Rajata-Rajatalena-(Rajatamaya)-vihāra.—A monastery in Ceylon, built by **Āmaṇḍagāmaṇī Abhaya.**[1] It was in **Ambaṭṭhakolalena,** where silver was discovered for use in the construction of the **Mahā Thūpa.**[2] **Kittisirirājasīha**[3] visited the vihāra and paid it great honour and gave it to a *sāmaṇera* called **Siddhattha.**[4] The vihāra is now called *Ridī-vihāra* and is near the modern Kurunegala.

[1] Mhv. xxxv. 4; but see Cv. c. 238, where **Duṭṭhagāmaṇī** is stated to have built it.

[2] Mhv. *Trs.* 188, n. 1.

[3] Cv. xcix. 41.

[4] *Ibid.*, c. 238.

Rajanīya Sutta.—A monk who is enticed by the enticing, corrupted by the corrupting, infatuated by the infatuating, angered by the angry and maddened by the maddening—such a one is not respected by his fellows.[1]

[1] A. iii. 110.

Rajaniyasaṇṭhita Sutta.—The *khandhas* have lust inherent in them. Desire for them must be put away.[1]

[1] S. iii. 79.

Rajja Sutta.—Once the Buddha was thinking compassionately of those suffering from the cruelty of rulers and wondering if it were possible to rule without causing suffering. **Māra** approaches and tries to make him absorbed in the fascination of exercising power, suggesting that if the Buddha wished he could change even the **Himālaya** into a mass of gold. But, says the Buddha, he has seen suffering and its source and will not, therefore, incline to sense-desires.[1]

[1] S. i. 116.

Rajju Sutta.—Gains, favours and flattery are like a cord cutting through a man's skin right to his marrow.[1]

[1] S. ii. 238.

Rajjumālā.—A slave in the village of **Gayā.** Her mistress disliked her and ill-treated her in every way. One day, in order to escape being pulled by her hair, she had her head shaved; but her mistress then had a rope tied round her head, with which she pulled her about; hence her name. Unable to bear her life any longer, the slave went into the village near by, intending to commit suicide, but there she found the Buddha waiting for her, and he preached to her. Rajjumālā became a *sotāpanna*, and then returned to her mistress, who, having heard her story, visited the Buddha and became his follower. The Buddha explained that the two women had had their positions reversed in a previous birth, and that the then slave, who was the mistress in the present birth, had vowed vengeance for the cruelty inflicted upon her. Rajjumālā was freed and was born after death in **Tāvatiṃsa.**[1]

[1] Vv. iv. 12; VvA. 206 ff.

1. **Raṭṭhapāla Thera.**—Chief of those who had left the world through faith (*saddhāpabbajitānaṃ*).[1] He was born at **Thullakoṭṭhita** in the **Kuru** country as the son of a very wealthy councillor and was called by his family name of Raṭṭhapāla.[2] He lived in great luxury, and, in due course, married a suitable wife. When the Buddha visited Thullakoṭṭhita, Raṭṭhapāla went to hear him preach and decided to leave the world. His parents would not, however, give their consent till he threatened to

[1] A. i. 24.

[2] Given to the family because it retrieved the fortunes of a disrupted kingdom, says the Commentary.

starve himself to death. Realizing then that he was in earnest, they agreed to let him go on condition that he would visit them after his ordination. Raṭṭhapāla accompanied the Buddha to **Sāvatthi**, and there, dwelling alone, he attained arahantship within a short time.[3] Then, with the Buddha's permission, he returned to Thullakoṭṭhita and dwelt in the deer-park of the Kuru king. The day after his arrival, while begging for alms, he came to his father's house. His father was in the entrance hall having his hair combed, but, failing to recognize his son, he started to abuse him, taking him for an ordinary monk, one of those who had robbed him of his son. Just at that moment the slave-girl of the house was about to throw away some stale rice, which Raṭṭhapāla begged of her. The girl recognized his voice, gave him the rice and told his parents who he was. When his father came to look for his son, he found him eating stale rice as though it were ambrosia.[4] Having already finished eating, when invited to enter the house, he would not do so, but on the next day he went again, and his father tried to tempt him by making a display of the immense wealth which would be his should he return to the lay life, while his former wives, beautifully clothed, asked him about the nymphs, for whose sake he led the homeless life. "For the sake of no nymphs, Sisters," he said, and they fell fainting under the shock of being addressed as "Sisters." Growing impatient at the conduct of his family, he asked for his meal, ate it, preached to them[5] on the impermanence of all things, the futility of wealth, the snare of beauty, etc., and returned to **Migācira.**[6] There the Kuru king, who was feasting there, and had often heard of Raṭṭhapāla's fame, visited him. Their conversation is recorded in the **Raṭṭhapāla Sutta.** Raṭṭhapāla then returned to the Buddha.[7]

In a previous birth, before the appearance of **Padumuttara Buddha,** Raṭṭhapāla was one of two rich householders of **Haṃsavatī,** both of whom spent their wealth in good deeds. They once waited on two companies of ascetics from **Himavā**; the ascetics left, but their leaders remained, and the two householders looked after them till they died. After death, one of them (Raṭṭhapāla) was reborn as **Sakka,** while the other was born

[3] But MA. (ii. 725) says he took twelve years, during which time he never slept on a bed (DA. iii. 236).

[4] This eating of stale rice made of him an *aggaariyavaṃsika* (Sp. i. 208; MA. ii. 726).

[5] Buddhaghosa says that according to the Commentators of India (*parasamuddavāsitherānaṃ*) he preached standing. The stanzas so preached are given in M. i. 64 f. and again in Thag. (769-75).

[6] Through the air, says the Commentary (ThagA. ii. 34; MA. ii. 730), because his father put bolts on the house and tried to keep him there. He also sent men to remove his yellow robes and clothe him in white.

[7] Raṭṭhapāla's story is given in M. ii. 54 ff.; MA. ii. 722; ThagA. ii. 30 ff.; AA. i. 144 ff.; *cp.* Avadaś. ii. 118 ff.; Mtu. iii. 41, n. 1.

as the Nāga-king **Pālita** (*v.l.* **Paṭhavindhara**), who, in this Buddha-age, became **Rāhula.** At Sakka's request, Pālita gave alms to Padumuttara and wished to be like the Buddha's son, **Uparevata.** Sakka himself entertained the Buddha and his monks for seven days and wished to resemble the monk Raṭṭhapāla, whom Padumuttara Buddha had declared to be foremost among those who had joined the Order through faith. Padumuttara declared that the wish of both would be fulfilled in the time of **Gotama Buddha.**[8]

Raṭṭhapāla is mentioned[9] with **Soṇa-seṭṭhiputta** as one who enjoyed great luxury as a householder. He is an example[10] of one who attained to the higher knowledge through resolution (*chandaṃ dhuraṃ kaḷvā*). The Vinayapiṭaka[11] contains a stanza quoted by the Buddha, in which Raṭṭhapāla's father enquires of his son why the latter never asked him for anything. " Because begging is a degrading thing," says Raṭṭhapāla.

[8] MA. ii. 722; ThagA. (ii. 30) differs in many details; it makes no mention of Pālita, and says that in Padumuttara's time, too, the householder's name was Raṭṭhapāla. The name of the monk, disciple of Padumuttara, whose example incited the householder to wish for similar honour, is not given. This account adds (see also AA. i. 143 f.) that in the time of **Phussa Buddha** (*q.v.*) he was one of those in charge of the alms-giving held in the Buddha's honour by his three step-brothers. **Bimbisāra** and **Visākha** were his colleagues (AA. i. 165). The Ap. (i. 63 f.) is again different. It says that in Padumuttara's time the householder gave the Buddha an elephant with all its trappings, and then, buying it back, built with the money a *saṅghārāma* containing fifty-four thousand rooms. As a result he was king of the gods fifty times and **Cakkavatti** fifty-eight times. AA. i. 141 gives the story at greater length, some of the minor details varying.

[9] *E.g.*, SNA. i. 232; at AA. ii. 596 Yasa's name is added.

[10] DA. ii. 642; SA. iii. 201; VibhA. 306; DhA. iv 195.

[11] Vin iii. 148; Raṭṭhapāla is here called a *kulaputta*. The incident probably refers to his lay-life.

2. **Raṭṭhapāla.**—A monk in the time of **Padumuttara Buddha.** He was declared foremost among those who left the world through faith.[1]

[1] But see **Raṭṭhapāla** (1), n. 8.

3. **Raṭṭhapāla.**—The name of the family into which **Raṭṭhapāla** (1) was born.[1]

[1] See Raṭṭhapāla (1), n. 2.

4. **Raṭṭhapāla Thera.**—A monk of Ceylon, author of the **Madhura-Rasavāhinī** (*q.v.*).

Raṭṭhapāla Sutta.—The eighty-second sutta of the **Majjhima Nikāya.** It contains an account of **Raṭṭhapāla's** admission into the Order, his visits to his parents after attaining arahantship, and his conversation

with the **Kuru** king in the latter's Deer Park. This last conversation forms the chief theme. The king asks Raṭṭhapāla why he has left his home when he suffers neither from old age, failing health, poverty, nor death of kinsfolk. Raṭṭhapāla answers that his reason for leaving it was his conviction of the truth of the four propositions enunciated by the Buddha—that the world (1) is in a state of continual flux and change; (2) there is no protector or preserver; (3) in it, we own nothing, but must leave all behind us; (4) it lacks and hankers, being enslaved by craving.[1] He explains the meaning of these statements to the satisfaction of the king and summarizes his statements in a series of stanzas.[2]

The Raṭṭhapāla Sutta[3] is mentioned as an example of a discourse in which the *rūpakammaṭṭhāna* is given first, leading on through *vedanā* to the *arūpakammaṭṭhāna*.

[1] These four propositions are referred to as *Cattāro dhammuddesā* (MA. i. 361).

[2] M. ii. 54-74. The stanzas included in the sutta are found in Thag. vss. 769-75 (those preached to Raṭṭhapāla's father), and 776-93.

[3] VibhA. 267; MA. i. 225; what this means is not quite clear; this sutta makes no mention of *kammaṭṭhāna*; another sutta of the same name is probably meant.

Raṭṭhapāla-gajjita.—An unorthodox Buddhist work, whose views were rejected by the **Theravādins** as beings contrary to the teachings of the Buddha (*abuddhavacana*).[1]

[1] *E.g.*, Sp. iv. 742; SA. ii. 150.

Raṭṭhasāra.—A monk of **Ava.** He wrote metrical versions of various Jātakas and recited them, for which reason he was censured by his colleagues.[1]

[1] Sās, p. 99; Bode, *op. cit.*, 44.

Ratana Paritta.—See **Ratana Sutta** (1).

Ratana Vagga.—The ninth section of the **Pācittiya** of the Vinaya Piṭaka.

1. **Ratana Sutta.**—One of the suttas of the **Khuddakapāṭha.**[1] It was preached at **Vesāli,** on the occasion of the Buddha's visit there at the invitation of the **Licchavis,** who begged him to rid the city of the various dangers which had fallen upon it. According to the Commentaries,[2] the Buddha first taught the sutta to **Ānanda** and asked him to go round the city, accompanied by the Licchavi princes, reciting the sutta and sprinkling water from the Buddha's bowl. Immediately all the evil

[1] It is also included in the Sutta Nipāta (vss. 222-38); see also Gaṅgārohaṇa Sutta.

[2] SNA. i. 278 ff.; DhA. iii. 436 ff.; KhpA. 164 f.

spirits fled from the city and the people recovered from their diseases. They then gathered at the Mote-hall with various offerings and thither they conducted the Buddha. In the assembly were present not only all the inhabitants of Vesāli, but also the devas of two deva-worlds, with **Sakka** at their head. The Buddha preached the Ratana Sutta to this great crowd. Another account, quoted by Buddhaghosa,[3] says that in the assembly the Buddha preached only the first five stanzas, the rest having been earlier recited by Ānanda. Because this sutta was first preached to ward off the evil from Vesāli, it became the most famous of Buddhist Ward-runes (**Paritta**) *q.v.*

The sutta consists of seventeen verses: the first two contain a request to the devas to receive the homage and offerings of men and protect them in their danger; then follow twelve verses, descriptive of the virtues of the Buddha, the Dhamma and the Saṅgha. It ends with three verses purporting[4] to have been spoken by Sakka on behalf of all the devas, expressing their adoration of the Buddha, his Dhamma and his Saṅgha. It is also said[5] that during this visit the Buddha stayed at Vesāli for two weeks, preaching the sutta on seven consecutive days; on each day eighty-four thousand beings realized the Truth. The Sutta seems also to have been known as the **Gaṅgārohaṇa Sutta.**[6] When Ceylon was troubled by famine and plague in the reign of **Upatissa II.**, the king had the sutta preached by monks while walking in the streets of the city. All troubles vanished, and he decreed that his successors should do likewise in times of need.[7] **Sena II.** had the whole sutta inscribed on a golden plate and held a great festival in its honour.[8]

The sutta is given in the Mahāvastu,[9] where it is described as Svastyanagāthā.

[3] DhA. iii. 165. [4] *Ibid.*, 195. [7] *Ibid.*, 195 ff.
[5] *Ibid.*, 196. [6] Cv. xxxvii. 191. [8] *Ibid.*, li. 79. [9] i. 290 ff.

2. **Ratana Sutta.**—The Dīgha Commentary[1] refers the reader to a Ratana Sutta of the **Bojjhaṅga Saṃyutta** for details of the seven gems of a Cakkavatti. The reference is evidently to the **Cakkavatti Sutta** (*q.v.*).[2]

[1] DA. i. 250. [2] S. v. 98.

Ratanagāma.—A village in Ceylon given by **Aggabodhi I.** as a maintenance village to the **Unnavalli-vihāra.**[1]

[1] Cv. xlii. 18; it is probably identical with the modern Ratnapura; see Cv. *Trs.* i. 67, n. 4.

Ratanagghi.—One of the three palaces occupied by **Revata Buddha in his last lay life.**[1]

[1] Bu. vi. 17.

Ratanaghara-cetiya.—A shrine erected on the site of the Jewelled Hall (**Ratanaghara**), which was created by the gods to the north-west of the **Bodhi**-tree. There the Buddha sat during the fourth week after the Enlightenment, revolving in his mind the Abhidhamma Piṭaka.[1]

[1] J. i. 78; BuA. 8, 241.

Ratanacaṅkama-cetiya or **Ratna-cetiya.**—A shrine erected near the **Animisa-cetiya** close to the **Bodhi**-tree, to mark the spot on which the Buddha spent the third week after the Enlightenment, walking to and fro in the Jewelled Walk (*Ratanacaṅkama*).[1]

[1] J. i. 78; BuA. 8, 241.

Ratanacaṅkamana-khaṇḍa.—The Introductory Chapter of the **Buddha Vaṃsa.**

Ratanadoṇi.—A village in Ceylon, given by **Kittisirirājasīha** for the maintenance of the **Dutiyasela-vihāra.** The village had originally belonged to the vihāra but had been taken away.[1]

[1] Cv. c. 232.

Ratanapajjala (Ratanapattala).—A Cakkavatti of eighty kappas ago, a former birth of **Sammukhāthavika** (or **Māṇava**) **Thera.**[1]

[1] Ap. i. 159; ThagA. i. 164.

Ratanapāsāda.—A building in the **Abhayagiri-vihāra,** erected by King **Kaniṭṭhatissa** for **Mahānāga Thera.**[1] **Mahinda II.** evidently rebuilt it at a cost of three hundred thousand kahāpaṇas, and installed in it a Buddha-image worth sixty thousand. At the dedication festival, the king offered his whole kingdom to the image.[2] **Mahinda III.** gave the revenue from the **Geṭṭhumba** Canal for the repairs of the *pāsāda*.[3] In the reign of **Sena I.** the **Pāṇḍiyas,** who invaded Ceylon, plundered the *pāsāda* and removed the jewels from the eyes of the image.[4] **Sena II.** found the image itself removed from its pedestal and taken to **Madhurā,** and, after his victory over the Pāṇḍiyas, he had it restored.[5] When the people rose in rebellion against **Udaya III.,** he took refuge in the Ratanapaāsād with his colleagues, but the people surrounded the building and they were forced to flee.[6]

[1] Mhv. xxxvi. 8; for its identification see Cv. *Trs.* i. 123, n. 2.
[2] Cv. xlviii. 135 f.
[3] *Ibid.*, xlix. 41.
[4] *Ibid.*, l. 34.
[5] *Ibid.*, li. 22, 49.
[6] *Ibid.* liii. 17.

Ratanapura.—The Pāli name for Ava.[1]

[1] Bode, *op. cit.*, 29.

Ratanamālaka.—A platform in **Gandhamādana,** at the foot of the **Mañjūsa**-tree, where **Pacceka Buddhas** assemble on special occasions such as the *uposatha.*[1] It seems also to have been called **Sabbaratnamāla.**[2]

[1] SNA. i. 52. [2] *E.g., ibid.*, 66.

Ratanavāluka.—Another name for the **Mahā Thūpa.** *Cp.* **Ratanāvalicetiya.**

Ratana-vihāra.—A nunnery in Ceylon, built by the queen of **Aggabodhi II.** for the use of the **Kāliṅga** queen, who came to Ceylon with her husband and renounced the world under **Jotipāla Thera.**[1]

[1] Cv. xlii. 47.

Ratanasiriñāṇa Thera.—Author of the **Saddatthacintā** (*q.v.*).[1]

[1] Svd. 1246.

Ratanākara.—A district in the **Dakkhiṇadesa** of Ceylon.[1]

[1] Cv. lxix. 31; for its identification see Cv. *Trs.* i. 286, n. 3.

Ratanadāṭha.—Nephew (sister's son) of **Dāṭhopatissa II.** He was the king's *Mahādipāda.*[1]

[1] Cv. xliv. 136.

1. **Ratanāvali-cetiya.**—Another name for the **Mahā Thūpa** (*q.v.*).

2. **Ratanāvali-cetiya.**—A thūpa in **Pulatthipura.** It was probably built by **Parakkamabāhu I.** and restored and crowned with a golden finial by **Kittinissaṅka.**[1]

[1] Cv. lxxx. 20; also Cv. *Trs.* ii. 128, n. 1; 107, n. 3.

3. **Ratanāvali-cetiya.**—A thūpa erected in **Khīragāma** by **Parakkamabāhu I.** on the site of his mother's pyre.[1]

[1] Cv. lxxix. 71; Cv. *Trs.* ii. 122, n. 7.

Ratanāvali.—One of the five daughters of **Vijayabāhu I.** and **Tilokasundarī.**[1] Soothsayers predicted that she alone, of these daughters, would bear a son and would thus become the king's favourite child. Later she married **Mānābharaṇa,** by whom she had two daughters—

[1] Cv. lix. 31.

Mittā and **Pabhāvatī**—and a son who later became famous as **Parakkamabāhu I.**[2] After her husband's death, she lived with her children in **Mahānāgahula,** protected by her husband's brother, **Sirivallabha.**[3] Later, she went and lived at the court of his elder brother, **Kittisirimegha.**[4] She died at **Khīragāma** and was cremated there. Parakkamabāhu erected the **Ratanāvali-cetiya** in her memory.[5]

[2] Cv. lix. 34 ff., 44; lxii. 3, 12 ff.
[3] *Ibid.*, lxiii. 4.
[4] *Ibid.*, lxvii. 75 ff.
[5] *Ibid.*, lxxix. 71.

1. **Rativaḍḍhana.**—One of the three palaces of **Vessabhū Buddha** in his last lay life.[1]

[1] BuA. 205; the Bu. (xxii. 19) calls it **Vaḍḍhana.**

2. **Rativaḍḍhana.**—A palace of **Kakusandha Buddha** in his last lay life.[1]

[1] BuA. 209; but BuA. (xxiii. 16) calls it **Vaḍḍhana.**

3. **Rativaḍḍhana.**—A palace of King **Sabbadatta** in the city of **Ramma** (Benares).[1]

[1] J. iv. 122.

4. **Rativaḍḍhana.**—A palace in **Mithilā.** It was the special residence provided for **Rujā** by her father **Aṅgati.**[1]

[1] J. iv. 231, 232.

5. **Rativaḍḍhana.**—A pleasure-park of **Asoka.** The king led **Moggaliputtatissa** there on his arrival from **Ahogaṅgapabbata,** and, at the king's request, the Elder caused a partial earthquake.[1]

[1] Mhv. v. 257 ff.

Rati.—One of the daughters of **Māra** (*q.v.*).

" Rato " Sutta.—A monk who keeps guard over the door of his faculties, is moderate in eating and given to watchfulness, dwells in happiness in this life and has strong help in the destruction of the *āsavas.* The sutta gives details of these faculties.[1]

[1] S. iv. 175 ff.

Rattakara.—A district in the **Dakkhiṇadesa** of Ceylon.[1]

[1] Cv. lxviii. 23; lxix. 6.

Rattakkhi.—A **Yakkha** who worried Ceylon in the time of **Sirisaṅghabodhi.** All those who saw him or heard of him developed a fever (*jararoga*)

accompanied by redness of the eyes and died of the disease, the Yakkha devouring their bodies. The king heard of this, and, by the power of his goodness, compelled the Yakkha to come to him, and persuaded him to abandon his evil influence. In return, the king promised to have offerings (*bali*) placed for the Yakkha at the entrance to every village.[1]

[1] Mhv. xxxvi. 82 ff.; Attanagaluvaṃsa, p. 16.

Rattapāṇi.—The name of a dyer; perhaps a class name.[1]

[1] M. i. 385.

Rattabeduma.—A place in the **Malaya** country of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 15.

Rattamāla-kaṇḍaka.—A tank in Ceylon, built by King **Mahāsena.**[1]

[1] Mhv. xxxvii. 48; Mhv. *Trs.* 271, n. 7.

Rattamālagiri.—A mountain in Ceylon. **Sena Iḷaṅga,** general of **Kassapa IV.,** built there a monastery for ascetics.[1]

[1] Cv. lii. 20.

Rattipupphiya Thera.—An arahant. In the time of **Vipassī Buddha** he was a hunter, and, seeing the Buddha in the forest, he offered him some flowers which bloom by night (*rattikaṃ pupphaṃ*). Eight kappas ago he was a king named **Suppasanna.**[1]

[1] Ap. i. 188.

Rattiya Sutta.—A monk who desires much, is fretful and discontented with his requisites, has no faith or virtue, is indolent, forgetful, and lacking in insight—such a one falls away in goodness "come day, come night."[1]

[1] A. iii. 434.

Rattivihāra.—A locality in Ceylon; it was once the encampment of King **Saṅghatissa.**[1]

[1] Cv. xliv. 5.

Rathakāra, Rathakāri.—One of the seven great lakes (**Mahāsarā,** *q.v.*) in the **Himālaya.**

Rathakāra Vagga.—The second chapter of the Tika Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. i. 106-118.

Rathalaṭṭhi Jātaka (No. 332).—The chaplain of the king of Benares, while on his way to his village estate, came upon a caravan in a narrow road, and, becoming impatient, threw his goad at the driver of the first cart. The goad, however, struck the yoke of his own chariot, and, rebounding, hit him on the forehead, where a lump appeared. He turned back in a rage and complained to the king, who, without any enquiry, confiscated the property of the caravan-owner. But the Bodhisatta, who was the king's chief judge, had the order reversed.

The story was told in reference to the chaplain of the king of **Kosala**, who was guilty of a similar offence, but, in this case, the king had the case examined by his judges and the chaplain was proclaimed guilty.[1] The stanzas of the Jātaka are quoted elsewhere.[2]

[1] J. iii. 104 ff.

[2] *E.g.*, at J. iv. 30, 451; vi. 375.

Rathavaṅka.—See **Ravivaṭṭa.**

Rathavatī.—A *kinnarī*, the handmaiden of the hermit **Vaccha** (*q.v.*).

Rathavinīta Sutta.—The twenty-fourth sutta of the **Majjhima Nikāya.** **Sāriputta** visits **Puṇṇa Mantāṇiputta** in **Andhavana** and asks him why he lives the higher life. To attain absolute Nibbāna, answers Puṇṇa, and, on being questioned further as to the nature of Nibbāna, he explains that Nibbāna is the goal and can only be attained by passing through various successive stages—purity of life, purity of heart, purity of view, purity through dispelling doubts, purity through full insight into paths, right and wrong, into the path to be followed, and the purity which arises from insight. It may be compared to a journey of **Pasenadi** from **Sāvatthi** to **Sāketa**, by means of relays of seven carriages.

It is said in the introduction to the sutta that Sāriputta had been awaiting the opportunity of a discussion with Puṇṇa ever since he heard the monks at **Veḷuvana** in Rājagaha speak of him to the Buddha in terms of the highest praise. But this opportunity did not arise until later, when Puṇṇa visited Sāvatthi. Puṇṇa was unaware of the identity of Sāriputta until the end of his discourse.[1]

The **Mahāvaṃsa Ṭīkā** mentions[2] that once **Ambapāsāṇavāsi Cittagutta** preached this sutta to a very large assembly of monks and nuns at the **Lohapāsāda** in **Anurādhapura**, and in his exposition of the sutta included a short account of the relics enshrined in the **Mahā Thūpa.**

It has been suggested by Dr. Neumann that the *upatisapasina* mentioned in Asoka's Bhabru Edict, refers to this sutta.[3]

[1] M. i. 145-51.

[2] MṬ. 552 f.

[3] But see Rhys Davids, *J.R.A.S.* 1893, and Mukherji, *Asoka*, 118 f., n. 8.

Randhakaṇḍaka.—A tank in Ceylon, built by **Bhātikatissa.**[1]

[1] Mhv. xxxvi. 4.

Ramaṇā.—The Pāli name for the inhabitants of **Rāmañña.**[1]

[1] Cv. lxxvi. 66.

Ramaṇīyakuṭika Thera.—An arahant. He was a nobleman of **Vesāli** and left the world after hearing the Buddha preach the **Ratana Sutta.** After ordination, he dwelt in a pleasant hut in a beautiful forest, where he won arahantship. One day some women tried to tempt him, but in vain.[1]

His first desire to attain liberation was made in the time of **Padumuttara Buddha.** Later he gave a beautiful seat to **Atthadassī Buddha** and offered him flowers in homage. One hundred and seventy kappas ago he was a king named **Sandimā (Sannibbāpaka).** He is probably identical with **Āsanūpaṭṭhāyaka** of the Apadāna.[2]

[1] Thag vs. 58; ThagA. i. 122 f. [2] Ap. i. 144.

Ramaṇīya-vihāra.—A monastery in **Amarapura** in Burma.[1]

[1] Sās. 132, 143.

Ramaṇīyavihārī Thera.—An arahant. He was the son of a banker of **Rājagaha** and lived a dissolute life, till one day, on witnessing the arrest of an adulterer, he was very agitated and joined the Order. As a monk, too, he lived in luxury, in a well-furnished room—hence his name. Later, seized with remorse, he wandered out of his cell. On the way he saw a carter refresh a weary bull and then reyoke him. Determined to take up his duties as a monk, he sought **Upāli,** and, with his help, attained arahantship. In the past he had offered *koraṇḍa*-flowers to **Vipassī Buddha.**[1]

He is probably identical with **Koraṇḍapupphiya Thera** of the Apadāna. Fifty-seven kappas ago he was a king named **Vītamala.**[2]

[1] Thag. vs. 45; ThagA. i. 115 f. [2] Ap. i. 206.

1. **Ramma.**—One of the chief lay patrons of **Sobhita Buddha.**[1]

[1] Bu. vii. 23; but see *s.v.* **Sobhita.**

2. **Ramma.**—Son of **Paduma Buddha** in his last lay life. He joined the Order and later became an arahant. Eighty crores of beings realized the Truth when the Buddha preached to him.[1]

[1] Bu. ix. 5, 18; BuA. 147.

3. **Ramma.**—One of the chief lay patrons of **Vessabhū Buddha.**[1]

[1] Bu. xxii. 25.

4. **Ramma, Rammaka.**—The name of Benares at the time recorded in the **Yuvañjaya Jātaka.**[1]

[1] J. iv. 119 ff.

5. **Ramma, Rammavatī.**—The city of birth of **Dipaṅkara Buddha.** It was while Dīpaṅkara was on a visit to this city that **Sumedha** met him and was declared by him to be a **Bodhisatta.** At that time the Buddha was living in a monastery called **Sudassana-mahāvihāra.**[1]

[1] J. i. 11, 13, 29; iv. 119; DhA. i. 69; Bu. ii. 207; BuA. 65 calls it **Rammavatī.**

6. **Ramma.**—A nine-storeyed palace occupied by **Gotama Buddha** in his last lay life.[1]

[1] BuA. 230; Bu. (xxvi. 14) calls it Rāma.

1. **Rammaka.**—A brahmin whose hermitage was in **Sāvatthi,** near the **Pubbakoṭṭhaka.** It was a great resort of the monks, and there the Buddha preached the **Ariyapariyesana Sutta.**[1]

[1] M. i. 160.

2. **Rammaka.**—A city where, sixty thousand kappas ago, **Mahā Kassapa** reigned as King **Ubbiddha.**[1]

[1] Ap. i. 34.

3. **Rammaka.**—See *s.v.* **Ramma** (4).

1. **Rammavatī.**—The birthplace of **Koṇḍañña Buddha.**[1] There **Bodhiupaṭṭhāyaka Thera** was born as **Muraja.**[2]

[1] J. i. 30; Bu. iii. 25. [2] Ap. i. 194.

2. **Rammavatī.**—A city in the time of **Revata Buddha,** where lived **Atideva** (*q.v.*).[1]

[1] BuA. 134.

3. **Rammavatī.**—See also **Ramma** (5).

Rammā.—One of the chief lay women supporters of **Siddhattha Buddha.**[1]

[1] Bu. xvii. 20.

Ralaggāma.—A monastery in Ceylon, built by King **Mahānāma.**[1]

[1] Cv. xxxvii. 212.

Ravavaṭṭisālā.—A hall in **Anurādhapura,** built on the spot where the people started wailing when the body of **Duṭṭhagāmaṇī** was laid on the funeral pyre.[1] *v.l.* **Rathavaṅka.**

[1] Mhv. xxxii. 79; MṬ. 601.

Ravideva.—A Sinhalese chief. He fought with the **Coḷas** against **Vijayabāhu I.,** but, later, appears to have joined Vijayabāhu.[1]

[1] Cv. lviii. 16, 65; Cv. *Trs.* i. 203, n. 3.

Rasavāhinī.—A collection of stories in Pāli, by **Vedeha,** a monk of the **Vanavāsi** fraternity in Ceylon. The work probably belongs to the early part of the fourteenth century, and seems to be a revision of an old Pāli translation made from an original Sinhalese compilation by **Raṭṭhapāla Thera** of the **Mahāvihāra.** The present text consists of one hundred and three stories, forty relating to incidents occurring in **Jambudīpa** and the rest to Ceylon. There exists a glossary on the work called the *Rasavāhinīgaṇṭhi.*[1] *v.l.* **Madhurarasavāhinī.**

[1] P.L.C. 210; Svd. 1264.

Rahada Sutta.—The mind is like a pool of water; no understanding is possible unless the mind is clear.[1]

[1] A. i. 9.

Rahera, Raheraka.—The name is frequently mentioned in the Pāli Chronicles, sometimes as a locality, sometimes as a mountain,[1] apparently situated[2] to the north of, and not far from, **Anurādhapura.** It is also given as the name of a tank, repaired by **Parakkamabāhu I.,**[3] and also as that of an irrigation canal (*dakavāra*), given by **Sīlākāla** to the monks of **Abhayagiri.**[4] Near Raheraka was the **Kolambahālaka-vihāra** (*q.v.*).

[1] *E.g.*, Mhv. xxi. 5; Cv. xli. 44; xliv. 7.
[2] Mhv. *Trs.* 176, n. 2.
[3] Cv. lxxix. 33.
[4] *Ibid.*, xli. 31.

1. **Rahogata Vagga.**—The second chapter of the **Vedanā Saṃyutta.**[1]

[1] S. iv. 216-30.

2. **Rahogata Vagga.**—The first chapter of the **Anuruddha Saṃyutta.**[1]

[1] S. v. 294 ff.

1. **Rahogata Sutta.**—While in solitude a monk thinks of the three kinds of feelings, and, visiting the Buddha, questions him. The Buddha tells him that the statement " Whatsoever is experienced is joined with *dukkha* " is made concerning the impermanence of compounded things. The ceasing of activities is gradual, so is their mastery.[1]

[1] S. iv. 216 f.

2. **Rahogata Suttā.**—Two Suttas. **Moggallāna** visits **Anuruddha,** as the latter is meditating in solitude in **Jetavana,** and asks for details as to how a monk should practise the four *satipaṭṭhānas.* Anuruddha explains.[1]

[1] S. v. 294 ff.

Rāga Sutta.—In order to get rid of passion, cultivate the idea of foulness; to get rid of hatred, cultivate amity; to get rid of delusion, insight.[1]

[1] A. iii. 445.

1. **Rāja Vagga.**—The ninth section of the **Majjhima Nikāya** (Suttas 81-90).[1]

[1] M. ii. 44 ff.

2. **Rāja Vagga.**—The fourteenth chapter of the Pañcaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iii. 147-64.

1. **Rāja Sutta.**—Five good qualities in a king—pure descent, great wealth, strong army, wise minister, glory—which make him secure in his conquest; five similar qualities in a monk—virtuous conduct, wide and deep learning, active energy, insight, release—which bring him emancipation.[1]

[1] A. iii. 149 ff.

2. **Rāja Sutta.**—On the eighth day of the lunar fortnight, the ministers of the **Cātummahārājāno** visit the earth, on the fourteenth day their sons, on the fifteenth day the kings themselves. They report what they find at the assembly of the gods in **Sudhammā**-hall and rejoice if men have done good, sorrowing if they have done evil.[1]

[1] A. i. 142 f.

3. **Rāja Sutta.**—Men should keep their fast, not in order to be **Sakka,** who is not rid of passion, malice or delusion, but to be arahants.[1]

[1] A. i. 143 f.

4. **Rāja Sutta.**—**Pasenadi** asks the Buddha if there is any born thing which is free from decay and death. No, answers the Buddha, not even the arahants.[1]

[1] S. i. 71.

5. **Rāja Sutta.**—Just as all petty princes follow in the train of a universal monarch, so do all profitable states follow earnestness.[1]

[1] S. v. 44.

Rājakārāma.—A monastery in **Sāvatthi,** near **Jetavana,** built by **Pasenadi.**[1] It was to the south-east of the city, corresponding to **Thūpārāma** in **Anurādhapura.**[2] It was there that the **Nandakovāda Sutta** was preached.[3] This was probably the monastery built for nuns by Pasenadi, at the Buddha's suggestion, after the assault on **Uppalavaṇṇā** in **Andhavana,** referred to in the Dhammapada Commentary.[4] The **Saṃyutta Commentary,**[5] however, gives a different account. It states that the heretics, jealous of the Buddha and his popularity, desired to build a monastery for themselves in close proximity to **Jetavana,** and, in order that he might raise no objections, they presented Pasenadi with one hundred thousand. When the Buddha discovered their intentions, owing to the great uproar they made while preparing the preliminaries of the building, he sent **Ānanda** to the king, asking to have it stopped. But Pasenadi refused to see him or **Sāriputta** or **Moggallāna.** (It was as a punishment for this discourtesy that he lost the throne before his death.) Thereupon the Buddha went himself. Pasenadi received him and entertained him to a meal, at the end of which the Buddha preached to him the **Bharu Jātaka** (*q.v.*) on the evils of bribery and of creating an opportunity for virtuous people to quarrel among themselves. Pasenadi was filled with remorse; he had the heretics expelled, and, realizing that he had never built a monastery, proceeded to construct the **Rājakārāma.**

The Saṃyutta Nikāya[6] contains several sermons preached by the Buddha at the Rājakārāma.

[1] J. ii. 15. [2] MA. ii. 1021.
[3] M. iii. 271.
[4] DhA. ii. 52.
[5] SA. iii. 218 f.; the introductory story of the Bharu Jātaka (J. ii. 170) gives the same account but omits the statement that the king built a vihāra.
[6] S. v. 360 ff.

Rājakārāma Vagga.—Also called **Sahassaka.** The second chapter of the **Sotāpatti Saṃyutta.**[1]

[1] S. v. 360-69.

Rājakulantaka.—The name given to one of the suburbs (*sākhānagarā*) of **Pulatthipura.**[1] Geiger[2] thinks that this is identical with **Sīhapura,** mentioned elsewhere[3] as a suburb of Pulatthipura.

[1] Cv. lxxiii. 153. [2] Cv. *Trs.* ii. 18, n. 3. [3] Cv. lxxviii. 79 ff.

Rājakulavaḍḍhana.—See **Sarāja°.**

Rājagaha.—A city, the capital of **Magadha.** There seem to have been two distinct towns; the older one, a hill fortress, more properly called **Giribbaja,** was very ancient and is said[1] to have been laid out by **Mahāgovinda,** a skilled architect. The later town, at the foot of the hills, was evidently built by **Bimbisāra.**[2] But both names were used indiscriminately,[3] though Giribbaja seems, as a name, to have been restricted to verse passages. The place was called Giribbaja (mountain stronghold) because it was surrounded by five hills—**Paṇḍava, Gijjhakūṭa, Vebhāra, Isigili** and **Vepulla**[4]—and **Rājagaha,** because it was the seat of many kings, such as **Mandhātā** and **Mahāgovinda.**[5] It would appear, from the names given of the kings, that the city was a very ancient royal capital.[6] The Commentaries[7] explain that the city was inhabited only in the time of Buddhas and Cakkavatti kings; at other times it was the abode of Yakkhas who used it as a pleasure resort in spring. The country to the north of the hills was known as **Dakkhiṇāgiri.**[8]

Rājagaha was closely associated with the Buddha's work. He visited it soon after the Renunciation, journeying there on foot from the River

[1] VvA. p. 82; but *cp.* D. ii. 235, where seven cities are attributed to his foundation.

[2] Hiouen Thsang says (Beal, ii. 145) that the old capital occupied by Bimbisāra was called Kuśāgra. It was afflicted by frequent fires, and Bimbisāra, on the advice of his ministers, abandoned it and built the new city on the site of the old cemetery. The building of this city was hastened on by a threatened invasion by the king of Vesāli. The city was called Rājagṛha because Bimbisāra was the first person to occupy it. Both Hiouen Thsang and Fa Hsien (Giles: 49) record another tradition which ascribed the foundation of the new city to Ajātasattu.

Pargiter (*Ancient Ind. Historical Tradition,* p. 149) suggests that the old city was called Kuśāgrapura, after Kuśāgra, an early king of Magadha. In the Rāmāyaṇa (i. 7, 32) the city is called Vasumatī. The Mahābhārata gives other names—Bārhadrathapura (ii. 24, 44), Varāha, Vṛsabha, Ṛsigiri, Caityaka (see PHAI., p. 70). It was also called Bimbisārapurī and Magadhapura (SNA. ii. 584).

[3] *E.g.*, S.N. vs. 405.

[4] SNA. ii. 382; it is said (M. iii. 68) that these hills, with the exception of Isigili, were once known by other names—*e.g.*, **Vaṅkaka** for Vepulla (S. ii. 191). The Saṃyutta (i. 206) mentions another peak near Rājagaha—**Indakūṭa.** See also **Kāḷasilā.**

[5] SNA. ii. 413.

[6] In the **Vidhurapaṇḍita Jātaka** (J. vi. 271), Rājagaha is called the capital of **Aṅga.** This evidently refers to a time when Aṅga had subjugated Magadha.

[7] *E.g.*, SNA. *loc. cit.*

[8] SA. i. 188.

Anomā, a distance of thirty leagues.[9] Bimbisāra saw him begging in the street, and, having discovered his identity and the purpose of his quest, obtained from him a promise of a visit to Rājagaha as soon as his aim should be achieved.[10] During the first year after the Enlightenment, therefore, the Buddha went to Rājagaha from **Gayā**, after the conversion of the **Tebhātika Jaṭilas**. Bimbisāra and his subjects gave the Buddha a great welcome, and the king entertained him and a large following of monks in the palace. It is said that on the day of the Buddha's entry into the royal quarters, **Sakka** led the procession, in the guise of a young man, singing songs of praise of the Buddha. It was during this visit that Bimbisāra gifted **Veḷuvana** to the Order and that the Buddha received Sāriputta and Moggallāna as his disciples.[11] Large numbers of householders joined the Order, and people blamed the Buddha for breaking up their families. But their censure lasted for only seven days. Among those ordained were the **Sattarasavaggiyā** with **Upāli** at their head. The Buddha spent his first *vassa* in Rājagaha and remained there during the winter and the following summer. The people grew tired of seeing the monks everywhere, and, on coming to know of their displeasure, the Buddha went first to **Dakkhiṇāgiri** and then to **Kapilavatthu.**[12] According to the Buddhavaṃsa Commentary,[13] the Buddha spent also in **Rājagaha** the third, fourth, seventeenth and twentieth *vassa*. After the twentieth year of his teaching, he made **Sāvatthi** his headquarters, though he seems frequently to have visited and stayed at Rājagaha. It thus became the scene of several important suttas—*e.g.*, the **Āṭānāṭiya, Udumbarika** and **Kassapasīhanāda, Jīvaka, Mahāsakuladāyī,** and **Sakkapañha** (*q.v.*).[14] Many of the Vinaya rules were enacted at Rājagaha. Just before his death, the Buddha paid a last visit there. At that time, **Ajātasattu** was contemplating an attack on the **Vajjians,** and sent his minister, **Vassakāra,** to the Buddha at Gijjhakūṭa, to find out what his chances of success were.[15]

After the Buddha's death, Rājagaha was chosen by the monks, with **Mahā Kassapa** at their head, as the meeting-place of the First Convocation. This took place at the **Sattapaṇṇiguhā** (*q.v.*), and Ajātasattu extended to the undertaking his whole-hearted patronage.[16] The king also erected at Rājagaha a cairn over the relics of the Buddha, which he had obtained as his share.[17] According to the **Mahāvaṃsa,**[18] some time later, acting

[9] J. i. 66.

[10] See the **Pabbajjā Sutta** and its Commentary.

[11] Details of this visit are given in Vin. i. 35 ff.

[12] *Ibid.*, 77 ff. [13] p. 3.

[14] For other incidents in the Buddha's life connected with Rājagaha, see *s.v.* **Gotama.** The most notable of these was the taming of **Nāḷāgiri** (*q.v.*).

[15] D. ii. 72.

[16] Vin. ii. 285; Sp. i. 7 f.; DA. i. 8 f., etc.

[17] D. ii. 166.

[18] Mhv. xxxi. 21; MṬ. 564.

on the suggestion of Mahā Kassapa, the king gathered at Rājagaha seven *doṇas* of the Buddha's relics which had been deposited in various places—excepting those deposited at **Rāmagāma**—and built over them a large *thūpa*. It was from there that **Asoka** obtained relics for his vihāras.

Rājagaha was one of the six chief cities of the Buddha's time,[19] and as such, various important trade routes passed through it. The road from **Takkasilā** to Rājagaha was one hundred and ninety-two leagues long and passed through Sāvatthi, which was forty-five leagues from Rājagaha. This road passed by the gates of **Jetavana.**[20] The **Parāyaṇa Vagga**[21] mentions a long and circuitous route, taken by **Bāvarī's** disciples in going from **Patiṭṭhāna** to Rājagaha, passing through **Māhissati, Ujjeni, Gonaddha, Vedisā, Vanasavhaya, Kosambī, Sāketa, Sāvatthi, Setavyā, Kapilavatthu, Kusinārā,** on to Rājagaha, by way of the usual places (see below). From Kapilavatthu to Rājagaha was sixty leagues.[22] From Rājagaha to **Kusinārā** was a distance of twenty-five leagues,[23] and the **Mahāparinibbāna Sutta**[24] gives a list of the places at which the Buddha stopped during his last journey along that road—**Ambalaṭṭhikā, Nālandā, Pāṭaligāma** (where he crossed the Ganges), **Koṭigāma, Nādikā, Vesāli, Bhaṇḍagāma, Hatthigāma, Ambagāma, Jambugāma, Bhoganagara, Pāvā,** and the **Kakuttha** River, beyond which lay the Mango grove and the **Sāla** grove of the **Mallas.** From Rājagaha to the Ganges was a distance of five leagues, and when the Buddha visited Vesāli at the invitation of the **Licchavis,** the kings on either side of the river vied with each other to show him honour.[25] The distance between Rājagaha and Nālandā is given as one league, and the Buddha often walked between the two.[26]

The books mention various places besides Veḷuvana, with its **Kalandakanivāpa-vihāra** in and around Rājagaha—*e.g.*, **Sītavana, Jīvaka's Ambavana, Pipphaliguhā, Udumbarikārāma, Moranivāpa** with its **Paribbājakārāma, Tapodārāma, Indasālaguhā** in **Vediyagiri, Sattapaṇṇiguhā, Laṭṭhivana, Maddakucchi, Supatiṭṭhacetiya, Pāsāṇakacetiya, Sappasoṇḍikapabbhāra** and the pond **Sumāgadhā.**

At the time of the Buddha's death, there were eighteen large monasteries in **Rājagaha.**[27] Close to the city flowed the rivers **Tapodā** and **Sappinī.**[28] In the city was a Potter's Hall where travellers from far distances spent the night.[29] The city gates were closed every evening,

[19] The others were **Campā, Sāvatthi, Sāketa, Kosambi** and Benares (D. ii. 147).

[20] MA. ii. 987; SA. i. 243.

[21] SN. vss. 1011-3.

[22] AA. i. 115; MA. i. 360.

[23] DA. ii. 609. [24] D. ii. 72 ff.

[25] DhA. iii. 499 f.; also Mtu. i. 253 ff.; according to Dvy. (p. 55) the Ganges had to be crossed between **Rājagaha** and Sāvatthi, as well, by boat, some of the boats belonging to the king of Magadha and others to the Licchavis of Vesāli.

[26] DA. i. 35. [27] Sp. i. 9.

[28] For details of these see *s.v.*

[29] *E.g.*, **Pukkusāti** (MA. ii. 987); it had also a Town Hall (J. iv. 72).

and after that it was impossible to enter the city.[30] In the Buddha's time there was constant fear of invasion by the Licchavis, and Vassakāra (*q.v.*) is mentioned as having strengthened its fortifications. To the north-east of the city were the brahmin villages of **Ambasaṇḍā**[31] and **Sālindiya**[32]; other villages are mentioned in the neighbourhood, such as **Kiṭāgiri, Upatissagāma, Kolitagāma, Andhakavinda, Sakkhara** and **Codanāvatthu** (*q.v.*). In the Buddha's time, Rājagaha had a population of eighteen crores, nine in the city and nine outside, and the sanitary conditions were not of the best.[33] The Treasurer of Rājagaha and **Anāthapiṇḍika** had married each other's sisters, and it was while Anāthapiṇḍika (*q.v.*) was on a visit to Rājagaha that he first met the Buddha.

The people of Rājagaha, like those of most ancient cities, held regular festivals; one of the best known of these was the Giraggasamajjā (*q.v.*). Mention is also made of troupes of players visiting the city and giving their entertainments for a week on end.[34]

Soon after the death of the Buddha, Rājagaha declined both in importance and prosperity. **Sisunāga** transferred the capital to Vesāli, and **Kālāsoka** removed it again to **Pāṭaliputta,** which, even in the Buddha's time, was regarded as a place of strategical importance. When Hiouen Thsang visited Rājagaha, he found it occupied by brahmins and in a very dilapidated condition.[35] For a long time, however, it seems to have continued as a centre of Buddhist activity, and among those mentioned as having been present at the foundation of the **Mahā Thūpa** were eighty thousand monks led by **Indagutta.**[36]

[30] Vin. iv. 116 f.; the city had thirty-two main gates and sixty-four smaller entrances (DA. i. 150; MA. ii. 795). One of the gates of Rājagaha was called **Taṇḍulapāla** (M. ii. 185). Round Rājagaha was a great *peta*-world (MA. ii. 960; SA. i. 31).

[31] D. ii. 263.

[32] J. iii. 293.

[33] SA. i. 241; DhA. ii. 43; it was because of the city's prosperity that the **Mettiya-Bhummajakas** made it their headquarters (Sp. iii. 614). The city was not free from plague (DhA. i. 232).

[34] See, *e.g.*, the story of **Uggasena.**

[35] Beal, *op. cit.*, ii. 167.

[36] Mhv. xxix. 30.

Rājagahaseṭṭhi.—Evidently not a proper name, but the title of the Treasurer of **Rājagaha.**[1] In the time of the Buddha, the seṭṭhi was the brother-in-law of **Anāthapiṇḍika** and was a devout follower of the Buddha; he was responsible for the meeting between the Buddha and Anāthapiṇḍika.[2] He had a slave-girl named **Puṇṇā**[3] and a slave **Puṇṇa,** who later became a seṭṭhi, and whose daughter, **Uttarā,** was given in marriage to the son of the Rājagahaseṭṭhi. This latter was an unbeliever, but was later converted and became a *sotāpanna.*[4]

[1] See, *e.g.*, DhA. i. 232.

[2] For details see *s.v.* **Anāthapiṇḍika.**

[3] DhA. iii. 321 ff.

[4] See VvA. 63 ff. for details.

Rājagāma.—A town in Ceylon in the time of **Parakkamabāhu IV.** In it was the **Sirighanānanda-pariveṇa.**[1]

[1] Cv. xc. 93.

Rājagiri.—One of the elephants of **Caṇḍakumāra** (*q.v.*).[1]

[1] J. vi. 135.

Rājagiriyā.—One of the heterodox Buddhist sects which branched off in the second century after the death of the Buddha.[1] They formed a part of the **Andhaka** sect.[2]

[1] Dpv. v. 54; Mhv. v. 12. [2] Points of Controversy, p. 104.

Rājadatta Thera.—An arahant. He belonged to a caravan-leader's family of **Sāvatthi,** and was so called because he was born through the favour of **Vessavaṇa.** When he came of age he took a caravan of five hundred carts to **Rājagaha.** Then, having squandered all his money, he went to **Veḷuvana,** and, after hearing the Buddha preach, entered the Order and lived in a charnel-field. While wandering about, he saw the mangled body of a murdered courtesan, and only with a great effort saved himself from distraction of mind. Later, he induced *jhāna* and won arahantship.

Fourteen kâppas ago he had seen a **Paccekа Buddha** at the foot of a tree and had given him an *ambāṭaka*-(mango ?) fruit.[1]

He is probably identical with **Ambāṭaka Thera.**[2]

[1] Thag. vss. 315-19; ThagA. i. 402 f. [2] Ap. i. 394.

Rājadvāra.—One of the gates of **Pulatthipura.**[1] It was probably to the south of the city.[2]

[1] Cv. lxxiii. 160. [2] Cv. *Trs.* ii. 39, n. 4.

Rājanārāyaṇa.—A park in Ceylon, laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 7.

Rājamaṇicūḷa-cetiya.—A cetiya in Sagaing.[1]

[1] Bode, *op. cit.*, 55.

Rājamahāvihāra.—A monastery in Ceylon, built by **Kaniṭṭhatissa.**[1]

[1] Mhv. xxxvi. 16.

Rājamātikā.—A monastery in Ceylon, dedicated by **Aggabodhi V.** to the **Paṃsukūlins.**[1]

[1] Cv. xlviii. 4.

Rājamātu-vihāra.—A monastery in **Anurādhapura,** probably identical with **Mātuvihāra** (2). It was on the road from the **Kadambanadī** to the **Thūpārāma.**[1]

[1] DA. ii. 572; SA. i. 173.

Rājamālaka.—A courtyard outside the precincts of the monastery where the body of **Duṭṭhagāmaṇī** was burnt.[1]

[1] Mhv. xxxii. 80.

Rājamittaka.—A village in Ceylon where **Sīlāmeghavaṇṇa** defeated **Sirināga.**[1]

[1] Cv. xliv. 72.

Rājaraṭṭha.—The name given to the northern part of Ceylon, with **Pulatthipura** as centre, as opposed to **Rohaṇa**[1] and **Dakkhiṇadesa.**[2] Later, the name was changed to **Paṭiṭṭhāraṭṭha.**[3] Rājaraṭṭha was the scene of many conflicts between the Sinhalese and the invaders who came from time to time from South India, till, in the end, it was abandoned, and the Sinhalese capital moved southwards. Rājaraṭṭha was also called **Rājinoraṭṭha.**[4]

[1] *E.g.*, Cv. lxx. 184 f.
[2] *Ibid.*, lxxii. 176-9.
[3] *E.g.*, *ibid.*, lxxxii. 26.
[4] *E.g.*, *ibid.*, lii. 4.

Rājarājakalappa.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 74.

Rājavaṃsasaṅkhepa.—A historical work by **Aggadhammālaṅkāra.**[1]

[1] Bode, *op. cit.*, 57.

Rājavasatikhaṇḍa.—One of the sections of the **Vidhurapaṇḍita Jātaka.**[1]

[1] J. vi. 298.

Rājavihāra.—A monastery in **Rohaṇa** to which **Sīlādāṭha** assigned the village of **Gonnagāma.**[1]

[1] Cv. xlv. 58.

Rājaveḷibhujaṅga.—A building attached to the palace of **Parakkamabāhu I.,** at **Pulatthipura.** It was painted and consisted of three storeys.[1] The name was also given to one of the suburbs (*sākhānagara*) of Pulatthipura,[2] in which the king built the **Isipatana-vihāra.**[3]

[1] Cv. lxxiii. 87 f.
[2] *Ibid.*, 153.
[3] *Ibid.*, lxxviii. 79; but see Cv. *Trs.* ii. 112, n. 3.

Rājavesibhujaṅga-Sīlāmegha.—A title conferred by **Laṅkāpura** on **Ilaṅkiya.**[1]

[1] Cv. lxxvi. 192.

Rājasālā.—A monastery in Ceylon, to which **Aggabodhi VIII.** gave the village of **Cūlavāpiyagāma.**[1]

[1] Cv. xlix. 47.

1. **Rājasīha I.**—King of Ceylon (1581-93 A.C.). He was the son of **Māyādhanu.** It is said that at the age of eleven he was distinguished for his bravery. He gained the throne by defeating the Portuguese. His capital was at **Sītāvaka.** Later, he slew his father, and, when the monks declared that it was impossible to atone for such a heinous crime, he turned against them, gave the revenues from **Sumanakūṭa** to the Saivite priests, slew the monks, and burned their sacred books.[1]

[1] Cv. xciii. 3 ff.; he was held in great fear and is now worshipped as a god; Cv. *Trs.* ii. 226, n. 1.

2. **Rājasīha II.**—Youngest son of King **Senāratana.** He dispossessed his brother and became king; many stories of his prowess are related.[1] He reigned for fifty-two years (1635-87 A.C.), and his capital was at **Sirivaḍḍhanapura.** He obtained wives from the royal family at **Madhurā.** In his time, the Dutch came to Ceylon and exacted tribute. His son was **Vimaladhammasūriya.**[2]

[1] *E.g.*, Cv. xcvi. 7 ff. [2] *Ibid.*, xcv. 23; xcvi. 3 ff.; xcix. 109.

Rājasīhamahāḷa.—A village in South India.[1]

[1] Cv. lxxvi. 286.

Rājā.—A **Yakkha,** one of the messengers of **Kuvera.**[1]

[1] D. iii. 201; DA. iii. 967.

Rājādhirājasīha.—Brother of **Kittisirirājasīha** and king of Ceylon (1780-98 A.C.). He was a man of piety and learning, and was author of a Sinhalese poem, the *Asadisajātaka.*[1]

[1] Cv. ci. 1 ff.

"Rājāno" Sutta.—Kings do not punish beings who practise goodness; they punish only criminals.[1]

[1] A. iii. 206 f.

Rājāyatana.—The name of a tree, at the foot of which the Buddha received a gift of wheat and honey from the merchants **Tapassu** and **Bhallika** in the eighth week after the Enlightenment.[1] A *thūpa* was later erected on the site of the tree.[2]

[1] Vin. i. 3 f.; J. i. 80; BuA., p. 9. [2] Beal, *op. cit.*, 129.

Rājāyatanadhātu.—Probably identical with **Rājāyatana-cetiya** in **Nāgadīpa. Aggabodhi II.** built for it the **Uṇṇalomaghara-vihārā.**[1] The cetiya was perhaps erected in honour of the Rājāyatana-tree, which was brought by **Samiddhisumana** from **Jetavana** when he came with the Buddha to Ceylon.[2] It is said[3] that when the Buddha's religion disappears, all the relics of the Buddha in Ceylon will gather together at the **Mahācetiya,** proceed from there to the Rājāyatana-cetiya in Nāgadīpa, and from there, finally, to the Bodhi-tree.

[1] C. xlii. 62. [2] See Mhv. i. 52, 57 f. [3] DA. iii. 899.

Rājāyatana-cetiya.—See **Rājāyatanadhātu.**

Rājinā.—A town in South India, captured from **Kulasekhara** by **Laṅkāpura** and **Jagadvijaya.**[1]

[1] Cv. lxxvi. 317 ff.

1. **Rājinī.**—Queen of **Kassapa V.** She once had the whole of the **Hemamālikacetiya** covered with cloth. She had a son named **Siddhattha.**[1]

[1] Cv. lii. 67.

2. **Rājinī.**—A nunnery in Ceylon, built by **Moggallāna I.** for the **Sāgalika** nuns.[1]

[1] Cv. xxxix. 43.

Rājinīdīpika.—A monastery in Ceylon, presented by **Aggabodhi V.** to the **Dhammaruci** monks.[1]

[1] Cv. xlviii. 1.

Rājinīnijjhara.—A weir in a river in **Dakkhiṇadesa,** restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 66.

Rājindabrahma.—A Damiḷa chief, ally of **Kulasekhara,** captured by **Laṅkāpura.**[1]

[1] Cv. lxxvii. 77, 86.

Rājindarājābhidheyyadīpanī.—A treatise (on the naming of kings) by **Ratnākara** Thera of Burma eulogizing various kings.[1]

[1] Sās, p. 102; Bode, *op. cit.*, 52.

Rājuppala.—A tank in Ceylon, built by **Vasabha**[1] and repaired by **Upatissa II.**[2]

[1] Mhv. xxxv. 94. [2] Cv. xxxvii. 185.

1. **Rājovāda Jātaka** (No. 151).—Two kings, **Brahmadatta** of Benares (the Bodhisatta) and **Mallika** of Kosala, while journeying in disguise, in order to discover if anyone in their respective kingdoms could tell them of any faults which they (the kings) possessed, meet in a narrow path, and a dispute arises among the charioteers as to who should give place. It is discovered that both are of the same age and power. Each driver sings the praises of his own master, but then they discover that Mallika is good to the good and bad to the bad, while Brahmadatta is good to both the good and the bad. Mallika's charioteer acknowledges Brahmadatta as the superior and gives place.

The story is related to **Pasenadi,** who comes to the Buddha after having had to decide a difficult case involving moral turpitude. He is satisfied that he has done well, and the Buddha agrees with him that to administer justice with impartiality is the way to heaven.

Mallika is identified with **Ānanda** and his driver with **Moggallāna,** while Brahmadatta's driver is **Sāriputta.**[1]

[1] J. ii. 1 ff.

2. **Rājovāda Jātaka** (No. 334).—Once the king of Benares, wishing to discover if he ruled justly, travelled about in disguise, and, in the course of his wanderings, came to the **Himālaya,** where the Bodhisatta lived as an ascetic. The ascetic gave him ripe figs, and, when asked why they were so sweet, explained that the king of the country was evidently a just ruler. The king returned to his kingdom and ruled for a while unjustly; and returning again to the hermitage, he found that the figs had become bitter.

The story was related to **Pasenadi,** in order to show the importance of a king ruling wisely and justly. **Ānanda** is identified with the king of the story.[1]

[1] J. iii. 110-12; *cp.* Mahākapi Jātaka (No. 407).

Rājovāda Sutta.—Probably this name, mentioned in the introduction to the **Sumaṅgala Jātaka,**[1] is a descriptive title and not the name of any particular sutta preached by the Buddha to **Pasenadi.**

[1] J. iii. 439.

1. **Rādha.**—A parrot, brother of **Poṭṭhapāda,** the Bodhisatta. See the **Rādha Jātaka** (1). He is identified with **Ānanda.**[1]

[1] J. i. 496.

2. **Rādha.**—The Bodhisatta born as a parrot. See the **Rādha Jātaka** (2).

3. **Rādha.**—The Bodhisatta born as a parrot. See the **Kālabāhu Jātaka.**

4. **Rādha Thera.**—He was a brahmin of **Rājagaha** who, being neglected by his children in his old age, sought ordination. The monks refused his request on the ground of his age, so he sought the Buddha who, seeing his *upanissaya*, asked **Sāriputta** to admit him.[1] Soon after he won arahantship. He stayed near the Buddha, and, by reason of his skill, the Buddha declared him foremost among those who could inspire speech in others (? *paṭibhāṇakeyyānaṃ*).[2] He thereby earned the name of **Paṭibhāṇiya Thera.**[3] The Theragāthā[4] contains two verses spoken by him in praise of concentration of the mind. The Rādha Saṃyutta[5] contains a large number of suttas preached by the Buddha in answer to Rādha's questions on various topics. It is said that when the Buddha saw Rādha he felt the inclination to talk on matters dealing with subtle topics, illustrating them with various similes.[6]

[1] It is probably this incident which is referred to at ThagA. ii. 114, where Sāriputta is said to have ordained a poor brahmin named Rādha, but no mention is made of any order from the Buddha. If the reference is to this same thera, Rādha was, for some time, the attendant (*pacchāsamaṇa*) of Sāriputta, and there is a verse in Thag. (993) spoken to him by Sāriputta, who was pleased with Rādha's gentle manner. DhA. ii. 104 ff. gives more details of the ordination of Rādha. There we are told that he went to the monastery where he performed various duties. But the monks would not admit him into the Order, and, owing to his disappointment, he grew thin. One day the Buddha, seeing him with his divine eye, went to him, and hearing of his wish to join the Order, summoned the monks and asked if any of them remembered any favour done by Rādha. Sāriputta mentioned that he had once received a ladleful of Rādha's own food while begging in Rājagaha. The Buddha then suggested that Sāriputta should listen to Rādha's request for ordination. After ordination, Rādha grew weary of the food of the refectory, but Sāriputta constantly admonished him and found him most humble; later, he spoke highly of Rādha's obedience, and the Buddha praised him. It was on Rādha's account that the **Alīnacitta Jātaka** (*q.v.*) was preached. AA. i. 179 f. agrees, more or less, with the account given above; so does Ap. ii. 485 f.

[2] A. i. 25; ThagA. i. 253 f.

[3] SA. ii. 246.

[4] vss. 133-4.

[5] S. iii. 188-201; see also **Rādha Sutta.**

[6] SA. ii. 246; this was because of Rādha's wealth of views (*diṭṭhisamaṭṭhicāra*) and unwavering faith (*okappaniyasaddhā*); AA. i. 179; also ThagA. i. 254.

In the time of **Padumuttara Buddha**, Rādha was a householder of **Haṃsavatī** and held a great almsgiving in honour of the Buddha, wishing to gain pre-eminence in the power of inspiring others to speak. He gave ripe mangoes to **Vipassī Buddha**[7] and, as a result, was born in heaven.

Surādha Thera (*q.v.*) was his younger brother. Rādha was, for some time, the Buddha's attendant.[8]

[7] ThagA. i. 253; AA. i. 180; Ap. ii. 484. [8] AA. i. 163.

1. **Rādha Jātaka** (No. 145).—The Bodhisatta was once born as a parrot, named **Poṭṭhapāda**, and his brother was **Rādha**. They were brought up by a brahmin of **Kāsi**. When the brahmin was away, his wife admitted men to the house and her husband set the birds to watch. Rādha wished to admonish her, but his brother said it was useless and they must await the brahmin's return. Having told him what had happened, the two parrots flew away, saying they could not live there any longer.

Rādha is identified with **Ānanda**.[1] The introductory story is identical with that of the **Indriya Jātaka** (No. 423).

[1] J. i. 495 f.

2. **Rādha Jātaka** (No. 198).—The Bodhisatta was once born as a parrot, brother to **Poṭṭhapāda**. They were brought up by a brahmin in Benares. When the brahmin went away, he told the birds to watch his wife and report to him any misconduct. But Poṭṭhapāda, in spite of his brother's warning, admonished the woman, who, in a rage, while pretending to fondle him, wrung his neck and threw him into the fire. When the brahmin returned, Rādha said he did not wish to share his brother's fate, and flew away.

Poṭṭhapāda is identified with **Ānanda**. The story was told in reference to a monk who became a backslider owing to a woman.[1]

[1] J. ii. 132 ff.; *cf.* the **Kālabāhu Jātaka**.

Rādha Saṃyutta.—The twenty-third section of the **Saṃyutta Nikāya**. It contains various suttas preached by the Buddha in answer to **Rādha's** questions.[1]

[1] S. iii. 188-201.

1. **Rādha Sutta**.—**Rādha** asks the Buddha if ideas of "I" and "mine" are completely absent in him who knows and sees, regarding the body, consciousness and external objects. The Buddha answers in the affirmative.[1]

[1] S. iii. 79.

2. **Rādha Sutta.**—**Rādha,** before becoming an arahant, goes to the **Buddha** and asks for a teaching in brief. The Buddha tells him to abandon desire for what is impermanent—*i.e.*, the eye, objects, eye-consciousness, etc.[1]

[1] S. iv. 48 f.

Rādhatheravatthu.—Gives a detailed account of **Rādha's** admission into the Order and **Sāriputta's** praise of him.[1]

[1] DhA. ii. 104 ff.

Rādhavatī.—A city where **Anomadassī Buddha** preached to King **Madhurindhara.**[1]

[1] BuA. 144.

Rādhā.—One of the two chief women disciples of **Paduma Buddha.**[1]

[1] Bu. ix. 22.

1. **Rāma.**—A brahmin, skilled in physiogmony. He was one of the eight consulted by **Suddhodana** regarding his son, the future Buddha.[1]

[1] J. i. 56; Mil. 236.

2. **Rāma.**—King of Benares. He suffered from a virulent skin disease, and, leaving his kingdom to his eldest son, went into the forest, where he was cured by eating medicinal herbs. In the forest he met and married **Piyā,** the eldest daughter of **Okkāka.** She suffered from the same complaint, and was cured by him. They lived in the forest with their thirty-two children. A forester recognized Rāma in the forest, and, on his return to the city, told the news to the king. The king went to the forest with his retinue and begged his father to return to the kingdom. He refused to do so, and, at his own suggestion, a city was built for him in the forest which was called **Koliya** or **Vyagghapajja.** Rāma thus became the ancestor of the **Koliyans.**[1]

[1] DA. i. 260 ff.; SNA. 355 f.; *cf.* Mtu. i. 355, where he is called Kola.

3. **Rāma.**—A brahmin, father of the Buddha's teacher, **Uddaka-Rāmaputta** (*q.v.*).[1]

[1] J. i. 66; M. i. 165.

4. **Rāma.**—The Bodhisatta born as the eldest son of **Dasaratha,** king of Benares. He is also called **Rāmapaṇḍita.** He married his sister **Sītā,** and her devotion to him became proverbial.[1] For Rāma's story see

[1] *E.g.*, J. iv. 559, 560; Cv. lxxiii. 137.

the **Dasaratha Jātaka.** Certain ruling princes of Ceylon claimed descent from Rāma—*e.g.*, **Jagatipāla** (*q.v.*). Rāma's fight with **Rāvaṇa** and the incidents recounted in the *Rāmāyaṇa* are mentioned only in the later Pāli Chronicles, such as the **Cūlavaṃsa.**[2]

[2] *Ibid.*, lxiv. 42; lxviii. 20; lxxv. 59; lxxxiii. 46, 69, 88.

5. **Rāma.**—A Sākyan prince, brother of **Bhaddakaccānā.** He came to Ceylon, where he founded the settlement of **Rāmagoṇa.**[1]

[1] Mhv. ix. 9; Dpv. x. 4 ff.

6. **Rāma.**—Called **Mātuposaka-Rāma.** He was an inhabitant of Benares and greatly loved his parents. He once went on business to **Kumbhavatī,** in the country of **Daṇḍakī,** and there, when the country was being destroyed owing to the wickedness of the king, **Rāma** thought of the goodness of his parents. The devas were moved by the power of this thought and conveyed him safely to his mother.[1] He was one of the three survivors of the disaster which overtook Daṇḍakī's kingdom.[2]

[1] J. v. 29. [2] MA. ii. 602.

7. **Rāma.**—One of the palaces of **Kondañña Buddha** in his last lay life.[1]

[1] BuA. 107; but see Bu. iii. 26.

8. **Rāma.**—One of the generals of **Gajabāhu.** Rāma was once defeated by the general **Deva,**[1] but later won a victory at the **Mahārakkha-**ford. Rāma received the title of **Nīlagiri,** which was evidently the name of his district.[2]

[1] Cv. lxx. 137, 142. [2] *Ibid.*, lxxii. 12; Cv. *Trs.* i. 299, n. 1; 320, n. 2.

9. **Rāma.**—The second of the future Buddhas.[1]

[1] Anāgatavaṃsa, p. 40.

10. **Rāma.**—See **Ramma.**

Rāmaka, or **Rāmuka.**—A vihāra in Ceylon, built by **Gajabāhukagāmaṇi** in the last year of his reign.[1] *v.l.* Bhamuka.

[1] Mhv. xxxv. 122.

Rāmakula.—An elephant used by **Parakkamabāhu I.** in his youth.[1]

[1] Cv. lxvii. 33.

Rāmagāma.—A Koliyan village on the banks of the Ganges. Its inhabitants claimed and obtained a share of the Buddha's relics, over which they erected a *thūpa*.[1] This *thūpa* was later destroyed by floods, and the urn, with the relics, was washed into the sea. There the **Nāgas**, led by their king, **Mahākāla**, received it and took it to their abode in **Mañjerika** where a *thūpa* was built over them, with a temple attached, and great honour was paid to them. When **Duṭṭhagāmaṇi** built the **Mahā Thūpa** and asked for relics to be enshrined therein, **Mahinda** sent **Soṇuttara** to the Nāga-world to obtain these relics, the Buddha having ordained that they should ultimately be enshrined in the Mahā Thūpa. But Mahākāla was not willing to part with them, and Soṇuttara had to use his *iddhi*-power to obtain them. A few of the relics were later returned to the Nāgas for their worship.[2]

[1] D. ii. 167; Bu. xxviii. 3; Dvy. 380. [2] For details see Mhv. xxxi. 18 ff.

Rāmagoṇa.—A settlement in Ceylon, founded by **Rāma**, brother of **Bhaddakaccānā**.[1]

[1] Mhv. ix. 9.

Rāmagoṇaka-vihāra.—A monastery in Ceylon, built by **Kaniṭṭhatissa**.[1]

[1] Mhv. xxxvi. 14.

Rāmañña.—The Pāli name for Burma, referring particularly to the maritime provinces. After the conversion of Rāmañña to Buddhism, there was a constant intercourse between that country and Ceylon.[1] **Vijayabāhu I.** sent an embassy to **Anuruddha**, king of Rāmañña, and obtained from him learned and pious monks to re-establish the Saṅgha in Ceylon.[2] The kings of Rāmañña seem to have been in the habit of giving a special maintenance to Sinhalese envoys sent to their country. The chief trade between the two countries was in elephants; the king of Rāmañña made a gift of an elephant to every vessel bringing gifts from foreign lands. In the time of **Parakkamabāhu I.**, relations were strained between the two countries as a result of insults paid by the king of Rāmañña, and Parakkamabāhu sent a punitive expedition under the **Damiḷādhikārin, Ādicca**. This expedition started from **Pallavaṅka**, and some of the forces landed at **Kusumi** in Rāmañña and the others at **Papphālama**. It is said that in a battle fought at **Ukkama**, the Sinhalese forces killed the Rāmañña king. Thereafter, through the intervention of the monks, peace was restored between the two countries, and the

[1] So says also Cv. lxxvi. 10 f.
[2] *Ibid.*, lxviii. 8; lx. 5 ff.; but see Cv. *Trs.* i. n. 4.

Ramaṇas, as the people of Rāmañña were called, sent a yearly tribute to the king of Ceylon.[3]

[3] For details of this expedition see Cv. lxxvi. 10 ff.; also Cv. *Trs.* ii. 69, n. 3.

Rāmaṇeyyaka Thera.—An arahant. He belonged to a wealthy family of **Sāvatthi**, and left the world impressed by the presentation of **Jetavana**. Dwelling in the forest, he practised meditation, and, because of his attainments and charm, he was called **Rāmaṇeyyaka**. Once **Māra** tried to frighten him, but without success. The verse he uttered on that occasion is included in the Theragāthā.[1]

In the time of **Sikhī Buddha**, he had offered him flowers. Twenty-nine kappas ago he was king under the name of **Sumedhayasa** (*v.l.* **Sumeghaghana**).[2] He is probably identical with **Minelapupphiya** of the Apadāna.[3]

[1] Thag vs. 49. [2] ThagA. i. 120 f. [3] Ap. i. 203 f.

Rāmaṇeyyaka Sutta.—**Sakka** visits the Buddha at **Jetavana** and asks him what it is which, by situation, is enjoyable. The Buddha replies that whatever place is occupied by the arahants that is the most enjoyable.[1]

[1] S. i. 232; *cp.* DhA. ii. 195; the verse here ascribed to the Buddha is, in the Thag. (vs. 991) attributed to **Sāriputta**. Both there and in DhA. (see above) the verse is uttered in reference to Sāriputta's brother, **Revata**.

Rāmaputta.—See **Uddaka-Rāmaputta.**

1. **Rāmā.**—One of the two chief women disciples of **Paduma Buddha.**[1]

[1] J. i. 36; Bu. ix. 22, calls her **Rādhā**.

2. **Rāmā.**—One of the two chief women disciples of **Sumedha Buddha.**[1]

[1] J. i. 38; Bu. xii. 24.

Rāmāyaṇa.—Reference to this Epic Poem does not occur in the Piṭakas or in the early books. Even in the Commentaries reference thereto is rare,[1] and then it is only condemned as "purposeless talk" (*niratthakakathā*). Only in the later Chronicles, such as the **Cūḷavaṃsa**,[2] is the work actually mentioned by name. See also *s.v.* **Rāma** (5).

[1] *E.g.*, DA. i. 76; MA. i 163, as **Sītāharaṇa**. [2] *E g.* Cv. lxiv. 42.

Rāhu.—An **Asura** chieftain (**Asurinda**).[1] The Saṃyutta Nikāya[2] says that on one occasion when he seized **Candimā** (Moon-god), and on another **Suriya** (Sun-god), both these invoked the aid of the **Buddha**. The Buddha then instructed Rāhu to let them free. Rāhu immediately

[1] *Cp.* Mtu. iii. 138, 254. [2] S. i. 49 f.

let them go and ran to **Vepacitti**, "trembling and with stiffened hair." This incident evidently refers to the Indian myth of the eclipses, and the legend has been annexed by the Buddhists to illustrate the Buddha's power and pity.

Elsewhere[3] Rāhu is spoken of as the chief of those possessing personality (*attabhāva*). The Commentaries[4] explain that he is four thousand eight hundred leagues in height, and that the breadth of his chest is one thousand two hundred yojanas. His hands and feet are two hundred leagues long, each finger-joint measuring fifty leagues, the space between the eyebrows also measuring fifty leagues. His forehead is fifty leagues broad, and his head nine hundred leagues in height. His face measures one hundred leagues, his nose three hundred, and the depth of his mouth one hundred. He is jealous of the gods of the Sun and the Moon, and stands in their paths with wide-open mouth. When they fall into his mouth, the gods abandon their abodes and flee for their lives. Sometimes he caresses their abodes with his hand only, or with the lower part of his jaw, or with his tongue. Sometimes he takes them up and places them against his cheek; but he cannot stop the course of either the Sun or the Moon; if he attempts to do so, he will meet with disaster. So he journeys along with them.

The seizure of the Moon by Rāhu and the escape from him is often used as a simile.[5] Rāhu is one of the four "stains" (*upakkilesā*) of the Sun and the Moon, preventing them from shining in all their glory.[6] He is further mentioned as one of the five causes of lack of rain (*vassassa antarāya*). When he gathers water into his hands and spills it into the ocean, there is no rain.[7] The idea seems to be that he gathers up the rain-water which is in the sky in order to cool his body.

To bring Rāhu down from the sky is mentioned as one of the impossible tasks.[8]

It is said[9] that for a long time Rāhu did not visit the Buddha, he thought that being so tall he would fail to see the Buddha. One day, however, he decided to go, and the Buddha, aware of his intention, lay on a bed when he arrived, and, by his *iddhi*-power, contrived to make himself so tall that Rāhu had to crane his neck to see his face. Rāhu, thereupon, confessed his folly and accepted the Buddha as his teacher.

Rāhu is mentioned[10] as being among the Asuras who were present at the **Mahāsamaya** and as blessing that assembly. In this context he

[3] A. ii. 17.

[4] *E.g.*, AA. ii. 474; DA. ii. 487 f.; MA. ii. 790; SA. i. 86, contains more details and differs slightly.

[5] *E.g.*, SN. vs. 465; J. i. 183, 274; iii. 364, 377; iv. 330; v. 453; DhA. iv. 10, etc.

[6] A. ii. 53; Vin. ii. 295; *cp.* J. iii. 365.

[7] A. iii. 243.

[8] J. iii. 477.

[9] DA. i. 285; MA. ii. 790 f.

[10] D. ii. 259.

is called **Rāhubhadda.** When Rāhu steps into the ocean, the water of the deepest part reaches only to his knees.[11] Rāhu is also called **Verocana,** and **Bāli's** hundred sons were called after him, he being their uncle.[12] The name **Rāhumukha** is given to a form of torture,[13] in which the victim's mouth is forced open by a stake and fire or spikes are sent through the orifice of the ear into the mouth, which becomes filled with blood.[14]

[11] DA. ii. 488.
[12] *Ibid.*, 689.
[13] *E.g.*, M. i. 87, iii. 164; Nid. 154; Mil. 197, 358.
[14] AA. i. 293.

1. **Rāhula Thera.**—Only son of **Gotama Buddha.** He was born on the day on which his father left the household life.[1] When the Buddha visited **Kapilavatthu** for the first time after his Enlightenment and accepted **Suddhodana's** invitation, Rāhula's mother (**Rāhulamātā**) sent the boy to the Buddha to ask for his inheritance (*dāyajja*). The Buddha gave him no answer, and, at the conclusion of the meal, left the palace. Rāhula followed him, reiterating his request, until at last the Buddha asked **Sāriputta** to ordain him.[2] When Suddhodana heard of this he protested to the Buddha, and asked as a boon that, in future, no child should be ordained without the consent of his parents, and to this the Buddha agreed.[3]

It is said[4] that immediately after Rāhula's ordination the Buddha preached to him constantly (*abhiṇhovādavasena*) many suttas for his guidance. Rāhula himself was eager to receive instruction from the Buddha and his teachers and would rise early in the morning and take a handful of sand, saying: "May I have today as many words of counsel from my teachers as there are here grains of sand!" The monks constantly spoke of Rāhula's amenability, and one day the Buddha, aware of the subject of their talk, went amongst them and related the **Tipallatthamiga Jātaka**[5] and the **Tittira Jātaka**[6] to show them that in past births, too, Rāhula had been known for his obedience. When Rāhula was seven years old, the Buddha preached to him the **Ambalatthika-Rāhulovāda Sutta** (*q.v.*) as a warning that he should never lie, even in fun. Rāhula used to accompany the Buddha on his begging rounds,[7] and noticing that he harboured carnal thoughts fascinated by

[1] J. i. 60; AA. i. 82, etc.; *cf.* J. i. 62.
[2] According to SNA. (i. 340), **Moggallāna** taught him the *kammaṭṭhāna*; see also J. ii. 393.
[3] Vin. i. 82 f.; the story of Rāhula's conversion is also given at DhA. i. 98 f.
[4] AA. i. 145.
[5] J. i. 160 ff.
[6] J. iii. 64 ff.
[7] Sometimes he would accompany Sāriputta on his begging rounds. He was present when Sāriputta went to his (Sāriputta's) mother's house, where he was roundly abused by her for having left her. DhA. iv. 164 f.

his own physical beauty and that of his father, the Buddha preached to him, at the age of eighteen, the **Mahā Rāhulovāda Sutta** (*q.v.*). Two other suttas, also called **Rāhulovāda,** one included in the **Saṃyutta** and the other in the **Aṅguttara** (see below), formed the topics for Rāhula's meditation (*vipāssanā*).[8] Later, the Buddha, knowing that Rāhula's mind was ripe for final attainment, went with him alone to **Andhavana,** and preached to him the **Cūla-Rāhulovāda Sutta.** At the end of the discourse, Rāhula became an arahant, together with one hundred thousand crores of listening devas.[9] Afterwards, in the assembly of monks, the Buddha declared Rāhula foremost among those of his disciples who were anxious for training (*sikkhākāmānaṃ*).[10]

In the time of **Padumuttara Buddha,** both Rāhula and **Raṭṭhapāla** were rich householders of **Haṃsavatī,** who, realizing the vanity of riches, gave all away to the poor. One day they entertained two ascetics of great power. The ascetic to whom Rāhula ministered was in the habit of visiting the abode of the Nāga-king, **Paṭhavindhara,** and had been impressed by its magnificence. Therefore, in returning thanks to Rāhula for his hospitality, he wished that his host might resemble Paṭhavindhara. Rāhula remembered this, and after death he was born in the Nāga-world as Paṭhavindhara, his friend being born as **Sakka.** He was, however,

[8] To these Suttas Buddhaghosa (MA. i. 635) adds the **Sāmaṇera,** or **Kumārapañhā,** and proceeds to enumerate the different purposes which the Buddha had in view in preaching these suttas; see also AA. ii. 547. SNA. i. 340 says, about the **Rāhula Sutta** (*q.v.*), that the Buddha constantly preached it to Rāhula. See also the **Rāhula Saṃyutta.**

[9] SA. iii. 26 says these devas were among those who, in the time of **Padumuttara Buddha,** had heard Rāhula's wish to be born as the son of a future Buddha. They were subsequently born in various deva-worlds, but on this day they all assembled at Andhavana in order to be present at the fulfilment of Rāhula's wish. This scene was one of the incidents sculptured in the Relic Chamber of the **Mahā Thūpa,** as was also the ordination of Rāhula. Mhv. xxxi. 81, 83.

[10] A. i. 24; the Vinaya (iii. 16) gives a story illustrating Rāhula's extreme conscientiousness in the observance of rules. He arrived one evening at **Kosambī,** when the Buddha was staying there in the **Badarikārāma.** Rāhula was told there of a new rule which had been laid down to the effect that no novice should sleep under the same roof as a fully ordained monk. Unable to find any resting-place which did not violate this rule, Rāhula spent the night in the Buddha's jakes. When the Buddha discovered him there the next morning, he modified the rule. This incident and Rāhula's keenness in observing rules, are described again in greater detail at J. i. 161 f. There the Buddha is said to have found fault with Sāriputta for his neglect of Rāhula (see also Sp. iv. 744). On another occasion, finding no place in which to sleep because monks who had arrived late had taken his sleeping-place, Rāhula spent the night in the open, in front of the Buddha's cell. **Māra,** seeing him there, assumed the form of a huge elephant and trumpeted loudly, hoping to frighten him. But the plot failed. This was eight years after Rāhula had attained arahantship (DhA. iv. 69 f.).

dissatisfied with his lot, and one day when, with **Virūpakkha,** he was on a visit to Sakka, Sakka recognized him, and finding out that he was dissatisfied, suggested to him a remedy. Paṭhavindhara invited the Buddha to his abode. The Buddha, attended by **Sumana** and one hundred thousand arahants, came and was entertained by him. In the company of monks was **Uparevata,** the Buddha's son, seated next to him, and Paṭhavindhara was so fascinated by him that he could not take his eyes off him. Discovering who he was, Paṭhavindhara expressed a wish that he, too, might be born as the son of a future Buddha. Later, in the time of **Kassapa Buddha,** Rāhula was born as **Paṭhavindhara,** the eldest son of King **Kiki,** later becoming his viceroy. His seven sisters built seven residences for the Buddha, and, at their suggestion, Paṭhavindhara built five hundred residences for the monks.[11]

Four verses uttered by Rāhula are included in the **Theragāthā.**[12]

It is said that the news of Rāhula's birth was brought to the Bodhisatta when he was enjoying himself in his pleasaunce on the banks of the royal pond after being decked by **Vissakamma.** As soon as the news was announced, he made up his mind to renounce the world without delay, for he saw, in the birth of a son, a new bond attaching him to household life ("*Rāhulajāto, bandhanaṃ jātaṃ*"—the word *rāhula* meaning bond).[13]

According to the Dīgha and Saṃyutta Commentaries,[14] Rāhula predeceased the Buddha and even Sāriputta, and the place of his death is given as **Tāvatiṃsa.** For twelve years he never lay on a bed.[15]

In numerous Jātakas, Rāhula is mentioned as having been the Bodhisatta's son—*e.g.*, in the **Uraga, Kapi** (No. 250), **Kumbhakāra, Khaṇḍahāla, Culla-Sutasoma, Daddara, Bandhanāgāra, Makkaṭa, Makhadeva, Mahājanaka, Mahāsudassana, Vidhurapaṇḍita, Vessantara, Sīhakoṭṭhuka** and **Sonaka.**[16] He was also **Yaññadatta,** son of **Maṇḍavya**

[11] The story of the past as given here is taken from AA. i. 141 ff.; part of it is given in MA. ii. 722 under **Raṭṭhapāla,** but the account differs in details. There the Nāga-world is called **Bhumindhara,** and the Nāga-king, **Pālita.** SNA. i. 341 differs again and calls the king **Sahkha.** See also ThagA. ii. 30 on Raṭṭhapāla, where no mention is made of Rāhula. The Apadāna (i. 60 f.) gives a different version altogether. There Rāhula gave Padumuttara Buddha a carpet (*santhara*), as a result of which, twenty-one kappas ago, he was born as a khattiya named **Vimala,** in **Reṇuvatī.** There he lived in a palace, **Sudassana,** specially built for him by **Vissakamma.**

[12] vv. 295-98; Mil. 413 contains several other stanzas attributed to Rāhula.

[13] J. i. 60; DhA. i. 70. The Ap. Commentary, however, derives Rāhula from Rāhu; just as **Rāhu** obstructs the moon, so would the child be as obstruction to the Bodhisatta's Renunciation.

[14] DA. ii. 549; SA. iii. 172.

[15] DA. iii. 736.

[16] For Rāhula's condition and name (where it is given) in these various births, see *s.v.*

(*Sāriputta*) and the young tortoise in the **Mahāukkusa**.[17] The Apadāna[18] says that in many births **Uppalavaṇṇā** and Rāhula were born of the same parents (*ekasmiṃ sambhave*) and had similar tendencies (*samānachandamānasā*).

Rāhula was known to his friends as **Rāhulabhadda** (Rāhula, the Lucky). He himself says[19] that he deserved the title because he was twice blest in being the son of the Buddha and an arahant himself. Mention is often made in the books[20] that, though Rāhula was his own son, the Buddha showed as much love for **Devadatta, Aṅgulimāla** and **Dhanapāla** as he did for Rāhula.

Asoka built a thūpa in honour of Rāhula, to be specially worshipped by novices.[21]

[17] *q.v.*
[18] ii. 551.
[19] Thag. vs. 295 f.
[20] DhA. i. 124; MA. i. 537; Mil. 410 attributes this statement to Sāriputta; SNA. i. 202 expands it to include others.
[21] Beal, Records i. 180, 181.

2. **Rāhula.**—One of the four monks who accompanied **Chapaṭa** to Ceylon. These monks later became the founders of the **Sīhalasaṅgha** in Burma. Later, at one of the festivals of King **Narapati, Rāhula** fell in love with an actress and went with her to **Malayadīpa,** where he taught the king the **Khuddasikkhā** and its Commentary. With the money given to him by the king he became a layman.[1]

[1] Sās. 65; Bode, *op. cit.*, 23 f.

Rāhula Saṃyutta.—The eighteenth section of the **Saṃyutta Nikāya.** It consists of a series of lessons given by the Buddha to **Rāhula,** showing him the fleeting nature of all things.[1] Buddhaghosa says[2] that these suttas were preached on various occasions, from the time Rāhula entered the Order, to the time of his attainment of arahantship. They contain mention of qualities which mature emancipation.[3]

[1] S. ii. 244-56. [2] MA. ii. 635 f. [3] *vimuttiparipācanīyadhammā* (SA. ii. 159).

Rāhula Sutta.—The Buddha tells **Rāhula** that a monk should eradicate the thought that, in the four elements, either in one's own body or in external objects, there is neither self nor what pertains to the self.[1]

Buddhaghosa says[2] that the Buddha here declares *catukoṭikasuññatā* (emptiness in the four things—*i.e.*, elements).

[1] A. ii. 164; this same topic is discussed in greater detail in the **Ambalaṭṭhika-Rāhulovāda Sutta.** [2] AA. ii. 547.

2. **Rāhula Sutta.**—**Rāhula** visits the Buddha and asks him how to get rid of the insidious idea of "I" and "mine," both with regard to one's own body and with all external objects. The **Buddha** replies that one should see things as they really are, that in none of the five *khandhas* is there any "I" or "mine." This is right insight.[1]

[1] S. iii. 135; this sutta is given at S. ii. 252 as **Anusaya Sutta.** Buddhaghosa describes both this sutta and the next as **Rāhulovāda-vipassanā** (AA ii. 547)

3. **Rāhula Sutta.**—Similar to No. 2. **Rāhula** asks how one's mind can be removed from such vain conceits.[1]

[1] S. iii. 136. This sutta is given at S. ii. 253 as the **Apagata Sutta.**

4. **Rāhula Sutta.**—The discourse which brings about the attainment of arahantship by **Rāhula.**[1] It is the same as the **Cūla-Rāhulovāda Sutta** (*q.v.*).

[1] S. iv. 105 f.

5. **Rāhula Sutta.**—A series of stanzas which, according to Buddhaghosa,[1] were frequently recited by the Buddha for the guidance of **Rāhula.** The Buddha reminds him that he (Rāhula) is a follower of "the torch-bearer among men." He has left the world to put an end to sorrow. He should, therefore, associate with good friends, in good surroundings. He should be free from attachment to food or clothes. He should free his mind from all evil tendencies and fill it with thoughts of renunciation.[2]

[1] SNA. i. 340.

[2] SN. vv. 335-42. Buddhaghosa says (MA. ii. 532, 635) that the purpose of this sutta was to emphasize the value of good association (*kalyāṇamittūpanissaya*).

Rāhulabhadda.—See **Rāhula.**

Rāhulamātā.—The name, generally given in the texts, of **Rāhula's** mother[1] and **Gotama's** wife. She is also called **Bhaddakaccā,**[2] and, in later texts, **Yasodharā,**[3] **Bimbādevī**[4] and, probably, **Bimbāsundarī.**[5] The Northern texts[6] seem to favour the name of Yasodharā, but they call her the daughter of **Daṇḍapāṇi.** It is probable that the name of Gotama's wife was **Bimbā,** and that **Bhaddakaccā, Subhaddakā, Yoso**[illegible] the others, were descriptive epithets applied to her, which l[illegible]

[1] *E.g.*, Vin. i. 82.

[2] *E.g.*, Bu. xxvi. 15; Mhv. ii. 24 calls her Bhaddakaccānā; but see Thomas, *op. cit.*, 49; she is also called Subhaddakā, this being probably a variant of Bhaddakaccānā.

[3] BuA., p. 245; Dvy. 253.

[4] J. ii. 392 f.; DA. ii. 422.

[5] J. vi. 478 (12).

[6] See also Rockhill, *op. cit.*, where various other names are given as well.

regarded as additional names. It is also possible that in Gotama's court there was also a Yasodharā, daughter of Daṇḍapāṇi, and that there was a later confusion of names. The Commentarial explanation,[7] that she was called **Bhaddakaccānā** because her body was the colour of burnished gold, is probably correct. To suggest[8] that the name bears any reference to the **Kaccānagotta** seems to be wrong, because the Kaccāna was a brahmin gotta and the **Sākyans** were not brahmins.

Rāhulamātā was born on the same day as the Bodhisatta.[9] She married him (Gotama) at the age of sixteen,[10] and was placed at the head of forty thousand women, given to Gotama by the Sākyans, after he had proved his manly prowess to their satisfaction. Gotama left the household life on the day of the birth of his son Rāhula.[11] It is said that just before he left home he took a last look at his wife from the door of her room, not daring to go nearer, lest he should awake her. When the Buddha paid his first visit to **Kapilavatthu** after the Enlightenment, and on the second day of that visit, he begged in the street for alms. This news spread, and Rāhulamātā looked out of her window to see if it were true. She saw the Buddha, and was so struck by the glory of his personality that she uttered eight verses in its praise. These verses have been handed down under the name of **Narasīhagāthā** (*q.v.*); on that day, after the Buddha had finished his meal in the palace, which he took at the invitation of **Suddhodana,** all the ladies of the court, with the exception of Rāhulamātā, went to pay him obeisance. She refused to go, saying that if she had any virtue in her the Buddha would come to her. The Buddha went to her with his two chief Disciples and gave orders that she should be allowed to greet him as she wished. She fell at his feet, and clasping them with her hands, put her head on them. Suddhodana related to the Buddha how, from the time he had left home, Rāhulamātā had herself abandoned all luxury and had lived in the same manner as she had heard that the Buddha lived—wearing yellow robes, eating only once a day, etc. And the Buddha then related the **Candakinnara Jātaka** (*q.v.*), to show how, in the past, too, her loyalty had been supreme.

On the seventh day of the Buddha's visit, when he left the palace at the end of his meal, Rāhulamātā sent Rāhula to him saying, "That is your father, go and ask him for your inheritance." Rāhula followed the Buddha, and, at the Buddha's request, was ordained by **Sāriputta.**[12]

[7] *E.g.*, AA. i. 204.

[8] *E.g.*, Thomas, *op. cit.*, 49.

[9] J. i. 54; BuA. 106, 228.

[10] The following account is taken chiefly from J. i. 58 ff.

[11] According to one account, referred to in the Jātaka Commentary (i. 62), Rāhula was seven days old.

[12] The account of this event is given in Vin. i. 82; this is probably the only passage in the Piṭakas where Rāhulamātā is mentioned by name.

Later, when the Buddha allowed women to join the Order, Rāhulamātā became a nun under **Mahāpajāpatī Gotamī.**[13]

Buddhaghosa identifies[14] Rāhulamātā with Bhaddakaccānā who, in the Aṅguttara Nikāya,[15] is mentioned as chief among nuns in the possession of supernormal powers (*mahābhiññappattānaṃ*). She was one of the four disciples of the Buddha who possessed such attainment, the others being **Sāriputta, Moggallāna** and **Bakkula.** She expressed her desire for this achievement in the time of **Padumuttara Buddha.**

In this account Bhaddakaccānā is mentioned as the daughter of the Sākyan Suppabuddha and his wife Amitā.[16] She joined the Order under Pajāpatī Gotamī in the company of **Janapadakalyāṇī (Nandā),** and in the Order she was known as **Bhaddakaccānā Therī.** Later, she developed insight and became an arahant. She could, with one effort, recall one *asaṅkheyya* and one hundred thousand kappas.[17]

In the Therī Apadāna[18] an account is found of a Therī, Yasodharā by name, who is evidently to be identified with Rāhulamātā, because she speaks of herself (vvs. 10, 11) as the Buddha's *pajāpatī* before he left the household (*agāra*), and says that she was the chief (*pāmokkhā sabbaissarā*) of ninety thousand women.

In the time of **Dīpaṅkara Buddha,** when the Bodhisatta was born as **Sumedha,** she was a brahmin-maiden, **Sumittā** by name, and gave eight handfuls of lotuses to Sumedha, which he, in turn, offered to the Buddha. Dīpaṅkara, in declaring that Sumedha would ultimately become the Buddha, added that Sumittā would be his companion in several lives. The Apadāna account[19] mentions how, just before her death, at the age of seventy-eight, she took leave of the Buddha and performed various miracles. It also states[20] that eighteen thousand arahants nuns, companions of Yasodharā, also died on the same day.

The **Abbhantara Jātaka**[21] mentions that Bimbādevī (who is called the chief wife of Gotama and is therefore evidently identical with Rāhulamātā) was once, after becoming a nun, ill from flatulence. When Rāhula, as was his custom, came to visit her, he was told that he could not see her, but that, when she had suffered from the same trouble at home, she had been cured by mango-juice with sugar. Rāhula reported

[13] AA. i. 198.
[14] *Ibid.*, 204 f.
[15] A. i. 25.
[16] *Cf.* Mhv. ii. 21 f. It is said (DhA. iii. 44 f.) that Suppabuddha did not forgive the Buddha for leaving his daughter; Devadatta was Bhaddakaccānā's daughter, and it has been suggested that Devadatta's enmity against the Buddha was for reasons similar to her father's.
[17] AA. i. 205.
[18] Ap. ii. 584 ff.
[19] vvs. 1 ff.
[20] Ap. ii. 592 f.
[21] J. ii. 392 f.; *cf.* the **Supatta Jātaka,** where Sāriputta, at Rāhula's request, obtained for her from Pasenadi rice with ghee, flavoured with red fish. This was for abdominal pain (J. ii. 433).

the matter to his preceptor, Sāriputta, who obtained the mango-juice from **Pasenadi.** When Pasenadi discovered why the mango-juice had been needed, he arranged that from that day it should be regularly supplied. The Jātaka relates how, in a past birth too, Sāriputta had come to Rāhulamātā's rescue.

Numerous stories are found in the Jātaka Commentary in which Rāhulamātā is identified with one or other of the characters—*e.g.*, the queen consort in the **Abbhantara, Sammillabhāsinī** in the **Ananusociya, Samuddavijayā** in the **Āditta, Udayabhaddā** in the **Udaya,** the potter's wife (? **Bhaggavī,** *q.v.*) in the **Kumbhakāra,** the queen in the **Kummāsa,** the queen consort in the **Kurudhamma, Pabhāvatī** in the **Kusa, Candā** in the **Khaṇḍahāla,** the queen in the **Gaṅgamāla,** the female in the two **Cakkavāka Jātakas, Candā** in the **Candakinnara, Sumanā** in the **Campeyya,** the woman ascetic in the **Cullabodhi, Candā** in the **Culla Sutasoma,** the queen in the **Jayaddisa, Sītā** in the **Dasaratha,** the queen in the **Pāniya,** the wife in the **Bandhanāgāra, Sujātā** in the **Maṇicora, Manoja's** mother in the **Manoja, Sīvalī** in the **Mahājanaka, Subhaddā** in the **Mahāsudassana,** the mother-deer in the **Lakkhaṇa, Visayha's** wife in the **Visayha, Maddī** in the **Vessantara, Suphassā** in the **Supatta,** the queen in the **Susīma,** and the smith's wife in the **Sūci.**

Rāhulovāda Sutta.—See **Cūla-Rahulovāda, Mahā-Rāhulovāda** and **Ambalaṭṭhika-Rāhulovāda.** The **Cūla-Rāhulovāda** is the one generally referred to as **Rāhulovāda.**

Rukkha.—An officer of **Kassapa IV.** He built a vihāra in **Savāraka** which he handed over to the **Mahāvihāra.** He also laid down rules for the guidance of the monks.[1] *v.l.* **Rakkha.**

[1] Cv. lii. 31.

Rukkha Vagga.—The sixth chapter of the **Nidāna Saṃyutta.**[1]

[1] S. ii. 80-94.

1. **Rukkha Sutta.**—Of those who sit at the foot of trees, he who does so because he desires seclusion and his needs are few, is the best.[1]

[1] A. iii. 219.

2. **Rukkha Sutta.**—On four kinds of trees and four corresponding kinds of men. Some men are evil and their company is evil, some are good and their company is evil, etc.[1]

[1] A. ii. 109.

3. **Rukkha Sutta.**—Just as a tree, which leans towards the east, falls to the east when cut down, so does a monk who cultivates the Eightfold Path incline to Nibbāna.[1]

[1] S. v. 47.

4. **Rukkha Sutta.**—Mighty trees, grown from tiny seeds, overspread other trees and kill them; so are householders destroyed by their lusts. There are five hindrances (*nīvaraṇa*) that overspread the heart; the seven *bojjhaṅgas* are not like them.[1]

[1] S. v. 96 f.

Rukkhadhamma Jātaka (No. 74).—The Bodhisatta was once a tree-sprite in a *sāla*-grove. A new king **Vessavaṇa** was appointed by **Sakka**, and the king gave orders to the tree-sprites to choose their abodes. The Bodhisatta advised his kinsmen to choose trees near his own. Some did not follow his advice and dwelt in the lonely trees. A tempest came and uprooted the lonely trees, leaving the trees in the grove unscathed.

This story was one of those related by the Buddha to the **Sākyans** and **Koliyans**, who fought for the waters of the **Rohiṇī**. He wished to show them the value of concord.[1]

For another Jātaka, not found in the Jātaka Commentary, but quoted in the Aṅguttara Nikāya and sometimes[2] referred to as the **Rukkhadhamma Jātaka**, see *s.v.* **Suppatiṭṭha.**

[1] J. i. 327 ff. [2] *E.g.*, ThagA. i. 397.

Rukkhopama Sutta.—This sutta is included in a list of suttas[1] dealing with *arūpakammaṭṭhāna*. No such title has so far been traced. The name probably refers to one of the above **Rukkha Suttas.**

[1] *E.g.*, VibhA. 267.

Rucagatti.—Wife of **Koṇāgamana Buddha** in his last lay life.[1]

[1] DA. ii. 422; but Bu. xxiv. 19 calls her **Rucigattā.**

Rucānandā.—A nun in the time of **Kakusandha Buddha.** She came to Ceylon at the Buddha's wish with five hundred other nuns, bringing a branch of the **Bodhi**-tree.[1]

[1] Mhv. xv. 78; Dpv. xvii. 16, 51 ff.

1. **Ruci.**—A king of the **Mahāsammata** dynasty. He was the son of **Aṅgīrasa** and the father of **Suruci.**[1]

[1] Mhv. ii. 4; *cf.* Dpv. iii. 7.

2. **Ruci.**—A king of thirty-eight kappas ago; a previous birth of **Sucintita Thera.**[1]

[1] Ap. i. 134.

3. **Ruci.**—A palace occupied by **Vessabhū Buddha** when he was yet a layman.[1]

[1] Bu. xxii. 19.

4. **Ruci.**—One of the three palaces of **Kakusandha Buddha** before he left the world.[1]

[1] Bu. xxiii. 16.

5. **Ruci.**—See **Suruci.**

Rucigattā.—The wife of **Koṇāgamana Buddha.**[1] *v.l.* **Rucagatti.**

[1] Bu. xxiv. 19.

Rucidevī.—Wife of **Koṇḍañña Buddha** in his last lay life.[1]

[1] Bu. iii. 26.

Rucinandā.—A seṭṭhi's daughter of **Ujjeni,** who gave a meal of milk-rice to **Padumuttara Buddha** just before his Enlightenment.[1]

[1] BuA. 158.

Rucirā.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260.

Rucira Jātaka (No. 275).—The story of a pigeon (the Bodhisatta) and a greedy crow. The story is identical with that of the **Lola Jātaka** (*q.v.*).

1. **Ruci.**—One of the chief lay women supporters of **Paduma Buddha.**[1]

[1] Bu. ix. 23.

2. **Ruci.**—An *upāsikā*, held up as an example to others.[1] *v.l.* **Rūpi.**

[1] A. iv. 347; AA. ii. 791.

Rujā.—The daughter of **Aṅgati,** king of **Mithilā.** Her story is given in the **Mahā-Nāradakassapa Jātaka** (*q.v.*). She is identified with **Ānanda.**[1]

[1] J. vi. 255.

Ruṇṇa Sutta.—In the discipline of the Āriyans, singing is a lamentation, dancing a madness, and immoderate laughter childishness.[1]

[1] A. i. 261.

Ruru(miga) Jātaka (No. 482).—Once, in Benares, there lived **Mahādhanaka,** son of a rich man. His parents had taught him nothing, and after their death he squandered all their wealth and fell into debt. Unable to escape his creditors, he summoned them and took them to the banks of the Ganges, promising to show them buried treasure. Arrived there, he jumped into the river. He lamented aloud as he was being carried away by the stream. The Bodhisatta was then a golden-hued deer living on the banks of the river, and, hearing the man's wailing of anguish, he swam into the stream and saved him. After having ministered to him, the deer set him on the road to Benares and asked him to tell no one of the existence of the Bodhisatta.

The day the man reached Benares, proclamation was being made that the Queen Consort, **Khemā,** having dreamed of a golden deer preaching to her, longed for the dream to come true. Mahādhanaka offered to take the king to such a deer and a hunt was organized. When the Bodhisatta saw the king with his retinue, he went up to the king and told him the story of Mahādhanaka. The king denounced the traitor and gave the Bodhisatta a boon that henceforth all creatures should be free from danger. Afterwards the Bodhisatta was taken to the city, where he saw the queen. Flocks of deer, now free from fear, devoured men's crops; but the king would not go against his promise and the Bodhisatta begged his herds to desist from doing damage.

The story was told in reference to **Devadatta's** ingratitude and wickedness. Devadatta was Mahādhanaka and **Ānanda** the king.[1]

[1] J. iv. 255-63; the story is included in the Jātakamālā (No. 26).

Rudradāmaka.—Mentioned in connection with different kinds of coins.[1]

[1] Sp. ii. 297.

Ruhaka.—Chaplain of the king of Benares. See the **Ruhaka Jātaka.**

Ruhaka Jātaka (No. 191).—**Ruhaka** was the chaplain of the **Bodhisatta,** born as king of Benares. The king gave him a horse with rich trappings, and, when he rode him, everybody was lost in admiration. Ruhaka's wife was a foolish old woman who, on hearing of the people's praise, declared that their excitement was due, not to the qualities of the animal, but to its trappings, and that if Ruhaka would go out wearing the

horse's trappings, he would be similarly applauded. Ruhaka agreed to the suggestion and suffered great humiliation; he went home in anger, determined to punish his wife, but she had escaped and had sought the king's protection. The king persuaded Ruhaka to forgive her because "all womankind is full of faults."[1]

The occasion for the story is given in the **Indriya Jātaka** (No. 423) (*q.v.*).

[1] J. ii. 113 ff.

Ruhaka Vagga.—The fifth section of the Duka Nipāta of the Jātaka.[1]

[1] J. ii. 113-38.

Rūpa Vagga.—The first chapter of the Eka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. i. 1, 2.

1. **Rūpa Suttā.**—Two of a group of suttas preached to **Rāhula**, to show him that all things are fleeting, unhappy and changeable.[1]

[1] S. ii. 245, 251.

2. **Rūpa Sutta.**—He who realizes the impermanence of the body and the other *khandhas* becomes a *sotāpanna*.[1]

[1] S. iii. 225.

3. **Rūpa Sutta.**—The cessation of suffering, disease, decay and death, is identical with the cessation of the five sense-objects—forms, sounds, etc.[1]

[1] S. iii. 229.

4. **Rūpa Sutta.**—Desire and lust, which arise from forms, sounds, etc., are corruption of the heart; the getting rid of them leads to higher knowledge.[1]

[1] S. iii. 232.

Rūpanandā.—Called **Janapadakalyāṇī Rūpanandā.**[1] She is evidently identical with **Janapadakalyāṇī Nandā**[2] (*q.v.*), and is described as a sister (? step-sister) of the Buddha. The person referred to as her husband (*bhattā*) is probably **Nanda** (*q.v.*), the Buddha's step-brother; strictly speaking, he joined the Order without having married her, though the wedding had been announced and all preparations were being made.

[1] DhA. iii. 113 ff.

[2] At AA. i. 196 she is actually identified with her. But see *s.v.* Sundarī Nandā.

Rūpabhedapakāsinī.—A little grammatical treatise by a Burmese monk called **Jambudhaja.**[1]

[1] Bode, *op. cit.*, 55.

Rūpamālā.—A short treatise on the declension of Pāli nouns, with numerous paradigms and examples; written by **Saraṇaṅkara** of Ceylon in order to facilitate the study of Pāli.[1]

[1] P.L.C. 281.

1. **Rūpavatī.**—Daughter of **Vijayabāhu I.** and **Tilokasundarī.** She had four sisters, and a brother called **Vikkamabāhu.**[1] She died young and unmarried.[2]

[1] Cv. lix. 31. [2] *Ibid.*, 45.

2. **Rūpavatī.**—Queen of **Parakkamabāhu I.** She was a descendant of King **Kittisirimegha.** She is mentioned as having erected a "golden" thūpa in **Pulatthipura.**[1]

[1] Cv. lxxiii. 137, 142 ff. The thūpa has been identified with the modern *Pabuḷu Vehera* (Arch. Survey of Ceylon, vi. 1014, p. 6).

Rūpavatīcetiya.—A thūpa in **Pulatthipura,** built by **Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 51; see also Cv. *Trs.* ii. 107, n. 3. The thūpa is probably the modern *Kiri Vehera.*

Rūpasārī.—Mother of **Sāriputta,** who was called after her, his personal name being **Upatissa.**[1] Her husband was the brahmin **Vaṅganta,**[2] and she became the mother of seven children, all of whom became arahants—**Sāriputta, Upasena, Mahācunda, Revata-Khadiravaniya, Cālā, Upacālā** and **Sisūpacālā.**[3] Both she and her husband were unbelievers, and she was very sad when, one after another, her children, giving up wealth worth eighty crores, joined the Order. She wished to keep at least the youngest of the boys, **Revata,** for herself, and had him married at the age of seven, but her plot miscarried.[4] This embittered her against the monks, and, though she gave them alms when they came to the house, she blamed them for having enticed her children away. Once when Sāriputta visited her with five hundred monks, among whom was **Rāhula,** she invited them in and gave them food, but did not fail to abuse her son, calling him "eater of leavings" (*ucchiṭṭhakhādaka*).[5] She outlived Sāriputta, who visited her just before his death, at **Nālakagāma,** in the

[1] SNA. i. 326; DhA. i. 73, etc.; in Sanskrit texts (*e.g.*, Dvy. 395) Sāriputta is called Śāradvatīputra.

[2] DhA. ii. 84.

[3] *Ibid.*, 188; SA. iii. 172.

[4] See *s.v.* **Revata.** [5] DhA. iv. 164 f.

house where he was born. There she provided lodging for him and his five hundred companions. Sāriputta fell ill of a violent attack of dysentery on the night of his arrival, and she saw various gods, including even **Mahā Brahmā**, come to wait on him. Learning their identity from Mahā Cunda, she was amazed and went to see Sāriputta to have Mahā Cunda's words confirmed. Sāriputta told her how Mahā Brahmā was a follower of the Buddha and talked to her about the marvellous virtues of his teacher. At the end of his talk, she became a *sotāpanna*. Sāriputta died the next day at dawn, and she made elaborate arrangements for his cremation.[6]

She seems to have also been called **Surūpasārī**.[7]

[6] SA. iii. 172 ff.; for details see *s.v.* **Sāriputta**. [7] *E.g.*, ThigA. 162.

Rūpasiddhi.—A Pāli grammar by **Buddhappiya** (or **Dīpaṅkara**) **Thera** (*q.v.*). It is based on **Kaccāyana's** grammar, in its general outlines, and its full name is **Pada-rūpasiddhi**. There is a *ṭīkā* on it ascribed to Buddhappiya himself.[1]

[1] P.L.C., p. 220 f.

Rūpāramma-vihāra.—A monastery in Ceylon built by **Mahāsena**.[1] *v.l.* **Thūpārāma**.

[1] Mhv. xxxvii. 43; MṬ. 684.

Rūpārūpavibhāga.—An Abhidhamma treatise by **Buddhadatta Thera**.[1]

[1] P.L.C., 108.

Rūpī.—An eminent lay woman disciple of the Buddha.[1] *v.l.* **Rucī**.

[1] A. iv. 347; *cf.* AA. ii. 791.

"Rūpī attā" Sutta, "Arūpī atta" Suttā, "Rūpī ca arūpī ca attā" Sutta.—It is owing to the presence of the five khandhas that the view arises that the self has a form, is without sickness after death, or that it is formless, or that it both has form and is formless.[1]

[1] S. iii. 218 f.

1. **Reṇu**.—Son and successor of King **Disampati**. On the death of his father Reṇu, with the advice and co-operation of his chief steward (**Mahāgovinda**) **Jotipāla**, who was also his great friend, divided his kingdom into seven parts and shared it with his friends—**Sattabhu, Brahmadatta, Vessabhu, Bharata**, and the two **Dhataraṭṭhas**. The seven divisions of the kingdom were called **Kaliṅga, Assaka, Avanti,**

Sovīra, Videha, Aṅga and **Kāsi**; their capitals were, respectively, **Dantapura, Potana, Māhissatī, Roruka, Mithilā, Campā** and **Bārāṇasī.** Reṇu himself occupied the central kingdom.[1]

[1] D. ii. 228-36; Reṇu probably reigned in Benares, though the account given in the **Mahāgovinda Sutta** does not make it clear which was his kingdom; see Dial. ii. 270 n.; also Mtu. iii. 197-209; and **Reṇu** (2).

2. **Reṇu.**—Son of **Disampati,** king of Benares.[1] He is probably identical with **Reṇu** (1).

[1] Dpv. iii. 40; MṬ. 130.

3. **Reṇu.**—King of **Uttarapañcāla,** the capital of the **Kurus.** He was the father of **Somanassa.** For details see the **Somanassa Jātaka.**[1]

[1] J. iv. 444 ff.

4. **Reṇu.**—A king of forty-five kappas ago, a previous birth of **Vajjiputta (Reṇupūjaka) Thera.**[1]

[1] ThagA. i. 143=Ap. i. 146.

Reṇupūjaka Thera.—An arahant. Ninety-one kappas ago he saw **Vipassī Buddha** and offered him the pollen (*reṇu*) of *nāga*-flowers. Forty-five kappas ago he was a king named **Reṇu.**[1] He is evidently identical with **Vajjiputta Thera.**[2]

[1] Ap. i. 146. [2] ThagA. i. 143.

Reṇuvatī.—A city, capital of the Cakkavatti **Vimala** (*q.v.*).

Remuṇasela.—A rock in the **Hiraññamalaya** in Ceylon. **Kittī** (afterwards **Vijayabāhu I.**) once occupied a stronghold there.[1]

[1] Cv. lvii. 62.

Rerupallika.—A district in the **Malayaraṭṭha** of Ceylon, mentioned in the account of the campaigns of **Gajabāhu.**[1]

[1] Cv. lxx. 25.

1. **Revata.**—The fifth of the twenty-four Buddhas. He was born in **Sudhaññaka (Sudhaññavatī),** his father being the *khattiya* **Vipula** and his mother **Vipulā.** For six thousand years he lived in the household and then renounced the world, travelling in a chariot, leaving his wife **Sudassanā** and their son **Varuṇa.** The three palaces occupied by him in his lay life were **Sudassana, Ratanagghi** and **Āvela.** He practised austerities for seven months and attained Enlightenment under a *Nāga*-tree,

having been given milk-rice by **Sādhudevī** and grass for his seat by the **Ājīvaka Varuṇindhara.** His first sermon was preached at **Varuṇārāma.** The Bodhisatta was a brahmin of **Rammavatī,** named **Atideva,** who, seeing the Buddha, spoke his praises in one thousand verses. Among the Buddha's converts was King **Arindama** of **Uttaranagara.** The Buddha's chief disciples were **Varuṇa** and **Brahmadeva** among monks and **Bhaddā** and **Subhaddā** among nuns. His constant attendant was **Sambhava.** His chief lay patrons were **Paduma** and **Kuñjara,** and **Sirimā** and **Yasavatī.** His body was eighty hands in height, and his aura spread uninterruptedly to a distance of one yojana. He died in the **Mahāsāra** pleasaunce at the age of sixty thousand, and his relics were scattered.[1]

[1] Bu. vi. 1 ff.; BuA. 131 ff.; J. i. 30, 35, 44.

2. **Revata.**—A monk, the personal attendant of **Siddhattha Buddha.**[1]

[1] Bu. xvii. 18; J. i. 40.

3. **Revata** (called **Khadiravaniya**).—An arahant Thera. An eminent disciple of the Buddha, declared by him foremost among forest-dwellers (*araññakānaṃ*).[1] He was the youngest brother of **Sāriputta,** and a marriage was arranged for him by his mother who was miserable at seeing her children desert her one after another to join the Order, and wished to keep the youngest at home. He was only seven years old, and, on the wedding day, the relations of both bride and bridegroom showered blessings on the couple and said to the bride: "May you live as long as your grandmother." Revata asked to see the grandmother, and was shown a woman of one hundred and twenty, decrepit, and showing all the signs of advanced old age. Realizing that his wife would probably share the same fate, he left the bridal procession on some pretext on the way home, and ran away to a place where lived some monks. Sāriputta, foreseeing this, had instructed the monks to ordain his brother without reference to his parents, and, when Revata revealed his identity, the monks at once admitted him into the Order.

When Sāriputta heard this, he wished to visit his brother, but was persuaded by the Buddha to wait. Revata, after waiting a long time for the visit from Sāriputta, obtained from his teachers a formula of meditation and himself set out to see the Buddha. On the way he stopped at a *khadiravana* (acacia forest) during the rainy season and there won arahantship.

At the end of the rains the Buddha, accompanied by Sāriputta and Ānanda with five hundred other monks, started out to visit Revata.

[1] A. i. 24.

There were two routes leading to the *khadiravana*, of which the shorter was thirty leagues long, straight, but infested with evil spirits. This the Buddha chose because **Sivali Thera** (*q.v.*) was in the company of monks, and the Buddha knew that the deities of the forest would provide the monks with all they needed because of Sivali's presence. When Revata knew that the Buddha was approaching, he created, by his magic power, splendid dwellings for him and his monks. The Buddha spent two months in the forest and then returned to the **Pubbārāma** in **Sāvatthi**. There he found that **Visākhā** (*q.v.*) had heard contradictory accounts of the dwelling erected by Revata for the monks who had accompanied the Buddha. He dispelled Visākhā's doubts and spoke of Revata's powers.[2]

Some time after, Revata returned to his native village and brought away with him his three nephews, sons of his three sisters, **Cālā, Upacālā** and **Sisūpacālā. Sāriputta** heard of this and went to see Revata. Revata, knowing that he was coming, exhorted his nephews to be particularly heedful, and Sāriputta expressed his pleasure at their behaviour.[3]

The ThagA.[4] mentions another incident which took place during Revata's old age. He was in the habit of visiting the Buddha and Sāriputta from time to time after returning to his home in the *khadiravana*. Once, during a visit to Sāvatthi, he stayed in a forest near the city. The police, on the track of some thieves, came upon him, and, finding him near the booty which the thieves had dropped in their flight, arrested him and brought him before the king. When the king questioned him, the Elder spoke a series of verses,[5] demonstrating the impossibility of his committing such an act, and also by way of teaching the king the Dhamma. It is said[6] that at the conclusion of the stanzas he sat cross-legged in the sky until his body burnt itself out.

Revata loved solitude, and, on one occasion,[7] a lay disciple named **Atula**, hearing that he was in Sāvatthi, went with five hundred others

[2] DhA. ii. 188 ff.; it was on this occasion that the Buddha related the story of **Sivali's** past; see also DhA. iv. 186 f. One of the stanzas (No. 212), of the **Muni Sutta** was also preached to the monks, according to Buddhaghosa (SNA. i. 261 f.), in connection with Revata. This was immediately after the Buddha's talk to **Visākhā**, mentioned above. The story of Revata's ordination is also given at AA. i. 126 ff., with some variations in detail. The account given in ThagA. i. 108 ff. is much shorter; no mention is made of the Buddha's visit to the *khadiravana*. Here it is said that, after winning arahantship, Revata went to Sāvatthi to greet the Buddha and Sāriputta.

[3] ThagA. i. 110; his admonitory verse is given at Thag. vs. 43; two verses uttered by Sāriputta in praise of Revata are given at Thag. vss. 991-2.

[4] i. 551 f.

[5] Thag. vss. 646-58; Mrs. Rhys Davids speaks of Revata as a teacher of the Jain doctrine of *ahiṃsā* (*Gotama the Man*, p. 116).

[6] ThagA. i. 555. [7] DhA. iii. 325 f.

to hear him preach. But Revata said that he delighted in solitude and refused to address them, and Atula went away complaining.

Revata's delight in solitude was sometimes misunderstood. For instance, the Elder **Sammuñjani** went about continually sweeping, and, seeing Revata sitting cross-legged, thought him an idler. Revata read his thoughts and admonished him.[8]

In the time of **Padumuttara Buddha,** Revata was a boatman at **Payāga** on the Ganges, and once took the Buddha and his thousand followers across the river in a boat decked with canopies, flowers, etc. On that occasion he heard the Buddha declare one of the monks highest among forest-dwellers, and wished for a similar honour for himself under a future Buddha.[9] Later, he was born in deva-worlds. Fifty-eight kappas ago he was a king named **Tāraṇa,** and a kappa later another king named **Campaka.**[10]

[8] For details see *s.v.* **Sammuñjani.** [9] ThagA. i. 108; AA. i. 126. [10] Ap. i. 51 f.

4. **Revata.**—The DhpA.[1] mentions a novice **Revata,** with three others —**Saṅkicca, Paṇḍita** and **Sopāka**—all four of whom became arahants at the age of seven. The Revata referred to is, very probably, the Revata (3) above. For their story see *s.v.* **Pañcachiddageha.**

[1] iv. 176 f.

5. **Revata.**—See **Kaṅkhā-Revata.**

6. **Revata.**—Called **Soreyya-Revata.** He was one of the Elders who took a prominent part in the Second Council. He lived in **Soreyya,** and, on discovering (by means of his divine ear) that the orthodox monks, led by **Sambhūta Sāṇavāsī** and **Yasa Kākaṇḍakaputta,** were anxious to consult him, Revata left Soreyya, and, travelling through **Saṅkassa, Kaṇṇakujja, Udumbara** and **Aggalapura,** reached **Sahajāti.** There the monks met him and consulted him regarding the "Ten Points." He enquired into these, and, after condemning them as wrong, decided to end the dispute. The **Vajjiputtakas** (*q.v.*), too, had tried to win Revata over to their side, but on failing to do so, persuaded Revata's pupil, **Uttara,** to accept robes, etc., from them, and speak to his teacher on their behalf. Uttara did this, but was dismissed by Revata as an unworthy pupil.

Revata suggested that the dispute should be settled in **Vesāli,** and the monks having agreed, he visited **Sabbakāmī**—who was the oldest monk then living and a pupil of **Ānanda**[1]—during the night, and talked to him

[1] According to Mhv. iv. 57, 60, Revata himself was a pupil of Ānanda and had seen the Buddha; *cp.* Dpv. iv. 49.

on matters of doctrine. During the conversation, **Sāṇavāsī** arrived and questioned Sabbakāmī regarding the Ten Points, but the latter refused to express an opinion in private. On Revata's suggestion a jury of eight, four from either side, was appointed to go into the question. Revata himself was a member of this jury, and he it was who questioned Sabbakāmī during the meeting, held in **Vālikārāma**, regarding the Ten Points. All the Ten Points were declared to be wrong, and, at the end of the questions, seven hundred monks—chosen from one hundred and twelve thousand, at the head of whom was Revata—held a recital of the Dhamma, which recital therefore came to be called **Sattasatī** ("Seven Hundred"). This recital, according to the Mhv.,[2] lasted for eight months.

[2] Vin. ii. 299 ff. The Mhv. (iv. 1 ff.) gives an account of this Council, which account differs in numerous details. In both accounts it is Revata who takes the most prominent part in settling the dispute. The Mhv. introduces **Kālāsoka** (*q.v.*) as the patron of the Second Council, *cp.* Dpv. iv. 46 ff.; v. 15 ff.; Sp. i. 33 f.; it would appear from the Dpv account that the heretics refused to accept the decision of Revata's Council and separated off, to the number of ten thousand, forming a new body called the **Mahāsaṅghikas**.

7. **Revata.**—An Elder of Ceylon. He was a **Majjhimabhāṇaka**, and, once, going to **Revata** (8) who lived in the **Malaya** country of Ceylon, he asked him for a subject of meditation. The latter knowing that the former was a Majjhimabāṇake spoke to him of the difficulties facing such a one in meditation. The other at once agreed not to recite the Majjhima until his meditations should prove fruitful. He was given a topic of meditation, and attained arahantship nineteen years later. But when, at the end of that time, he again started to recite the Majjhima, he was never in doubt as to a single consonant.[1]

[1] Vsm. i. 95.

8. **Revata.**—An Elder of Ceylon, living in the **Malaya** country of Ceylon. See **Revata** (7).

9. **Revata.**—Teacher of **Buddhaghosa.** He was very proficient in the Vedas, and, when Buddhaghosa visited him in his vihāra and recited the Vedas, he was able to speak with contempt of Buddhaghosa's knowledge. Buddhaghosa then became his pupil, and was later sent by him to Ceylon to translate the Sinhalese Commentaries into Pāli.[1]

[1] Cv. xxxvii. 218 ff.

10. **Revata.**—See **Mahāyasa.**[1]

[1] P.L.C. 180, 199, 221.

Revatā.—A nun of Ceylon, a well-known teacher of the Vinaya. She was a daughter of **Somanadeva.**[1]

[1] Dpv. xviii. 29.

1. **Revatī.**—Wife of **Nandiya** (*q.v.*). Her story is given in DhA. iii. 290 ff. and also at VvA. 220 ff.[1] According to the VvA. version, Nandiya was born after death in **Tāvatiṃsa,** but Revatī, on the death of her husband, stopped the gift of alms which he had instituted, abused the monks, and was cast alive into hell.

[1] The story is also referred to in PvA. 257.

2. **Revatī.**—An *upāsikā,* probably of **Nāḷaka.** She was a patron of **Sāriputta,** and, on his death, she brought three vases filled with golden flowers to be offered at the pyre. **Sakka** came, with his great retinue, to do honour to the Elder, and in the crush caused by his arrival Revatī was trampled to death. She was immediately reborn with a body three *gāvutas* in height in **Tāvatiṃsa,** and, on discovering the cause of her happiness, she appeared with her followers before the people and declared her homage to Sāriputta.[1]

[1] SA. iii. 177 f.

3. **Revatī.**—Another name, according to the Dīpavaṃsa,[1] for **Sīvalī,** daughter of King **Āmaṇḍagāmaṇi-Abhaya.** She was the sister of **Cūḷābhaya** and succeeded him for a period of four months, when she was dethroned by **Iḷanāga.**[1]

[1] xxi. 40 f.; *cp.* Mhv. xxxv. 14 f.

Roga Sutta.—There are those beings in the world who can be free of bodily disease for varying periods, but only those who have destroyed the *āsavas* are free from mental disease, even for one moment.[1]

[1] A. ii. 142 f.

Roguva.—See **Roruva.**

Rocanī.—Wife of **Kakusandha Buddha** in his last lay life.[1] Elsewhere[2] she is called **Virocamānā.**

[1] BuA. 210; DA. ii. 422. [2] Bu. xxiii. 17.

1. **Roja.**—A **Malla,** inhabitant of **Kusinārā.** When the Buddha and **Ānanda** visited Kusinārā, the Malla chieftains decreed that whoever failed to pay homage to the Buddha would be fined five hundred coins. Roja

was Ānanda's friend,[1] and Ānanda was pleased when he arrived to pay homage to the Buddha, but when Roja said that he did so only out of regard for his kinsmen's decree, Ānanda was bitterly disappointed and asked the Buddha to discover some means by which Roja could be made to become his follower. The Buddha agreed to do this, and by means of the power of his compassion, Roja was induced to visit him again. The Buddha preached to Roja, who asked, as a boon, that the monks should accept hospitality only from him. This request was refused by the Buddha, who said that Roja must take his turn with others in showing hospitality to him and his monks. Finding that he had long to wait for his turn, Roja made enquiries, and, discovering that the monks had no supply of green vegetables (*ḍāka*) or pastry (*piṭṭakhādaniya*), he consulted Ānanda, and, with the Buddha's sanction, offered these things to the Buddha and his monks.[2] It is said[3] that Roja once invited Ānanda to his house, and, after entertaining him lavishly, tried to induce him to leave the Order by offering him half his wealth. But Ānanda refused this offer, explaining to him the miseries involved in household life. Later, Ānanda repeated this conversation to the Buddha, who related the **Vacchanakha Jātaka** (*q.v.*) to show that Roja and Ānanda had been friends in a past life too.

[1] Once he forced on Ānanda a linen-cloth (*khomapilotikā*), Ānanda had need of it, and accepted it with the Buddha's permission (Vin. i. 296).

[2] *Ibid.*, 274 ff. [3] J. ii. 231 f.

2. **Roja.**—A primeval king, son of **Mahāsammata**, and, therefore, an ancestor of the **Sākyans**. Roja's son was **Vararoja**.[1]

[1] J. ii. 311; iii. 454; SNA. i. 353; Dpv. iii. 4; Mhv. ii. 2; MṬ. 124; *cp.* Mtu. i. 384 where he is called Rava.

3. **Roja.**—A city in India, the capital of **Naradeva** and six of his descendants.[1] *v.l.* **Roma, Jāna.**

[1] MṬ. 128; Dpv. iii. 27 calls it **Rojanā**. The KMv. calls it **Thūna**.

Rojā.—A class of devas, present at the preaching of the **Mahāsamaya Sutta**.[1]

[1] D. ii. 260.

Roma.—There were four kings of this name sixty thousand kappas ago, all previous births of **Sataraṃsika Thera**.[1]

[1] Ap. i. 104.

Romaka Jātaka (No. 277)—*v.l.* **Pārāpata.**—The Bodhisatta was once born as king of a flock of pigeons. For a long time they visited regularly

a good ascetic in a cave near by, until, one day, he left and his place was taken by a sham ascetic. The pigeons continued their visits, till one day the villagers served the ascetic with a dish of pigeon's flesh, and he, liking the flavour, conceived the desire to kill the pigeons. The Bodhisatta, suspecting his intentions, warned his followers and charged the ascetic with hypocrisy.[1]

[1] J. ii. 382-4; *cp.* **Godha Jātaka** (No. 325).

Romamukkharaṭṭha.—A country mentioned in the Mahāvaṃsa Commentary as a place rich in coral; it was from there that **Bhātikābhaya** (*q.v.*) obtained the coral for the net which he threw over the **Mahā Thūpa.**[1]

[1] MT. 630.

1. **Romasa.**—A mountain in **Himavā.**[1]

[1] Ap. i. 232, 453; ThagA. i. 399.

2. **Romasa.**—A **Pacceka Buddha** of ninety-four kappas ago.[1]

[1] Ap. i. 238, 281.

3. **Romasa.**—A *Dānava* (? **Asura**) of ninety-four kappas ago, a previous birth of **Ambapiṇḍiya Thera.**[1]

[1] Ap. i. 247.

4. **Romasa.**—A king of seventy-four kappas ago, a previous birth of **Caṅkolapupphiya Thera.**[1]

[1] Ap. i. 215.

1. **Roruka.**—A city, capital of the **Sovīras,** established by **Jotipāla,** chaplain of **Reṇu.** Its king was **Bharata.**[1] In the **Āditta Jātaka**[2] it is called **Roruva.**

[1] D. ii. 235; *cp.* Mtu. iii. 208; see also Dvy. 544 ff. [2] J. iii. 470.

2. **Roruka.**—Capital of King **Seri**[1] (*q.v.*).

[1] SA. i. 90.

1. **Roruva.**—See **Roruka** (1).

2. **Roruva.**—A Niraya. Beings were presumably born there as a result of casting aspersions on the Dhamma,[1] miserliness,[2] or adultery.[3] Some-

[1] S. i. 30. [2] See, *e.g.*, J. iii. 299. [3] J. vi. 237.

times[4] two Roruvas are mentioned which the scholiast[5] explains as being **Jālaroruva** and **Dhūmaroruva**; in the first beings have red hot flames blown into their bodies, and in the second, noxious gases (*khāradhūma*).

Buddhaghosa says[6] that Jālaroruva is another name for **Avīci**, and that the Niraya is so called because beings shout while being burnt there (*aggiṃhi jalante punappunaṃ ravanti*).

[4] J. v. 266. [5] *Ibid.*, 271. [6] SA. i. 64.

Rolika.—See **Heḷigāma.**

Rohaka.—A householder of **Kimbila**; he was the husband of **Bhaddā.**[1] See **Bhaddā** (4).

[1] VvA. 109.

1. **Rohaṇa.**—Grandfather of **Migāra Rohaṇeyya** (*q.v.*).[1]

[1] AA. ii. 697.

2. **Rohaṇa.**—A brahmin, grandson of **Pekkhuṇiya.** He was a friend of the **Licchavi Sāḷha**, and a visit paid by both of them to **Nandaka** is recorded in the Aṅguttara Nikāya.[1]

[1] A. i. 193 f.

3. **Rohaṇa.**—A **Sākyan** prince, one of the brothers of **Bhaddakaccānā.** He went over to Ceylon and there founded a settlement which was named after him.[1]

[1] Mhv. ix. 10; Dpv. x. 6.

4. **Rohaṇa.**—One of the three main provinces of early Ceylon comprising the south-eastern part of the island, the **Mahāvālukanadī** forming its northern boundary. It was probably colonized by **Rohaṇa** (3). The capital of the province was **Mahāgāma.** When the northern parts of the island were in the hands of foreigners or usurpers, the Sinhalese court, its nobles and loyalists, often sought refuge in Rohaṇa. It seems, for the most part, to have been very little controlled from the capital, and many rebellions against the ruler of the capital originated in Rohaṇa.[1] In times of persecution and scarcity the Buddhist monks found patronage and shelter among the inhabitants of Rohaṇa.[2] Even till about 600 A.C., Rohaṇa was regarded as a separate kingdom, holding, or at least claiming to hold, an independent position beside **Anurādhapura.**[3]

[1] See *s.v.* **Duṭṭhagāmaṇi** and **Vijayabāhu**; also, *e.g.*, Mhv. xxiii. 13; xxxiii. 37; xxxv. 27 f., 67, 125; Cv. xxxviii. 12, 39; xli. 89 ff.; xliv. 54; xlviii, 59, etc. [2] *E.g.*, Mhv. xxxvii. 6.
[3] See, *e.g.*, Cv. xlv. 41.

5. **Rohaṇa.**—See **Rohanta.**

6. **Rohaṇa Thera.**—When **Assagutta** summoned the heads of the Order to a conference regarding the heresy of **Milinda,** Rohaṇa was lost in meditation, and a messenger had to be sent to fetch him. As punishment for this, he was charged with the task of persuading **Nāgasena** to join the Order. To achieve this purpose, Rohaṇa had to visit the house of Nāgasena's father, **Soṇuttara,** during seven years and ten months, without ever receiving even a kind word, till, at last, one day Soṇuttara was pleased with his kindness and courtesy and gave him food daily at the house. When Nāgasena grew up and learnt the Vedas, Rohaṇa engaged him in discussion, as a result of which Nāgasena joined the Order under Rohaṇa, who, as his first preceptor, taught him the Abhidhamma. One day, Nāgasena thought lightly of his teacher, and Rohaṇa, reading his thoughts, chided him. Nāgasena begged his forgiveness, but Rohaṇa said he would forgive him only if he succeeded in refuting Milinda's heretical views.[1]

[1] Mil. 7 ff.

7. **Rohaṇa.**—Headman of the village of **Kitti** and father of **Theraputtābhaya.** Rohaṇa was a supporter of **Mahāsumma Thera,** and, having heard him preach at the **Koṭapabbata-vihāra,** he became a *sotāpanna* and joined the Order, later attaining arahantship.[1]

[1] Mhv. xxiii. 55 ff.

Rohaṇagutta.—See **Mahā-Rohaṇagutta.**

Rohaṇa-vihāra.—A monastery in **Rohaṇa,** built by **Sīlādāṭha** for the incumbent of the **Pāsāṇadīpa-vihāra.**[1]

[1] Cv. xlv. 54.

Rohaṇā.—The name of a tribe.[1]

[1] Ap. ii. 359.

1. **Rohanta.**—A lake in **Himavā.**[1]

[1] J. iv. 413.

2. **Rohanta.**—The Bodhisatta born as king of deer. See the **Rohantamiga Jātaka.**

Rohantāmiga Jātaka (No. 501).—The Bodhisatta was once born as **Rohanta,** a golden deer, king over eighty thousand deer, near **Lake**

Rohanta. He had a brother, **Cittamiga,** and a sister **Sutanā.** One day **Khemā,** wife of the king of Benares, dreamed that a golden deer preached to her and begged the king to make the dream come true. The king offered great rewards, and a hunter, who was aware of Rohanta's existence, undertook to bring him to the court. He set a trap in the ford where the deer drank and Rohanta was caught in it. When Rohanta gave the alarm, all the deer fled except Cittamiga and Sutanā. They told the hunter that they would die with their brother rather than leave him, and the hunter, touched by their devotion, set Rohanta free. When Rohanta discovered why he had been caught, he offered to go to Benares, but was dissuaded by the hunter owing to the risks he would run. Rohanta then taught the Law to the hunter and sent him back with a golden hair from his body. The hunter related the story to the king and queen and preached to them the Law. Then rejecting the rewards they offered him, he became an ascetic in the **Himālaya.**

The story was related in reference to **Ānanda's** attempt to throw himself before the elephant **Dhanapāla,** who was sent to kill the Buddha. Ānanda is identified with Cittamiga, **Channa** with the hunter, **Sāriputta** with the king and **Uppalavaṇṇā** with Sutanā.[1]

[1] J iv. 413 ff.; some of the verses of this Jātaka are found also in the **Tesakuṇa Jātaka** (J. v. 123 f.).

1. **Rohiṇī Therī.**—She was the daughter of a prosperous brahmin of **Vesālī.** When the Buddha visited Vesāli, she heard him preach and became a *sotāpanna*, taught the Doctrine to her parents, and, with their permission, entered the Order, where she became an arahant.

Ninety-one kappas ago she saw **Vipassī Buddha** begging in **Bandhumatī,** and, filling his bowl with meal cakes, paid him homage.[1]

The Therīgāthā[2] contains a set of verses spoken by her in exaltation, when, after becoming an arahant, she recalled to mind the discussion she had had with her father while she was yet a *sotāpanna*.

It is said[3] that the last stanza of the series was spoken by her father, who later himself joined the Order and became an arahant.

[1] ThagA. 214 f. [2] vss. 271-90. [3] ThigA. 219 f.

2. **Rohiṇī.**—Sister of **Anuruddha Thera.** When he visited his family at **Kapilavatthu,** she refused to see him because she was suffering from a skin eruption. But Anuruddha sent for her, and when she came, her face covered with a cloth, he advised her to erect an assembly hall for the monks. She consented to do this, sold her jewels, and erected a hall of two storeys, the building of which was supervised by **Anuruddha.** At the dedication ceremony she entertained the Buddha and the monks. At

the conclusion of the meal the Buddha sent for her. She was reluctant to go to him owing to her disease, but was persuaded, and he told her the story of her past.

Long ago she had been the chief consort of the king of Benares, and being jealous of a dancing-girl whom the king loved, she contrived to get powdered scabs on the girl's body, clothes and bed. The girl developed boils and her skin was ruined.

At the conclusion of the Buddha's sermon, Rohiṇī's disease vanished and her body took on a golden colour, while she herself was established in the First Fruit of the Path. After death, Rohiṇī was born in **Tāvatiṃsa**, at the meeting-point of the boundaries of four deities. Because of her beauty, each deity claimed her as his, and they referred their quarrel to **Sakka**. Sakka, too, became enamoured of her, and when he confessed his desire, they agreed to let him take her, and she became his special favourite.[1]

[1] DhA. iii. 295 ff.

3. **Rohiṇī**.—A small river dividing the **Sākyan** and **Koliyan** countries. A dam was constructed across the river, and the people on the two sides used the water to cultivate their fields. Once, in the month of Jeṭṭha-mūla, there was a drought, and a violent quarrel arose between the two peoples for the use of the water. A battle was imminent, when the Buddha, seeing what was about to happen, appeared in the air between the opposing forces in the middle of the river and convinced them of the folly of killing each other for the sake of a little water. It is said that he preached on this occasion the **Attadanda Sutta** and the **Phandana**, the **Laṭukika** and the **Vaṭṭaka Jātakas**.

To show their gratitude to the Buddha for his timely intervention, the Sākyans and the Koliyans gave two hundred and fifty young men from each tribe to be ordained under him.[1]

The Rohiṇī is identified[2] with a small stream which joins the Rapti at Goruckpore. It is now called the Rowai or Rohwaini.

Dhammapāla says[3] that the Rohiṇī flows from north to south and that **Rājagaha** lies to the south-east of it.

[1] SNA. i. 358; *cp.* J. v. 412; DhA. iii. 254 ff. The accounts differ in details; the Jātaka account, which is the longest, mentions other Jātakas: **Daddabha** and **Rukkhadhamma**. DA. ii. 672 f. and SA. i. 53 ff. substitute **Paṭhavudriyana** for **Daddabha**. But see under these Jātakas.

[2] For details see Cunningham, Arch. Survey of India xii. 190 ff.

[3] ThagA. i. 501.

4. **Rohiṇī**.—An asterism.[1] The planting of the Bodhi-tree in Ceylon was performed under this constellation.[2]

[1] MA. ii. 783; SNA. ii. 456.

[2] Mhv. ix. 47.

5. **Rohiṇī.**—A city which was the birthplace of **Paccaya Thera.** *v.l.* **Rohi.**[1]

[1] ThagA. i. 341.

6. **Rohiṇī.**—A slave woman of **Anāthapiṇḍika.** See the **Rohiṇī Jātaka.**

7. **Rohiṇī.**—See **Rohita.**

Rohiṇī Jātaka (No. 45).—Once the Bodhisatta was the Lord High Treasurer of Benares and he had a slave-woman named **Rohiṇī.** One day, when Rohiṇī was pounding rice, her mother lay down near her and flies settled on her and stung her. When she asked her daughter to drive them away, the latter lifted her pestle and hit her with it, thinking thus to kill the flies. But instead of the flies she killed her mother.

The story was related to **Anāthapiṇḍika** in reference to a slave girl of his also named **Rohiṇī,** who killed her mother in the same way. The mother and daughter are the same in both stories.[1]

[1] J. i. 248 f.

Rohiṇīkhattiyakaññā Vatthu.—The story of **Rohiṇī,** sister of **Anuruddha.** See **Rohiṇī** (2).

1. **Rohiṇeyya.**—See **Migāra Rohiṇeyya.**

2. **Rohiṇeyya.**—Minister of King **Vāsudeva** and brother of **Ghatapaṇḍita.** It was he who brought to the king the news of Ghata's feigned insanity.[1] He is identified with **Ānanda.**[2]

[1] J. iv. 84; PvA. 94; for details see the **Ghata Jātaka.** [2] J. iv. 89.

1. **Rohita.**—Fourteen thousand kappas ago there were thirteen kings of this name, all previous births of **Sīha** (or **Candanapūjaka**) **Thera.**[1] *v.l.* **Rohiṇī.**

[1] ThagA. i. 182; Ap. i. 165.

2. **Rohita.**—See **Rohitassa** (1).

1. **Rohitassa.**—A devaputta. He once visited the Buddha at **Jetavana** and asked if one could, by travelling, reach the end of the world where there would be no birth, old age, death, etc. The Buddha said that such was not possible. The devaputta then confessed that he had, in a previous life, been a sage called **Rohitassa,** a **Bhojaputta** of great psychic

powers, able in one stride to cross from the western ocean to the eastern.[1] With such a stride, he had travelled for one hundred years, and yet failed to reach the world's end, where there was no birth, old age, death, etc. That was true, agreed the Buddha; in this fathom-long body is the world, its origin, its making and end, likewise the practice which leads to such end.[2]

[1] The Commentary (SA. i. 92) adds that he would wash in the **Anotatta Lake** and go to eat in **Uttarakuru**. [2] S. i. 61 f.; repeated at A. ii. 47 f.

2. **Rohitassa.**—A sage, described as **Bhojaputta.** See **Rohitassa** (1).

Rohitassa Vagga.—The fifth chapter of the Catukka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. ii. 44-54.

1. **Rohitassa Sutta** (also called **Rohita Sutta**).—A conversation between the **Buddha** and **Rohitassa** (1).[1]

[1] S. i. 61 f.; A. ii. 47 f.

2. **Rohitassa Sutta.**—The Buddha tells the monks of his conversation with **Rohitassa.**[1]

[1] A. ii. 49 f.

Rohitassā.—The legendary inhabitants of **Rājagaha,** in the time of **Koṇāgamana Buddha.** At that time, Mount **Vipula** was called **Vaṅkaka.** The life of a Rohitassa was thirty thousand years. The people took three days to climb Vipula and three to descend it.[1]

[1] S. ii. 191.

Rohi.—See **Rohiṇī** (5).

L.

Lakuṇṭaka-Atimbara.—One of the chief ministers of **Duṭṭhagāmaṇi.** He was the husband of **Ubbarī,** when, in her last birth, she was reborn as **Sumanā.**[1]

[1] For the story see under **Ubbarī** (1).

Lakuṇṭaka-Bhaddiya Thera.—He was born in a wealthy family of **Sāvatthi** and was given the title of **Lakuṇṭaka** (Dwarf) owing to his very small stature.[1] Having heard the Buddha preach, he entered the Order

[1] He was, nevertheless, beautiful in body, says the ApA.; but see below.

and became learned and eloquent, teaching others in a sweet voice. Once, on a festival day, a woman of the town, driving with a brahmin in a chariot, saw the Elder and laughed, showing her teeth. The Elder, taking the teeth as his object, developed *jhāna* and became an *anāgāmin*. Later, after being admonished by **Sāriputta**,[2] he developed mindfulness regarding the body and became an arahant.

In the time of **Padumuttara Buddha** he was a very rich householder of **Haṃsavatī**, and, having heard the Buddha describe one of his monks as the sweetest-voiced among them all, he wished for a similar distinction for himself under a future Buddha. In the time of **Phussa Buddha** he was a *cittapattakokila*, named **Nanda**, who, seeing the Buddha in the royal park, placed in his bowl a ripe mango.[3] In **Kassapa Buddha's** day he was the chief architect entrusted with the building of the *thūpa* over the Buddha's relics, and, when a dispute arose as to how big the *thūpa* should be, he decided in favour of a small one; hence his small stature in his last life.[4]

In the assembly of monks the Buddha ranked him as foremost among sweet-voiced monks[5] (*mañjussarānaṃ*). Several stories connected with Bhaddiya are recorded in the books. Because of his shortness and his youthful appearance he was sometimes mistaken for a novice.[6] Elsewhere[7] it is said that, because he was ugly and hunch-backed, he was despised by his companions, and the Buddha had to proclaim to them his greatness and hold him up as an example of a man who, though small, was of great power. Another account[8] relates how novices used to pull his hair and tweek his ears and nose saying, "Uncle, you tire not of religion? You take delight in it?" But he showed no resentment and took no offence.

It was in reference to Bhaddiya that the Buddha preached two famous riddle-stanzas in the Dhammapada,[9] where he describes the arahant as one who has killed father and mother and two kings and destroyed a kingdom, but who yet goes scatheless—the words having a metaphorical meaning.

[2] The Udāna (vii. 1, 2) makes reference to the admonitions of Sāriputta and to the Buddha's joy when these had the desired effect. The Commentary (UdA. 360 f.) gives details.

[3] The Ap. (*loc. infra*) says he was the king's general.

[4] ThagA. i. 469 ff.; Ap. ii. 489 f.; the account in AA. i. 110 f. is slightly different; the **Kelisīla Jātaka** (*q.v.*) gives a different reason for his shortness.

[5] A. i. 25.

[6] DhA. iii. 387.

[7] S. ii. 279; *cp.* Ud. vii. 5.

[8] DhA. ii. 148; the introduction to the Kelisīla Jātaka (J. ii. 142) speaks of thirty monks from the country who, seeing Bhaddiya at Jetavana, pulled him about until they were told by the Buddha who he was.

[9] Nos. 294, 295; for the explanation of the riddle see DhA. iii. 454.

Several stanzas uttered by Bhaddiya in the **Ambāṭakavana**, as he sat there enjoying the bliss of arahantship, are included in the Theragāthā.[10] In the *Avadānaśataka*[11] he is called Lakuñcika.

[10] Thag. vss. 466-72. [11] See Avś. ii. 152-60.

Lakkhakhaṇḍa.—The fourth section of the **Vidhura Jātaka**, which describes the play of dice between **Dhanañjaya** and **Puṇṇaka**, ending in the defeat of the former.[1]

[1] J. iv. 280-92.

1. **Lakkhaṇa.**—Son of **Dasaratha** and brother of **Rāma**, **Sītā** and **Bharata**. He is identified with **Sāriputta**.[1]

[1] J. iv. 130; for details see the **Dasaratha Jātaka**.

2. **Lakkhaṇa.**—One of the eight brahmins who recognized the auspicious signs at the birth of the Buddha.[1] The Milinda[2] speaks of him as one of the Buddha's first teachers.

[1] J. i. 56. [2] Mil. 236.

3. **Lakkhaṇa Thera.**—Mentioned as having stayed with **Mahā Moggallāna** on **Gijjhakūṭa**. Once, when they were going down to **Rājagaha** for alms, Lakkhaṇa noticed that at a certain spot Moggallāna smiled; on asking him why, he was told to wait till they saw the Buddha. When the question was repeated in the Buddha's presence, Moggallāna said that he had smiled on seeing various *Petas* with gruesome forms flying through the air. From the text[1] it would appear that these visions were seen again on several occasions.

The Commentary[2] explains that Lakkhaṇa was one of the thousand Jaṭilas ordained by the Buddha (when he converted the **Tebhātika Jaṭilas**). He attained arahantship at the conclusion of the preaching of the **Ādittapariyāyadesanā**. He was called Lakkhaṇa because of his marvellous personality, "like unto Brahmā's" (*brahmasamena*). It adds further that Lakkhaṇa's failure to see the *Petas* was not because he lacked the divine eye but because he was not giving attention (*anāvajjento*), as a clairvoyant must. It is said[3] that when Moggallāna related his vision, some of the monks blamed him for claiming superhuman powers (*uttarimanussadhamma*), but the Buddha declared him free from blame.

[1] S. ii. 254; Vin. iii. 104 ff.; the stories of some of the *Petas* seen and of their past lives are given in detail in DhA. ii. 68 ff.; iii. 60 ff.; 410 ff., 479.

[2] SA. ii. 159. [3] Vin. iii. 105.

4. **Lakkhaṇa.**—A deer, son of the Bodhisatta, identified with **Sāriputta.** For his story see the **Lakkhaṇa Jātaka.**

Lakkhaṇa Jātaka (No. 11).—The Bodhisatta was once a deer and had two sons, **Lakkhaṇa** and **Kāḷa.** When the time came for gathering the crops, he told his sons to seek refuge in the mountain tracts with their herds. They agreed, but Kāḷa, being ignorant, kept his deer on the tramp early and late, and men, coming upon them, destroyed most of them. Lakkhaṇa, however, moved his deer only in the dead of night and reached the forest without losing any of his herd. The same thing happened on their return four months later, and the Boddhisatta praised Lakkhaṇa's intelligence.

The story was related in reference to **Devadatta** and **Sāriputta.** Devadatta had persuaded five hundred monks to secede from the Buddha and go with him, but Sāriputta visited them and brought them all back.

Devadatta is identified with Kāḷa and Sāriputta with Lakkhaṇa.[1]

[1] J. i. 142 f.; the story is referred to at DhA. i. 122.

Lakkhaṇa Saṃyutta.—The nineteenth section of the **Saṃyutta Nikāya.** It contains account of the *Petas* seen by **Moggallāna** when in the company of **Lakkhaṇa Thera.**[1]

[1] S. ii. 254-63.

Lakkhaṇa Sutta.—The thirtieth sutta of the **Dīgha Nikāya.** It gives an account of the thirty-two special marks of the superman (*mahā-purisalakkhaṇāni*) which signify that their possessor will be either a world-emperor (*Cakkavatti*) or a Buddha. The sutta definitely states that these marks are entirely due to good deeds done in former births and can only be maintained in the present life by goodness.[1]

[1] D. iii. 142-79; the sutta is quoted in Mil. p. 405.

Lakkhadhammā.—An illustrious nun of Ceylon.[1]

[1] Dpv. xviii. 40.

1. **Lakkhī.**—The Pāli equivalent of Lakṣmī, goddess of beauty and fortune. The name is found usually only in later works.[1]

[1] *E.g.*, Cv. lxxii. 101; lxxvi. 233; J. ii. 413; iii. 306 (explained as being equal to *paññā*); v. 113; the word **Lacchi,** however, probably equivalent to **Lakkhī** (1), is found in Thig. vs. 419, but the passage is obscure. See *Sisters* 159, n. 2.

2. **Lakkhī.**—Daughter of **Dhataraṭṭha.** She is generally called **Siri.** For her story see the **Sirikālakaṇṇi Jātaka.**

Lakkhuyyāṇa.—A park in Ceylon, laid out by **Parakkamabāhu I.** for the benefit of the monks. The **Candabhāgā** Canal flowed through it.[1]

[1] Cv. lxxix. 3, 48.

Lakhumā.—A woman who lived near **Kevattadvāragāma,** near Benares. She was pious and gave alms to several holy monks, listened to their preaching, and became a *sotāpanna*. After death she was born in a *vimāna* in **Tāvatiṃsa** and there had a conversation with **Moggallāna,** at the end of which she became a *sakadāgāmī*.[1]

[1] Vv. ii. 2; VvA. 97 f.

Laṅkā, Laṅkādīpa, Laṅkātala.—Pāli names for Ceylon, found in the Chronicles—*e.g.*, Dīpavaṃsa, Mahāvaṃsa and the Commentaries. An ancient tradition recorded in the Mahāvaṃsa,[1] and in the Samantapāsādikā,[2] gives the names of the Island in the times of the three previous Buddhas, the names of the capital cities, the different names of **Mahāmeghavana,** and of the kings contemporary with these Buddhas. Thus, in the time of **Kakusandha,** the Island was called **Ojadīpa,** the king was **Abhaya,** the capital **Abhayapura** and **Mahāmeghavana, Mahātittha.** In the time of **Koṇāgamana,** the Island was **Varadīpa,** the capital **Vaḍḍhamāna,** the king **Samiddha** and the park **Mahānoma.** In the time of **Kassapa,** the Island was **Maṇḍadīpa,** the king **Jayanta,** the capital **Visālā** and the park **Mahāsāgara.** Besides Mahāmeghavana, the other physical feature of Ceylon, mentioned in these accounts, is the mountain known in the present age as **Sumanakūṭa,** whereon the Buddha Gotama placed his footprint. During the ages of the three previous Buddhas, it was known, respectively, as **Devakūṭa, Sumanakūṭaka** and **Subhakūṭa.** Gotama paid three visits to Ceylon, while the other three Buddhas came only once.[3] During their visits they consecrated various spots by spending there a short time wrapt in meditation.

Laṅkā was once inhabited by **Yakkhas.** Gotama Buddha obliged them to leave the Island and seek shelter in the neighbouring **Giridīpa.** Laṅkādīpa was later colonised by **Vijaya** and his three hundred companions. Two cities of the Yakkhas are mentioned: **Sirisavatthu** and **Laṅkāpura.**[4]

[1] Mhv. xv. 57 ff.
[2] Sp. i. 86 ff.
[3] Details are given under each name.
[4] For details see *s.v.*

Laṅkāgiri.—A title in use at the time of **Parakkamabāhu I.** Among those mentioned as having borne it are **Mahi, Nātha** and **Sora.**[1]

[1] See. Cv. lxxii. 27, 124; lxxvi. 250.

Laṅkāgiripabbata.—A hill in the mountainous central province of Ceylon, in the district once known as **Bodhigāmavara.**

It is mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxvi. 90; lxx. 88; for identification with modern Laggala, see Cv. *Trs.* i. 259, n. 3.

Laṅkājayamahālekhaka.—A title conferred by **Devānampiyatissa** on **Bodhigutta,** leader of the embassy which brought the Bodhi-tree from India to Ceylon. The title was a higher one than that of **Jayamahālekhaka,** which was conferred on **Sumitta.**[1] It was, evidently, continued in later times, because one of the officers of **Parakkamabāhu I.** was called **Laṅkāmahāḷāna,**[2] which appears to be a corruption of "*Laṅkāmahālekhakanāyaka.*"

[1] See Mbv., p. 164 f., for a description of the ceremony of investiture. [2] Cv. lxix. 12.

1. **Laṅkātilaka.**—An image-house in **Pulatthipura,** built by **Parakkamabāhu I.** The standing image of the Buddha (also built by the king), which it contained, bore the name of Laṅkātilaka too.[1]

[1] Cv. lxxviii. 53 f., 63; for identification see Cv. *Trs.* ii. 108, n. 2, 4.

2. **Laṅkātilaka.**—A park in Ceylon, laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 9.

3. **Laṅkātilaka.**—A monastery near the modern Kandy, restored by **Parakkamabāhu VI.**[1] It was built by **Bhuvanekabāhu IV.**[2]

[1] Cv. xci. 30. [2] Codrington: *op. cit.*, 83.

Laṅkādhikāri.—A title in use in the time of **Parakkamabāhu I.** It was higher than either **Saṅkhanāyaka** or **Laṅkādhināyaka,** and was conferred on the two officers, **Kitti**[1] and **Rakkha.**[2]

[1] Cv. lxx. 278. [2] *Ibid.*, 306.

Laṅkādhināyaka, Laṅkādhinātha, Laṅkānātha.—A title in use in the time of **Parakkamabāhu I.,** held both by **Kitti** and **Rakkha,**[1] who later became **Laṅkādhikāri.**

[1] Cv. lxx. 24, 205.

Laṅkānagara, Laṅkāpura.—One of the chief cities of the **Yakkhas** in Ceylon. **Polamittā,** wife of **Mahākālasena,** the chief Yakkha of Ceylon, was a princess of Laṅkāpura.[1] **Kuveṇi** herself was evidently from

[1] Mhv. vii. 33; MṬ. 260.

Laṅkāpura, because it was there she went when she was abandoned by Vijaya.[2]

[2] Mhv. vii. 62; MṬ. 265.

1. **Laṅkāpura.**—See **Laṅkānagara.**

2. **Laṅkāpura Daṇḍanātha.**—A general of **Parakkamabāhu I.** He was probably[1] the son of the **Laṅkādhināth Kitti.** We first hear of him as having parried the attack of **Gajabāhu's** forces, at the pass of **Khaṇḍigāma.** He was later sent in command of the expedition against **Kulasekhara,** to help the **Paṇḍu** king, **Parakkama** of **Madhurā.** He landed at the Paṇḍu port of **Talaḍilla** and occupied **Rāmissara.** From there he advanced to **Kundukāla.** The prisoners whom he sent to Ceylon were used to help in the restoration of the **Ratanavāluka-cetiya.** At Kundukāla, Laṅkāpura built the fortress of **Parakkamapura.** He defeated Kulasekhara and his numerous allies in several battles, and won over some of his allies, such as **Iḷaṅkiyarāyara, Mālavarāyara** and **Colagaṅgara,** by gifts and honours, and captured, among other places, the fortress of **Semponmāri.** He was assisted by **Laṅkāpura Deva** and **Laṅkāgiri Sora,** the general **Gokaṇṇa,** the **Kesadhātus Loka** and **Kitti,** and an officer named **Jagadvijaya.** He then captured **Muṇḍikkāra** and several other fortresses and occupied **Rājinā.** He subdued the **Cola** and **Paṇḍu** countries, and is said to have issued coins bearing the name of Parakkamabāhu I., while he restored the Paṇḍu kingdom to **Virapaṇḍu.** The village of **Paṇḍu-vijaya** was founded by the king to commemorate the victory of Laṅkāpura.[2]

It is curious that no mention is made in the Ceylon Chronicles of Laṅkāpura's return to Ceylon, nor of any honours bestowed on him by the king. South Indian inscriptions relate that Laṅkāpura was defeated, and that his head, with those of his officers, was nailed to the gates of Madhurā.[3]

[1] Cv. lxx. 218; Cv. *Trs.* 305, n. 5.

[2] The account of Laṅkāpura's exploits is found in Cv. lxxvi. 76 ff.; lxxvii. 1 ff.

[3] Codrington, *op. cit.*, 62, 74; also Smith, *Early History of India*, p. 340.

3. **Laṅkāpura.**—The name seems to have been used also as a title and was conferred on **Kaḍakkuḍa,**[1] **Rakkha,**[2] and **Deva.**[3]

[1] Cv. lxxii. 39. [2] *Ibid.*, lxxv. 70. [3] *Ibid.*, 130.

Laṅkāmahālāna.—See **Laṅkājayamahālekhaka.**

Laṅkārāma.—A monastery in **Ayodhyā** where lived the author of the **Saddhammasaṅgaha** (*q.v.*).

Laṅkā-vihāra.—A monastery near **Mahāgāma;** it was near there that **Kākavaṇṇatissa** found **Vihāradevī** when she landed from the sea.[1] But this is probably a wrong reading.[2]

[1] Mhv. xxii. 22. [2] See MṬ. 432, where the place is called **Toṭaka-vihāra.**

Lacchi.—See **Lakkhi.**

Lajjika.—A village in Ceylon given by **Aggabodhi I.** for the maintenance of the **Mūgasenāpati-vihāra.**[1]

[1] Cv. xlii. 23.

Lajjitissa.—See **Lañjatissa.**

Lañjakāsanasālā.—A building in Ceylon, erected by **Lañjatissa** for the use of the monks.[1]

[1] Mhv. xxxiii. 24.

Lañjatissa, Lañjakatissa, Lajjitissa.—King of Ceylon (59-50 B.C.). He was the eldest son of **Saddhātissa,** but, when his father died, the ministers and monks crowned his younger brother, **Thūlatthana,** king. Lañjatissa killed Thūlatthana after one month, and ruled for nine years and fifteen days. At first he was very indifferent towards the monks, but later made amends. He built the **Ariṭṭha** and **Kuñjarahīnaka-vihāras,** the **Lañjakāsanasālā** and a stone mantling for the **Kanthakathūpa,** in addition to other good works.[1]

[1] Mhv. xxxiii. 14 ff.

Laṭukika Jātaka (No. 357).—A quail once laid her eggs in the feeding ground of the elephants. When the young ones were hatched, the Bodhisatta, the leader of the elephants, passed along that way with the herd, and, at the request of the mother quail, carefully avoided the young ones. But a rogue elephant, who came after, though warned in the same way, trod on the nest and fouled it. The quail swore revenge, and got a crow to put out the elephant's eyes and a fly to put maggots in them, and when the elephant, in great pain, looked for water, she persuaded a frog to croak on the mountain top and thus to lead the elephant into a precipice down which he fell and was killed.

The story was told in reference to **Devadatta** who was identified with the rogue-elephant.[1]

In the accounts[2] of the quarrel between the **Sākyans** and the **Koliyans,** this **Jātaka** is said to have been one of those preached by the **Buddha**

[1] J. iii. 174-77. [2] See *s.v.* **Rohiṇī.**

on that occasion, showing that even such a weak animal as a quail could sometimes cause the death of an elephant. Perhaps the story was related on more than one occasion.[3] See also below, **Laṭukikopama Sutta.**

[3] See DhA. i. 46, where it is related to the **Kosambī** monks to show the danger of quarrelling.

Laṭukikopama Sutta.—Preached to **Udāyī**[1] in a wood near **Āpaṇa.** Udāyī recalls the rules made by the Buddha regarding the hours for meals, how such rules were added to, until, in the end, any meal out of hours was forbidden; and he mentions how, though at first these rules involved hardship, in the end they were very helpful in dispelling unhappy states of consciousness and in implanting happy ones. The Buddha agrees, but adds that many people are foolish, and consider such sacrifices insignificant, growing discontented when asked to make them. But this insignificant thing develops into a bond strong enough to hold them fast. Some people are like quails caught in traps, unable to escape from their bonds, others like mighty elephants, bursting their bonds and going where they wish. Thus there are four types of individuals, differing according as to whether they are attached to their bonds or detached from them.[2]

[1] This is **Mahā-Udāyi**, says the Commentary. [2] M. i. 447-56; MA. ii. 656-60.

Laṭṭhivana, Laṭṭhivanuyyāna.—A grove to the south-west of **Rājagaha.** In it was the **Supatiṭṭha-cetiya,** where the Buddha stayed during his first visit to Rājagaha from **Gayāsīsa,** after the Enlightenment. There **Bimbisāra** visited him with twelve *nahutas* of followers, and **Uruvela Kassapa** dispelled their doubts by declaring his acceptance of the Buddha as his teacher. It was during this visit that Bimbisāra gifted **Veḷuvana** to the Buddha and his Order.[1] Eleven *nahutas,* with Bimbisāra at their head, became *sotāpannas* at the end of the Buddha's sermon, which included the **Mahānārada Kassapa Jātaka.** The remaining *nahuta* was established in the Refuges.[2] The grove evidently received its name from its green liquorice creepers, hence its description as *Laṭṭhimadhukavana.*[3] Hiouen Thsang[4] calls it Yaṣṭivana and describes it as a grove of bamboos, giving accounts of its origin and various stories connected with it.

[1] Vin. i. 35 ff.; DhA. i. 72; AA. i. 166; BuA. 18, etc.
[2] J. i. 84; AA. i. 57; also J. vi. 219.
[3] *E.g.,* J. i. 68.
[4] Beal, *op. cit.,* 145 f.; see VT. 136.

Latā.—A woman of **Sāvatthi.** She was good and holy, and after death was born as a daughter of **Vessavaṇa.** Her sisters were **Sajjā, Pavarā,**

Acchimatī and **Sutā**. **Sakka** married them all, and when a dispute arose as to which was the most skilled in dance and song, a contest was held on the banks of the **Anotatta**, in which Latā won. Sutā asked Latā how she acquired her great talents, and the latter gave an account of her good deeds as a human being. Later, the story was related to **Moggallāna** on one of his visits to the deva worlds, and was repeated by him to the Buddha.[1]

[1] Vv. iii. 4; VvA. 131 ff.

Ladagāma.—A village assigned by **Jeṭṭhatissa** for the maintenance of **Kālavāpi-vihāra.**[1]

[1] Cv. xliv. 101.

Labujagāma.—A village in Ceylon, in the province of **Sāparagamu.** Once, for a short period, the Tooth Relic of the Buddha was placed in the monastery there, after being taken from **Jayavaddhanapura,**[1] and **Vimaladhammasūriya** removed it from there to **Sirivaḍḍhanapura.**[2]

[1] *Cp.* Cv. xci. 17 f. [2] *Ibid.*, xciv. 11 f.

Labujadāyaka Thera.—An arahant.[1] It was evidently the same as **Yasoja** (*q.v.*).

[1] Ap. ii. 409.

Labujaphaladāyaka Thera.—An arahant.[1] The story given is identically the same as that of **Labujadāyaka** (*q.v.*).

[1] Ap. i. 295.

Labujamaṇḍaka.—One of four villages given by **Parakkamabāhu IV.** for the maintenance of the *pariveṇa* built by him for **Medhaṅkara Thera.**[1]

[1] Cv. xc. 87.

Labhiya-Vasabha.—See **Vasabha.**

Lambaka.—A rock near **Himavā.**[1]

[1] ThagA. i. 97; Ap. i. 15, 280; ii. 454.

Lambakaṇṇā.—A gotta, mentioned in the Chronicles as being among the inhabitants of Ceylon. The Lambakaṇṇas had, probably, certain duties to perform in connection with the consecration of a king,[1] for we

[1] This was perhaps the reason why **Parakkamabāhu I.** gave them a prominent place in the ceremonies held in honour of the Tooth Relic (Cv. lxxiv. 213); see also below, in the text.

find that **Ilanāga,** when he went to take his ceremonial bath in **Tissavāpi,** was enraged on finding that the Lambakaṇṇā were not there. As a punishment, he ordered them to work at the remaking of a road along the bank of the tank, leading to the **Mahā Thūpa,** and set caṇḍalas to supervise them. Full of anger, the Lambakaṇṇas rose in revolt and seized the throne. Three years later the king returned from exile, and, having defeated the Lambakaṇṇas, made them drag his chariot in triumphal procession. When he proposed to behead them his mother intervened, and he contented himself with having their noses and toes cut off.[2]

The Lambakaṇṇas were evidently a powerful clan, and several members of the clan ruled as kings of Ceylon—*e.g.*, **Vasabha, Saṅghatissa, Saṅghabodhi** and **Goṭhābhaya,** the last three of whom came from **Mahiyaṅgana** and seized the throne from **Vijayakumāra.**[3] Between the reign of **Kittisirimegha** and the Coḷiyan conquest in 1017 A.C.—*i.e.*, between the third and the eleventh centuries—out of thirty-six kings who occupied the throne of Ceylon the majority belonged to either the **Moriyā** or the **Lambakaṇṇā.** A clan of Lambakaṇṇas lived also in South India in the twelfth century. When **Laṅkāpura,** acting under the orders of **Parakkamabāhu I.,** crowned **Vīrapaṇḍu** as king of **Paṇḍu,** three Lambakaṇṇa chiefs were asked to carry out "the duties of the Lambakaṇṇas" (*Lambakaṇṇadhuraṃ*).[4]

The name may have had a totemistic origin, but according to some Sinhalese Chronicles[5] the Lambakaṇṇas of Ceylon were a branch of the Moriyas. They claimed descent from **Sumitta**—a prince of the Moriyan clan, who formed one of the escort that brought the Bodhi-tree from India—and **Sumanā,** a princess of the same race, who was at one time a nun, ordained under **Saṅghamittā.** According to these Chronicles most of the kings of Ceylon down to the time of **Parakkamabāhu VI.** were scions of this clan.

In Ceylon, the Lambakaṇṇas had settlements in **Rohaṇa.**[6]

[2] Mhv. xxxv. 18 ff.
[3] *Ibid.*, xxxvi. 58 ff.
[4] Cv. lxxvii. 27 f.
[5] *E.g.*, the *Saddharmaratnākara* and the *Pārakumbā-Sirita.*
[6] See, *e.g.*, AA. i. 262.

Lambacūḷaka.—A town in the domain of King **Pajaka,**[1] and, therefore, in **Avanti.** Elsewhere[2] it is mentioned as having been in the domain of **Caṇḍappajjota,** probably again referring to Avanti.

[1] J. iii. 463. [2] J. v. 133.

Lambītakā.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 261.

Laḷāṭadhātuvaṃsa.—A Pāli work containing the history of the frontal bone relic of the Buddha.[1]

[1] For a discussion see P.L.C. 255.

Lasuṇadāyaka Thera.—An arahant. In the time of **Vipassī Buddha** he was an ascetic living on garlic (*lasuṇa*). Pleased with the Buddha and his monks, he once gave a whole pingo-load of garlic to the monastery.[1]

[1] Ap. i. 89.

1. **Lahu Sutta.**—Four conditions, the cultivation of which leads to buoyant (*lahu*) insight.[1]

[1] S. v. 412.

2. **Lahu Sutta.**—There is no other single thing so quick to change (*tahuparivatta*) as mind.[1]

[1] A. i. 10.

Lahulla.—A village in Ceylon, near **Nālandā.**[1]

[1] Cv. lxx. 214.

Lājā.—A goddess (*devadhītā*). She was once the watcher of a field of paddy-rice in **Rājagaha,** and when **Mahā Kassapa,** out of compassion, approached her, she took some of the parched rice and, with devout heart, poured it into his bowl. Almost immediately she was bitten by a snake, and was reborn after death in **Tāvatiṃsa.** Realizing that it was to Kassapa that she owed her good fortune, she decided to wait on him, sweep his cell, etc. As soon as Kassapa discovered this, he forbade her to come near him any more. Lājā was much distressed, and the Buddha, noting her despair, sent a ray of light to console her.[1]

[1] DhA. iii. 6 ff.

Lābugāmaka.—A village in Ceylon where **Paṇḍukābhaya** vanquished his uncles. Their heads were collected and lay "like a heap of gourds," hence the name of the village.[1] Its original name was **Nagaragāma.**[2]

[1] Mhv. x. 72; see also Mhv. *Trs.* 73, n. 2. [2] MṬ. 292.

Lābhagaraha Jātaka (No. 287).—The Buddha was once a famous teacher of the Vedas with five hundred pupils. One pupil asked him how people could obtain gain in this world. His teacher answered that in a world full of fools the man who slanders, possesses the tricks of

an actor and carries evil talk, gains prosperity. The pupil expressed his disappointment and continued his religious life.

The story was related in reference to a colleague who asked **Sāriputta** the same question and received the above answer.[1]

[1] J. ii. 420-3.

Lābhavāsī.—A group of ascetic monks within the Buddhist Order in Ceylon. **Mahinda IV.** showed them special favour,[1] while **Vijayabāhu I.** gave for their maintenance the villages of **Antaraviṭṭhi, Saṅghātagāma** and **Sirimaṇḍagalagāma,** and provided them with necessaries.[2]

[1] Cv. liv. 27. [2] *Ibid.*, lx. 68, 72.

Lābhasakkāra Saṃyutta.—The seventeenth section of the **Saṃyutta Nikāya.**[1]

[1] S. ii. 225-44.

Lāmaseṭṭhā.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 261; DA. ii. 691.

Lāḷa.—A country in India, the capital of which was **Sīhapura;** it was the birthplace of **Vijaya,** founder of the Sinhalese dynasty.[1] The country is now generally identified with the modern Gujerat, the Larika of Ptolemy.

[1] Dpv. ix. 5; Mhv. vi. 5, 36.

Lāḷudāyī Thera.—An Elder who possessed the knack of saying "the wrong thing." He would go to a place where people were enjoying a holiday and recite stanzas suitable to a funeral and *vice versâ*.[1] When the Buddha heard of this he related the **Somadatta Jātaka** (*q.v.*), showing that in past births, too, Lāḷudāyī had possessed the same propensity. He is identified with the foolish father (**Agnidatta**) of the story.[2] We also read of his jealousy of the praises bestowed on **Sāriputta** and **Moggallāna** for their knowledge and exposition of the Law, and he claimed that he possessed knowledge equal to theirs. But one day when asked to preach, he sat on a seat holding a painted fan, but found nothing to say. He thereupon agreed to preach in the evening; but the same thing happened, and he barely escaped with his life, so furious was his audience. The Buddha, on hearing of this, related the **Sūkara Jātaka** (*q.v.*) (in which Lāḷudāyī was the pig), showing that in the past, too, he

[1] DhA. iii. 123 ff. [2] J. ii. 167; DhA. iii. 125.

had covered himself with disgrace because of his boastfulness.[3] On another occasion, he had a dispute with **Dabba Mallaputta** regarding the allotment of the rice tickets, and the monks, in order to teach him a lesson, handed him the tickets to distribute. But he created such confusion that there was a great uproar, and **Ānanda** was sent by the Buddha to find out what was happening. When Ānanda returned with this story, the Buddha related the **Taṇḍulanāli Jātaka** (*q.v.*) to show that in the past Lāḷudāyī had been a foolish appraiser.[4] The **Naṅgalisa Jātaka** gives another example of his folly and ineptitude[5]; so does also the **Padañjali Jātaka,**[6] where he is identified with **Padañjali,** an idle, lazy loafer. In the **Mahāummagga Jātaka**[7] he is identified with the somewhat foolish king, **Vedeha.**

Lāḷudāyī once had a discussion with **Pasūra,** who, at first, thought him to be clever and wise, and accepted him as teacher, being ordained by him. But, later, Pāsura easily defeated him in discussion.[8] Others, too, visiting **Jetavana,** and seeing him in the Preacher's seat, mistook him for an eminent Elder, but soon discovered their mistake.[9]

On one occasion[10] Lāḷudāyī even dared to contradict Sāriputta regarding birth among the *manomayadevā.* Three times Sāriputta repeated his statement and three times Lāḷudāyī contradicted him, and, there being no monk in the assembly who supported Sāriputta, he took Lāḷudāyī to the Buddha, where he three times repeated the same statement, being three times contradicted. Then the Buddha called Lāḷudāyī " a witless fool " and silenced him. Ānanda was witness to the dispute, but took no part in it, thereby winning the Buddha's censure.

Elsewhere,[11] however, we find Lāḷudāyī listening in all humility to a discourse by Sāriputta on Nibbāna, as the happiness which is not sensed (*avedayitasukha*). Though Udāyī's knowledge of the Dhamma was not profound, he did not hesitate to take part in a discussion, even with the Buddha himself, when occasion arose. We find him twice censured by the Buddha for this exhibition of his ignorance, once in the **Mahā-kamma-vibhaṅga Sutta**[12] and once again in a discussion on *anussati.*[13] In both instances Ānanda is present, and, in the discussion on *anussati,* he earns the Buddha's praise for his knowledge compared with Udāyī's ignorance. This annoyed Udāyī, for we find him confronting Ānanda with the fact that though he had been in the constant society of the

[3] J. ii. 344 ff.; but according to the introductory story of the Jātaka itself (in J. ii. 9 ff.), Lāḷudāyī's name is not mentioned, and the incident described differs somewhat.

[4] J. i. 123 ff.

[5] *Ibid.*, 446 ff.

[6] J. ii. 263 f.

[7] J. vi. 478.

[8] SNA. ii. 540.

[9] *E.g.*, DhA. ii. 31.

[10] A. iii. 192 f.; AA. ii. 628.

[11] A. iv. 414 f.; AA. ii. 810.

[12] M. iii. 208.

[13] A. iii. 322 f.

Buddha he had not profited by it, a remark which earned the censure of the Buddha and his assurance that Ānanda would certainly reach perfection in that very life.[14]

Buddhaghosa[15] calls Lāḷudāyī **Kovariyaputta.** It is not clear whether this means that his father was called **Kovariya.** The Vinaya[16] mentions a monk called Udāyī who was a colleague of **Seyyasaka.** He persuaded Seyyasaka to commit the first *Saṅghādisesa* offence, saying that he himself acted likewise. For this the *Mānatta* penalty was imposed on him. According to the Commentaries,[17] this Udāyī is to be identified with Lāḷudāyī, and if this be correct, it was perhaps the same monk who was guilty of several Vinaya offences attributed to Udāyi—see **Udāyi (2)**—though the Vinaya Commentary does not elsewhere[18] definitely so identify him, except once,[19] where he is mentioned as having made an embroidered robe for a nun, which he persuaded her to wear in the assembly of the nuns! Was this because the Commentator regarded the two Udāyis as distinct persons?[20]

Lāḷudāyī is given as an example of a person who did no good either to himself or to others (*neva attahitāya paṭipanno no parahitāya*). Buddhaghosa elsewhere[21] describes him as "*bhantamigasappaṭibhāgo niddārāmatādiṃ anuyuttānaṃ aññataro lolabhikkhu.*"

[14] A. i. 228; AA. i. 441.
[15] ThagA. ii. 7; some of the MSS. read *nāṭakācariyaputta.*
[16] Vin. iii. 110.
[17] Sp. iii. 517; DhA. iii. 5.
[18] *E.g.*, Sp. iii. 541, 549, 552, where he is simply called Udāyi.
[19] Sp. iv. 804.
[20] *E.g.*, MA. i. 348.
[21] Sp. iii. 517.

1. **Lāḷudāyīthera Vatthu.**—The story of **Lāḷudāyī's** past life as **Aggidatta.**[1] *Cp.* the **Somadatta Jātaka.**

[1] DhA. iii. 123 ff.

2. **Lāḷudāyīthera Vatthu.**—The story of **Lāḷudāyī's** futile attempt to excel **Sāriputta** and **Moggallāna** in the power of preaching.[1]

[1] DhA. iii. 344 ff.

Lāvarāvapabbata.—Probably a monastery in Ceylon rebuilt by **Aggabodhi IX.**[1]

[1] Cv. xlix. 76.

Liṅgatthavivaraṇa.—A Pāli grammatical work by **Subhūticandana,** a monk of Pagan. Two Commentaries on it were written, the **Liṅgatthavivaraṇappakāsaka** by **Ñāṇasāgara** and the **Liṅgatthavivaraṇaṭīkā** by

Uttama. A work called **Liṅgatthavivaraṇaviniechaya,** by an unknown author, is also mentioned.[1]

[1] Gv. 63, 65, 67, 72, 73, 75; Bode, *op. cit.*, 22, n. 1.

Licchavi Sutta.—See the **Nandaka Sutta.**

Licchavibhāṇavāra.—The second bhāṇavāra of the sixth khandhaka of the **Mahāvagga.**[1]

[1] Vin. i. 210-33.

Licchavi.—A powerful tribe of India in the time of the Buddha. They were certainly *khattiyas*, for on that ground they claimed a share of the Buddha's relics.[1] Their capital was **Vesāli,** and they formed a part of the Vajjian confederacy, being often referred to as the **Vajjis** (*q.v.*). Their strength lay in their great unity; if one Licchavi fell ill, all the others would visit him. The whole tribe would join in any ceremony performed in the house of Licchavi, and they would all unite in honouring any distinguished visitors to their city.[2] They were beautiful to look at and wore brilliantly coloured garments, riding in brightly painted carriages.[3] The Buddha once compared them to the gods of **Tāvatiṃsa.**[4]

Though this would seem to indicate that they were very prosperous and rich, they do not appear to have lived in luxury and idleness. They are, on the contrary, spoken of[5] as sleeping on straw couches, being strenuous and diligent and zealous in their service.[6] They also practised seven conditions of welfare (*aparihānīyadhammā*), which the Buddha claimed to have taught them at the **Sārandada cetiya:** (1) They held frequent public meetings of their tribe which they all attended; (2) they met together to make their decisions and carried out their undertakings in concord; (3) they upheld tradition and honoured their pledges; (4) they respected and supported their elders; (5) no women or girls were allowed to be taken by force or abduction; (6) they maintained and paid due respect to their places of worship; (7) they supported and fully protected the holy men (arahants) among them.[7]

The young men among the Licchavis were evidently fond of archery, for mention is made[8] of large numbers of them roving about in the **Mahāvana,** with bows and arrows, the strings set, and surrounded by hounds. They were a martial people and fond of "sport," but we find one

[1] D. ii. 165; according to the Mtu. (i. 283, etc.) they belonged to the *Vāsiṭṭha gotta*; *cp.* the **Mallas** (*q.v.*), who are called **Vāseṭṭhas.**

[2] DA. ii. 519.

[3] D. ii. 96; A. iii. 239; *cp.* Mtu. i. 259.

[4] D. ii. 96; also DhA. iii. 280.

[5] S. ii. 267 *f.*

[6] As skilful hardy archers, says the Commentary.

[7] D. ii. 73 f.; A. iv. 15 f.

[8] *Ibid.*, iii. 76.

of their Elders, **Mahānāma,**[9] complaining of them to the Buddha: "The Licchavi youths are quick tempered, rough and greedy fellows; such presents as are sent by the members of their tribe—sugar-cane, jujubes, sweet cakes, sweetmeats, etc.—they loot and eat; they slap the women and girls of their tribe on the back." Violation of chastity was considered a serious offence among the Licchavis, and the assembly would even give its consent to a husband's request that his unfaithful wife should be murdered.[10]

According to the Buddhist books, the Licchavis were devout followers of the Buddha and held him in the highest esteem.[11] Even careless boys, referred to above as wandering about with hounds and bows and arrows, would lay aside their arms when they saw the Buddha seated under a tree and would surround him with clasped hands, eager to hear him.[12] There were numerous shrines in Vesāli itself, several of which are mentioned by name: **Cāpāla, Sattambaka, Bahuputta, Gotama, Sārandada** and **Udena.**[13] Buddhaghosa says[14] that these shrines were originally Yakkha cetiyas, where various Yakkhas were worshipped, but that they were later converted into monasteries for the Buddha and his Order. It is, however, apparent from the Buddhist books themselves,[15] that Vesāli was also a stronghold of the Jains. The Buddha visited Vesāli at least three times,[16] and is frequently mentioned as staying in **Kūṭāgārasālā** (*q.v.*) in Mahāvana. There the Licchavis visited him in large numbers, sometimes[17] disturbing the calm of the spot and obliging resident monks to seek peace in **Gosiṅgasālāvana** near by. Once, five hundred Licchavis invited the Buddha to a discussion held by them at the Sārandada-cetiya regarding the five kinds of treasures. The Buddha went and gave his opinion.[18]

But not all the Licchavis were followers of the Buddha. When **Saccaka** the **Nigaṇṭha** visited the Buddha at Mahāvana, he was accompanied by five hundred Licchavis, who did not all salute the Buddha as their teacher, but showed him only such respect as was due to an honoured stranger.[19] Several eminent Licchavis are specially mentioned by name as having visited and consulted the Buddha; among whom are **Mahānāma,**

[9] A. iii. 76, the *Lalitavistara* is even more condemnatory.

[10] Vin. iv. 225.

[11] Five hundred Licchavis once gave a garment each to **Piṅgiyāni,** because he recited a verse in praise of the Buddha (A. iii. 239).

[12] A. iii. 76.

[13] For details see *s.v.*

[14] *E.g.*, UdA. 322 f.

[15] *E.g.*, in the story of the general **Sīha** (*q.v.*).

[16] The first visit was in order to destroy the threefold panic of drought, sickness and non-human foes. It was probably this act which earned for the Buddha the gratitude of the Licchavis.

[17] *E.g.*, A. v. 133 f. [18] A. iii. 167 f.

[19] M. i. 229; MA. i. 454 gives their reasons.

Sīha, Bhaddiya, Sāḷha, Abhaya, Paṇḍitakumāra, Nandaka, Mahāli and **Ugga.** Several Licchavis, both men and women, joined the Order—*e.g.*, the famous courtesan **Ambapāli, Jenti, Sīhā** and **Vāsiṭṭhi,** and, among monks, **Aññanavaniya, Vajjiputta** and **Sambhūta.**[20]

The Licchavis were greatly admired for their system of government. It was a republic (*gaṇa, saṅgha*), all the leading members of which were called *rājā.*[21] They held full and frequent assemblies at which problems affecting either the whole republic or individual members were fully discussed. When the assembly drum was heard, all left other duties and assembled immediately in the *Santhāgārasālā.*[22] Sometimes, as appears from the story of the conversion of Sīha, religion was also discussed at these meetings. The rules of procedure adopted[23] evidently resembled those followed in the *upasampāda* ordination of a monk.[24] Besides the *rājās* there were also numerous *uparājās, senāputis,* and *bhaṇḍāgārikas.*[25] There was an elaborate judicial procedure by which any person charged with an offence was handed over, in turn, to the *Viniccayamahāmattas* (inquirers), the *Vohārikas* (experts in law), *Suttadharas* (experts in tradition), the *Aṭṭhakulakas* (probably a judicial committee), the *Senāpati,* the *Uparājā,* and finally to the *Rājā,* who would inflict the proper sentence according to the *paveṇipotthaka.*[26]

In their political relationships with their neighbours, the Licchavis seem to have been on friendly terms with **Bimbisāra** (*q.v.*), king of **Magadha,** and with **Pasenadi,** king of **Kosala.**[27] Generally speaking, they were friendly also with the **Mallas,** though the story of **Bandhula** (*q.v.*) shows that a certain amount of rivalry existed between the two tribes.

After the death of Bimbisāra, **Ajātasattu,** in his desire for the expansion of Magadha, resolved to destroy the Licchavis. He was probably partly influenced by his fear of his foster-brother **Abhayarājakumāra** (*q.v.*), who had in him Licchavi blood. Buddhaghosa[28] gives another story. There was a port on the Ganges, extending over one yojana, half of which territory belonged to Ajātasattu, and the other half to the Licchavis. Near by was a mountain, from which much fragrant material (? *gandhabhaṇḍa*) flowed into the river. While Ajātasattu was making preparations to claim his portion of this material, the Licchavis would go before him

[20] For details see *s.v.*

[21] According to Mtu. i. 271, there were 68,000 rājās in Vesāli; the Jātakas (i. 504; iii. 1) speak of 7707; see also DhA. iii. 436.

[22] DA. ii. 517 f.

[23] See D. ii. 76 f., where the Buddha enjoins on the monks the observance of the same habits as practised by the Licchavis.

[24] These are given at Vin. i. 56 (VT. i. 169 f.).

[25] J. iii. 1.

[26] DA. ii. 519.

[27] See, *e.g.*, M. ii. 101, where Pasenadi says this.

[28] DA. ii. 526 f.; AA. ii. 705; was the port Pāṭaligāma ? see UdA. 406.

and remove it all. This happened on several occasions, and Ajātasattu vowed vengeance. In order to discover what the Buddha thought of his chances of success, he sent to him his minister **Vassakāra.** The Buddha predicted[29] that as long as the Licchavis remained united they were proof against any foe. Ajātasattu then decided to bring about disunion among them. He was successful in this, with the aid of Vassakāra.[30] When Ajātasattu arrived at the gates of Vesāli, the Licchavis, owing to their disunion, were unable to put up any opposition, and Ajātasattu captured the city without further trouble.[31] The degeneration may have set in earlier among the Licchavis, for we find reference[32] to their giving up their earlier austere habits and to their fondness for soft pillows, long sleep and other luxuries. Their power and prosperity were probably also weakened by the plague and drought which had ravaged Vesāli.

The Commentaries[33] contain a mythical account of the origin of the Licchavis. The queen of Benares gave birth to a lump of flesh, and, wishing to avoid disgrace, her ladies-in-waiting put it in a sealed casket and threw it into the Ganges. A deva wrote the king's name on the casket, which was picked up by an ascetic, who tended the embryo until two children, a boy and a girl, emerged from it. The ascetic fed them with milk. Whatever entered the stomachs of the children could be seen as though the stomach were transparent, so that they appeared skinless (*nicchavi*); some said the skin was so thin (*līnachavī*) that the stomach and whatever entered it appeared as though sewn together. From this the children came to be called Licchavi, and, as they grew, were brought up by the villagers living near the hermitage. The other children disliked them, saying they were to be avoided (*vajjitabbā*) because of their quarrelsome disposition. When they were sixteen years old the villagers obtained land for them from the king, founded a town, and married them together. Their country came to be called **Vajji.** They had sixteen pairs of twins, and their city had to be greatly enlarged —hence its name, **Visālā** or **Vesāli.**

[29] D. ii. 72 ff.

[30] For details see *s.v.* Vassakāra.

[31] DA. ii. 524.

[32] S. ii. 268; see also DhA. iii. 280, where they quarrel over a woman; *cp.* Sp. i. 284.

[33] MA. i. 258; KhpA. etc.; for a very comprehensive account of the Licchavis, see Law, Kṣatriya Clans in Buddhist India, pp. 1 ff.

Litta Jātaka (No. 91).—The Bodhisatta was once a dice-player, and used to play with a sharper who, when he saw that he was losing, would put one of the dice in his mouth, pretending that it was lost. The Bodhisatta discovered this, and one day brought dice smeared with

dried poison. The sharper played his usual tricks, and suffered great pain from the poison. The Bodhisatta then cured him, thus teaching him to be honest in future. The story was told in reference to certain monks who were careless in the use of various requisites given to them.[1]

[1] J. i. 379 f.

Litta Vagga.—The tenth chapter of the Eka Nipāta of the Jātaka.[1]

[1] J. i. 379-410.

Linatthadīpanī.—A *ṭīkā* by **Vācissara** on the **Paṭisambhidāmagga.**[1]

[1] P.L.C. 217.

1. **Linatthappakāsinī,** or **Linatthavaṇṇanā.**—A series of *ṭīkās* on the four Nikāyas and the Jātaka. They are ascribed to **Dhammapāla.**[1]

[1] Gv. 60, 69; also P.L.C. 192.

2. **Linatthappakāsinī.**—A *ṭīkā* on the **Kaṅkhāvitaraṇī,** by an unknown author.[1]

[1] Gv. 62, 72.

Linatthavaṇṇanā.—See **Linatthappakāsinī** (1).

Linatthavisodhanī.—A Commentary on the **Saddabindu** by **Ñāṇavilāsa** of Pagan.[1]

[1] Bode, *op. cit.*, 25, n. 4.

1. **Lilāvatī.**—A **Coḷa** princess, daughter of **Jagatipāla.** She escaped with her father to Ceylon, where she became the queen of **Vijayabāhu I.**[1]

[1] Cv. lix. 24 f.

2. **Lilāvatī.**—Daughter of **Viravamma** and **Yasodharā,** the latter being the daughter of **Vijayabāhu I.** and his queen **Lilāvatī.** She married **Vikkamabāhu.**[1]

[1] Cv. lix. 28, 50. See **Vikkamabāhu** (2).

3. **Lilāvatī.**—Daughter of **Sirivallabha** and **Sugalā** and sister of **Māṇābharaṇa.**[1] She was the first queen of **Parakkamabāhu I.,** and after his death, she ruled over Ceylon for three years (1197-1200 A.C.), with the help of the general **Kitti,** till she was expelled by **Sāhasamalla.** Then she reigned again for one year, this time with the help of **Vikkantasāmūnakka.** **Lokissara** deposed her and ruled for nine months, when the

[1] Cv. lxii. 2.

general **Parakkama** once more restored Līlāvatī to the throne, which, this time, she occupied for about seven months.[3]

[3] *Ibid.*, lxxx. 31, 46, 50; also Cv. *Trs.* ii. 131, n. 5.

Lumbinī.—A park, situated between **Kapilavatthu** and **Devadaha.** It was there that the Buddha was born.[1] A pillar now marks the spot of **Asoka's** visit to Lumbinī. According to an inscription on the pillar, it was placed there by the people then in charge of the park to commemorate Asoka's visit and gifts.[2] The park is now known as Rummindei, inside the Nepal frontier and two miles north of Bhagavanpura.

In the Sutta Nipāta[3] it is stated that the Buddha was born in a village of the Sākyans, in the *Lumbineyya Janapada.* The Buddha stayed in Lumbinīvana during his visit to Devadaha and there preached the **Devadaha Sutta.**[4]

[1] J. i. 52, 54; Kvu. 97, 559; AA. i. 10; MA. ii. 924; BuA. 227; Cv. li. 10, etc.

[2] See Mukerji: Asoka, p. 27; see p. 201 f. for details.

[3] vs. 683.

[4] MA. ii. 810.

Lumbineyya.—See **Lumbinī.**

Lūkhapāpuraṇa Sutta.—A very rich brahmin once visited the Buddha clad in a coarse cloak. When asked why he was thus clothed, he said that his four sons, with their wives, had thrown him out of his house. The Buddha taught him a series of verses to be recited at the brahmin assembly, when his sons would be present. The sons realized their folly and took him home and looked after him well. The brahmin went back to thank the Buddha.[1]

[1] S. i. 175 f.

Lena-vihāra.—See **Loṇagiri.**

1. **Loka.**—A general, inhabitant of **Makkhakudrūsa.** He ruled for six years over **Rohaṇa,** his seat of government being in **Kājaragāma.** A chieftain named **Buddharāja** quarrelled with him and fled to **Cuṇṇasālā,** where he was joined by **Kitti** (afterwards **Vijayabāhu I.**). Loka marched against their combined forces, was defeated in **Remuṇa,** and died soon after.[1]

[1] Cv. lvii. 1, 45-64.

2. **Loka.**—Son of **Kassapa** (afterwards **Vikkamabāhu I.**) and **Lokitā.** His brother was **Moggallāna.**[1]

[1] Cv. lvii. 29; Cv. *Trs.* i. 195, n. 3.

3. **Loka Kesadhātu.**—An officer of **Parakkamabāhu I.**[1] He served under the generals **Damiḷādhikāri Rakkha**[2] and **Laṅkāpura**[3] and took a prominent part in the campaign against **Kulasekhara**, particularly in the capture of **Rājinā.**[4]

[1] Cv. lxxii. 57.
[2] *Ibid.*, lxxv. 75.
[3] *Ibid.*, lxxvi. 253, 269.
[4] *Ibid.*, lxxvi. 324, 327.

Loka Vagga.—The thirteenth chapter of the **Dhammapada.**

1. **Loka Sutta.**—The origin and continuance of the world depends on the six senses.[1]

[1] S. i. 41.

2. **Loka Sutta.**—The Buddha tells **Pasenadi** that greed, hate and delusion make for trouble and suffering in the world.[1]

[1] S. i. 98.

3. **Loka Sutta.**—The origin and passing away of the world depend on the senses and their objects.[1]

[1] S. ii. 73.

4. **Loka Sutta.**—The world is so called because it crumbles away (*lujjati*).[1]

[1] S. iv. 52.

5. **Loka Sutta.**—Because of eye and object arises eye-consciousness. Thence comes contact, feeling, craving, grasping and becoming. Thus is the world originated; with their cessation the world ceases.[1]

[1] S. iv. 87.

6. **Loka Sutta.**—**Anuruddha** tells **Sāriputta** that his knowledge of the universe is due to the cultivation of the four *satipaṭṭhānas.*[1]

[1] S. v. 175.

7. **Loka Sutta.**—**Anuruddha** tells his companions that he knows the world and its divers shapes and forms through the *satipaṭṭhānas.*[1]

[1] S. v. 304.

8. **Loka Sutta.**—In this world of many kinds of beings, the Tathāgata is an Āriyan.[1]

[1] S. v. 435.

9. Loka Sutta.—The world and its arising are fully known by a Tathāgata and he is released from both; he also knows the ending of it and the way thereto. He speaks as he does; he is unconquered in the world.[1]

[1] A. ii. 23.

Lokakāmaguṇa Vagga.—The twelfth chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 91-109.

Lokagalla.—An important strategic position in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 79, 81, 83, 166.

Lokajitvāṇa.—A general of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 24.

Lokadīpasāra.—A collection of chapters on different subjects—hell, animal kingdom, etc.—written by **Medhaṅkara** of **Muttimanagara.**[1]

[1] Gv. 64, 74; Bode, *op. cit.*, 35 f.

Lokanāthā.—One of the five daughters of **Vijayabāhu I.** and **Tilokasundarī.** She married **Kittisirimegha.**[1]

[1] Cv. lix. 31, 44.

Lokantaranirayā.—A series of hells, each one being bound by three *cakkavāḷas.*[1] Each hell is eight thousand leagues in extent. Beings are born there as a result of heinous crimes, "like those of **Coranāga,** or **Corābhaya,** both of **Tambaṇṇidīpa.**" Their bodies are three gāvutas in height and with their long nails they cling to the *cakkavāḷapabbata.* Sometimes they fall into the world-bearing water (*lokasandhārakaudaka*) and are dried up because of its great salinity.[2] Elsewhere[3] they are said to suffer from extreme cold. Those holding wrong views are also born there.[4] According to the Buddhavaṃsa Commentary,[5] Lokantara is the hell of the **Asurakāyā.**

[1] *Cp.* Sp. i. 120; SNA. ii. 443.
[2] AA. ii. 532.
[3] NidA. 8; SNA. i. 59.
[4] J. vi. 247.
[5] BuA., p. 26.

Lokandara.—A monastery, evidently in Ceylon. **Maliyadeva Thera** preached the **Cha Chakka Sutta** there and sixty monks became arahants.[1]

[1] MA. ii. 1024.

Lokapaññatti.—A Pāli treatise by an unknown author.[1]

[1] Gv. 62, 72.

Lokapālā.—The name given to the kings of the **Cātummahārājikadevā** (*q.v.*).

Lokappasādaka, Lokappasādana.—See **Lokavivaraṇa.**

Lokabyūha.—A class of devas. One hundred thousand years before the end of the world-cycle (*kappaṭṭhāna*) they wander about among men with dishevelled hair, weeping, wearing red garments, ugly in form, announcing the approach of doom. This is called *kappakolāhala.*[1]

[1] BuA. 224 f.; J. i. 47 f.

1. **Lokavipatti Sutta.**—On eight worldly conditions which obsess the world and round which it revolves: gain and loss, fame and obscurity, blame and praise, contentment and pain.[1]

[1] A. iv. 156.

2. **Lokavipatti Sutta.**—Average people are obsessed by the eight worldly conditions mentioned in Sutta 1; not so the Ariyan disciple who knows their impermanence.[1]

[1] A. iv. 157.

Lokavivaraṇa.—The name of a miracle (*pāṭihāriya*). It enables all beings, from the **Akaniṭṭhā** world above to **Avīci** below, to see each other, because the whole universe is illuminated. It is also called **Lokappasādaka** or **Lokappasādana.**[1] It was performed by **Sāriputta** in honour of the Buddha, before the preaching of the **Buddhavaṃsa,**[2] and again by the arahants, led by **Indagutta,** to enable **Dhammāsoka** to see simultaneously the celebrations held at the dedication of his eighty-four thousand vihāras.[3]

[1] BuA. 40; MṬ. 226 f. confines it to this world only.

[2] Bu. i. 47.

[3] Mhv. v. 188; MṬ. 226 f.

Lokāyata.—Name of a branch of brahmin learning[1]; the name signifies that which pertains to the ordinary view (of the world)—*i.e.*, common or popular philosophy—much the same as *lokakkhāyika* (popular philosophy).[2]

[1] D. i. 11, etc.

[2] For a discussion of the word see Dial. i. 166-72.

Lokāyatika Sutta.—A brahmin, well versed in **Lokāyata** (*q.v.*), asks the Buddha a series of questions regarding the world and existence. The

Buddha ignores them and teaches him the *paticcasamuppāda*, which he accepts.[1]

[1] S. ii. 77 f.

1. **Lokitā.**—A Sinhalese princess, sister of **Devalā.** She married the son of her paternal aunt, **Kassapa** (later **Vikkamabāhu I.**), and had two sons, **Moggallāna** and **Loka.**[1]

[1] Cv. lvii. 27 f.

2. **Lokitā.**—A princess, daughter of **Bodhi** and **Buddhā.** She married **Moggallāna** and had by him four children: **Kitti** (afterwards **Vijayabāhu I.**), **Mittā, Mahinda** and **Rakkhita.**[1]

[1] Cv. lvii. 41.

Lokissara.—A Damiḷa chief who came from India with a spear wound on his shoulder. He defeated **Lilāvatī** in Ceylon and reigned there for nine months (1210-11 A.C.), till he was defeated by the general **Parakkama.**[1]

[1] Cv. lxxx. 47 f.

Lokuttarakathā.—The eight chapter of the Yuganandha Vagga of the **Paṭisambhidāmagga.**

Lokuppatti.—A Pāli work by **Aggapaṇḍita** of Pagan.[1]

[1] Gv. 64, 74; Bode, *op. cit.*, 21.

"Loke Sutta."—**Doṇa** notices the footprints of the Buddha on the road between **Ukkaṭṭhā** and **Setavyā,** and, following them, comes upon the Buddha. Doṇa asks the Buddha who he is—*deva, yakkha, gandhabba,* etc. ?—and the Buddha explains to him that he is a "Buddha."[1]

[1] A. ii. 37 f.

1. **Loṇagiri.**—A vihāra on the banks of the **Ajakaraṇī,** where **Sabbaka (Sappaka)** attained arahantship.[1] *v.l.* **Lena-vihāra.**

[1] ThagA. i. 399.

2. **Loṇagiri.**—A vihāra in Ceylon, near **Mahākhīragāma** (*v.l.* **Mahāgirigāma**). In the Commentaries[1] we find two stories about a monk named **Tissa,** who lived there. Once, five hundred monks, on their way to **Nāgadīpa,** reached Khīragāma and went into the village for alms, but returned with empty bowls. When Tissa discovered this, he went into

[1] AA. ii. 653 f.; M.A. i. 545 f.; DA. ii. 534 f.

the village, whence he shortly returned with his bowl full of milk-rice, which he served to the five hundred monks, keeping some for himself. When asked whether he possessed supernormal power, Tissa replied that he practised *Sārāṇīyadhammā*, as a result of which his bowl was never empty even after he had served as many as one thousand monks from it.

The other story relates how, when Tissa was still a novice, he went to the **Giribhaṇḍa**-festival. There, having heard that the costliest offering was a pair of robes, he openly wished that he should get them. The king heard of this and tried to prevent Tissa from having the robes, but this effort was unsuccessful. The king was amazed, and, on questioning Tissa, the reply was to the same effect as that of the first story. *v.l.* **Lenagiri.**

Loṇaphala Vagga.—The tenth chapter of the Ṭīkā Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. i. 239-58.

Loṇaphala Sutta.—There are certain persons, careless in habits of body and thought, without insight—even a small offence takes such persons to hell, while others expiate a similar small offence in this very life. A grain of salt cast into a small cup of water renders it undrinkable, but such is not the case if it be cast into a river. The same idea is illustrated with other similes.[1]

[1] A. i. 248 ff.

Loṇambila Sutta.—Given as an example of a sutta in which the Buddha expands the meaning by means of similes.[1] The reference is, perhaps, to the **Loṇaphala Sutta** (*q.v.*).

[1] AA. i. 32.

Lomasakaṅgiya Thera.—An arahant. In the time of **Kassapa Buddha** he had been a monk. After Kassapa Buddha had preached the **Bhaddekaratta Sutta,** a certain monk had talked about it to Lomasakaṅgiya, who, unable to understand it, said, " May I, in the future, be able to teach thee this sutta !" And the other answered " May I ask thee !"

In the present age, Lomasakaṅgiya was born in a Sākyan family of **Kapilavatthu,** while the other monk became the deva **Candana.**

Lomasakaṅgiya (so called because he was delicate and the soles of his feet were covered with hair[1]) did not go with the Sākyan young men who joined the Order. Noticing this, Candana appeared before him and questioned him on the Bhaddekaratta Sutta. Lomasakaṅgiya did not

[1] MA. ii. 961 says he was so called because he had only a little down on his body (*kāyassa īsakalomasaṇṭhānatāya*).

know it, and Candana reminded him of his past wish. **Lomasakaṅgiya**, therefore, went to consult the Buddha, and, later, wished to join the Order. He was sent back to obtain his parents' consent. His mother, fearing for his health, would not agree, but he uttered a verse[2] which convinced her. After his ordination, he went into a forest, and, when his companions warned him against the cold, he repeated the verse, and, being devoted to meditation, soon won arahantship.[3]

According to the **Lomasakaṅgiya-Bhaddekaratta Sutta,**[4] Candana visited Lomasakaṅgiya in the **Nigrodhārāma** in Kapilavatthu, where he lived after his ordination, and questioned him on the Bhaddekaratta Sutta. When Lomasakaṅgiya again confessed his ignorance, Candana taught him the verses, and then the former packed his bedding and went to **Sāvatthi,** where the Buddha, at his request, taught him the Sutta.

In the time of **Vipassī Buddha,** he offered *nāga*-flowers to the Buddha.[5] See also **Lomasavaṅgīsa.**

[2] This verse is included in Thag. (vs. 27).

[3] ThagA. i. 84; the story given in Ap. ii. 504 f., both of the past and the present, differs in several details.

[4] M. iii. 199 f.; *cf.* Ap. ii. 505, according to which, it was this sutta which led to his becoming an arahant.

[5] ThagA. i. 84; Ap. ii. 504; *cf.* Ap. ii. 450 (**Nāgapupphiya**); it is these latter Apadāna verses which are quoted in ThagA.

Lomasakaṅgiya-Bhaddekaratta Sutta.—The **Bhaddekaratta Sutta** (*q.v.*) as it was preached to **Lomasakaṅgiya** (*q.v.*).

Lomasakassapa.—The Bodhisatta born as an ascetic. See the **Lomasakassapa Jātaka.**

Lomasakassapa Jātaka (No. 433).—The Bodhisatta was once born as **Kassapa,** son of the chaplain to the king of Benares. He and the king's son shared a teacher and became friends. When the prince became king, Kassapa, having no desire for power, left him and became an ascetic. Because of the thick hair on his body, men called him **Lomasakassapa. Sakka** grew frightened of Kassapa's power, and, wishing to destroy it, appeared before the king at midnight and suggested to him that if he could persuade Kassapa to offer a sacrifice of slain beasts, he should be king over all India. The king, therefore, sent his minister, **Sayha,** to fetch Kassapa to him. When Kassapa heard of the proposal he refused to go, but Sakka appeared again before the king and said that if the king's daughter, **Candavatī,** were offered as reward, Kassapa would come. This proposal was agreed to, and Kassapa, tempted by the princess's beauty, agreed to come. The people gathered at the place

of sacrifice and tried to dissuade Kassapa from slaying the animals, but he refused to listen. Many beasts were slain, and as he raised his sword to cut off the head of the royal elephant the latter raised a cry in which all the animals joined. Roused by this uproar, Kassapa remembered his asceticism and was filled with remorse. He admonished the king, and, sitting cross-legged in the air, developed transcendental power, which enabled him to fly through the air.

The story was related to a passion-tossed monk. Sayha is identified with **Sariputta.**[1]

[1] J. iii. 514 ff.; the story forms one of the dilemmas of the Milindapañha, p. 219. There Kassapa is stated to have performed the *Vājapeyya* sacrifice.

Lomasanāga.—A monk of Ceylon who lived in the *Padhānaghara* in the **Piyanguguhā** on **Cetiyapabbata.** He is given as an example of a monk who did not abandon his meditations in spite of extreme cold or heat.[1]

[1] MA. i. 65.

Lomasa-Vaṅgīsa.—The Saṃyutta Nikāya mentions an interview between an Elder of this name and the Sākyan **Mahānāma.** Mahānāma asks the Elder if the learner's way of life is identical with that of the Tathāgata. Vaṅgīsa answers that it is not so; learners only abandon the five hindrances; arahants have completely destroyed them from the root.

The interview took place in the **Nigrodhārāma** at **Kapilavatthu.** The name Lomasavaṅgīsa is, probably, a wrong or variant reading for **Lomasakaṅgiya** (*q.v.*).[1]

[1] S. v. 327 f.

Lomahaṃsa.—A **Paccēka Buddha,** mentioned in a nominal list.[1]

[1] M. iii. 70; ApA. i. 107.

Lomahaṃsa Jātaka (No. 94).—The Bodhisatta once became an **Ājīvaka** and practised all manner of austerities in order to test the efficiency of asceticism, enduring extremes of heat and cold. He realized his error as he lay dying, and was reborn in the deva-world.

The story was told in reference to **Sunakkhatta,** who, having left the Order and joined **Korakkhattiya,** went about **Vesāli,** vilifying the Buddha and declaring that his doctrines did not lead to the destruction of suffering. When Sāriputta reported this to the Buhda, the Buddha declared that he had tested the efficacy of asceticism ninety kappas ago and had found it wanting.[1]

[1] J. i. 389-91.

The story is also referred to in the **Cariyāpiṭaka**[2] as the **Mahālomahaṃsacariyā**, where it exemplifies the practice of *upekkhā*.[3]

[2] iii. 15. [3] J. i. 47.

Lomahaṃsapariyāya.—Another name, given by the Buddha himself to the **Mahāsīhanāda Sutta**[1] (*q.v.*).

[1] M. i. 83.

Lola Jātaka (No. 274).—The story of the Bodhisatta born as a pigeon and of his friendship with a greedy crow. The story is practically the same as that of the **Kapota Jātaka** (No. 42) (*q.v.*), and was related in reference to a greedy monk who was reported to the Buddha. The crow is identified with the monk.[1]

[1] J. ii. 361 ff.

Lolā.—A **Paribbājikā**, sister of **Saccaka** (*q.v.*).[1] See also the **Cullakāliṅga Jātaka.** After the discussion which she and her sisters had with **Sāriputta**, in which they were defeated, she joined the Order with the others and became an arahant.[2]

[1] J. iii. 1. [2] MA. i. 450 f.

Losaka Jātaka (No. 41).—In the time of **Kassapa Buddha** there lived a monk who was maintained by a rich man of the district. Into the monastery belonging to this rich man there came one day an arahant, and the former, liking his appearance, asked him to stay in the monastery, promising to look after him. The arahant agreed, but the incumbent of the monastery grew jealous and told their patron that the arahant was lazy and good for nothing. Some food sent by the patron for the arahant the incumbent threw into the embers. The arahant, reading his thoughts, left and went elsewhere. The monk was seized with remorse and was reborn in hell. In five hundred successive births he was a **Yakkha**, with never enough to eat; during a further five hundred births he was a dog. Then he was born, under the name of **Mittavindaka**, in a poor family in **Kāsi**. Because of him, dire misfortune befell the family, and he was driven out. In Benares he became a charity scholar under the Bodhisatta, who was a teacher there, but he was so quarrelsome that he was sent away. He married a poor woman and had two children. For a while he was a teacher, but the village in which he lived earned the king's displeasure seven times, their houses caught fire and the water dried up. Having discovered the cause, the villagers drove out Mitta-

vindaka and his family. In a haunted forest the wife and children were eaten up by demons.

In his wanderings Mittavindaka came to a coastal village, **Gambhira**, where he took service in a ship. On the seventh day of the voyage the ship suddenly stopped sailing. Lots were cast, and seven times the lot fell on Mittavindaka, so they put him on a raft and lowered him overboard. He was cast ashore on an island where lived four *vimāna*-petas in palaces of crystal, and he enjoyed happiness with them for seven days. From there he went to an island where lived eight goddesses in palaces of silver, thence to another where lived sixteen in palaces of jewels, thence to another still where lived thirty-two in palaces of gold. In each he stayed seven days. From the last he went to an island of ogres. There he seized an ogress wandering about in the shape of a goat, and, when she kicked him, he was hurled into the dry moat of Benares. There goatherds were keeping watch for thieves, and when Mittavindaka seized a goat, hoping to be kicked back to his original place, he was caught. As he was being led away, the Bodhisatta saw and recognized him and persuaded the goatherds to allow him to have him as a slave.

The story was told in reference to **Losaka-Tissa**, with whom Mittavindaka is identified.[1]

[1] J. i. 234-46.

Losaka-Tissa Thera.—He was the son of a fisherman of **Kosala**. In his village lived one thousand families, and on the day of his conception they all had to starve and various misfortunes gradually befell them. By a process of exclusion, they discovered that their misfortunes were due to Losaka's family, and therefore drove them out. As soon as Losaka could walk, his mother put a potsherd into his hand and sent him to beg. He wandered about uncared for, picking up lumps of rice like a crow. One day, when he was seven years old, **Sāriputta** saw him and, feeling pity for him, ordained him. But he was always unlucky; wherever he went, begging for alms, he received but little and never had a real meal. In due course he became an arahant, and when the time came for him to die Sāriputta determined that he should have a proper meal. He went with Losaka to **Sāvatthi**, but no one would even notice them. He then took Losaka back to the monastery and, having collected food himself, sent it to Losaka, but the messengers entrusted with it ate it all themselves. It was afternoon when Sāriputta discovered this; he therefore went to the king's palace and, having obtained a bowl filled with *catumadhura* (honey, ghee, butter and sugar), took it to Losaka and asked him to eat out of the bowl as he (Sāriputta) held it, in case the food should disappear. That night Losaka died, and a shrine

was erected over his ashes.[1] When the Buddha was asked why Losaka was so unlucky, he related the **Losaka Jātaka** (*q.v.*). Losaka is identified with **Mittavindaka** of that story.

[1] J. i. 234 f.

Lohakumbha, Lohakumbhī, Lohitakumbhiya.—A **Niraya.** Beings born there suffer from excessive heat.[1] The Niraya extends under the whole of the earth and is four *nahutas* and one hundred thousand *yojanas* in depth. It is like a cauldron filled up to the brim with molten metal.[2]

It is said[3] that when **Kālāsoka** attempted to extend his patronage to the **Vajjiputtaka** monks, the devas frightened him with a dream that he had been cast into Lohakumbhī. See also the **Lohakumbhī Jātaka.**

[1] SNA. i. 59; J. iii. 22; v. 269. [2] SNA. ii. 480. [3] Mhv. iv. 38.

Lohakumbhī Jataka (No. 314).—The Bodhisatta was once an ascetic of great power. The king of Benares, having heard at night four sounds —*du*, *sa*, *na*, *so*—uttered by four beings who dwelt in hell, was greatly frightened. When he consulted his *purohita*, the latter ordained a fourfold sacrifice. The Bodhisatta, seeing the fate that lay in wait for numerous creatures, went to the king's park and there, with the help of the *purohita's* chief disciple—not himself in favour of the sacrifice—explained to the king the meaning of the sounds and had the sacrificial animals released. The *purohita's* disciple is identified with **Sāriputta.**

The story was told in reference to **Pasenadi,** who one night heard four syllables uttered by four inhabitants of hell. These had once been nobles of Sāvatthi, guilty of adultery. After death they were born in four iron cauldrons. After sixty thousand years they had gradually come to the top of these cauldrons and had uttered these syllables in their attempt to proclaim their misery. The king, very frightened, consulted his priests, who ordered a sacrifice. But **Mallikā** intervened and sent the king to see the Buddha, who explained the matter and allayed the king's fears.[1]

[1] J. iii. 43-8; the stories, both of the past and present, appear also at DhA. ii. 5 ff. and PvA. 279 ff. In both places the introductory story gives greater details. Pasenadi heard the sounds while lying sleepless, because he contemplated putting a helpless man to death in order to obtain his beautiful wife. There are also other differences in the two accounts. For details see Burlinghame: *Buddhist Legends* ii. 100, n. 1.

Lohadvāra.—A monastery in Ceylon, built by King **Mahānāma.**[1]

[1] Cv. xxxvii. 212.

Lohapāsāda.—A building at **Anurādhapura**, forming the *uposatha*-hall of the **Mahāvihāra**. It was originally built by **Devānampiyatissa**,[1] but it was then a small building erected only to round off the form of Mahāvihāra (*vihāraparipuṇṇamattasādhakaṃ*).[2] Later, **Duṭṭhagāmaṇi** pulled it down and erected on its site a nine-storeyed building, one hundred cubits square and high, with one hundred rooms on each storey. The building was planned according to a sketch of the **Ambalaṭṭhikapāsāda**[3] in **Biraṇi's** palace which eight arahants obtained from the deva-world. The building was roofed with copper plates, hence its name. The nine storeys were occupied by monks, according to their various attainments, the last four storeys being reserved for arahants. In the centre of the hall was a seat made in the shape of **Vessavaṇa's Nārīvāhana** chariot.[4] The building was visible out at sea to a distance of one league.[5] Once Duṭṭhagāmaṇi attempted to preach in the assembly-hall of the Lohapāsāda, but he was too nervous to proceed. Realizing then how difficult was the task of preachers, he endowed largesses for them in every vihāra.[6] Duṭṭhagāmaṇi had always a great fondness for the Lohapāsāda, and as he lay dying he managed to have a last view of it.[7] Thirty crores were spent on its construction; in **Saddhātissa's** day it caught fire from a lamp, and he rebuilt it in seven storeys at a cost of nine millions.[8]

Khallāṭanāga built thirty-two other pāsādas round the Lohapāsāda for its ornamentation,[9] while **Bhātikābhaya** carried out various repairs to the building,[10] and **Amaṇḍagāmaṇi** added an inner courtyard and a verandah (*ājira*).[11] **Sirināga I.** rebuilt it in five storeys,[12] **Abhayanāga** built a pavilion in the courtyard and **Goṭhābhaya** had the pillars renewed.[13] He evidently started to rebuild the structure, because we are told[14] that, after his death, his son **Jeṭṭhatissa** completed up to seven storeys the Lohapāsāda which had been left unfinished (*vippakata*) by his father. The building was worth one crore, and Jeṭṭhatissa offered to it a jewel worth sixty thousand, after which he renamed it **Maṇipāsāda**. Afterwards **Soṇa**, a minister of his brother, the renegade king **Mahānāma**, acting on the advice of heretical monks led by **Saṅghamitta**, destroyed the pāsāda and carried away its wealth to enrich **Abhayagiri-vihāra**.[15]

Mahānāma's son, **Sirimeghavaṇṇa**, had the pāsāda restored to its

[1] See Mhv. xv. 205.
[2] MT. 364.
[3] The actual **Ambalaṭṭhikā** (*q.v.*) of the Lohapāsāda was to the east of the building (DA. ii. 635).
[4] For details see Mhv. xxvii. 1 ff.
[5] MT. 505. [6] Mhv. xxxii. 42 ff.
[7] *Ibid.*, 9.
[8] *Ibid.*, xxxiii. 6.
[9] Mhv. xxxii. 30.
[10] *Ibid.*, xxxiv. 39.
[11] *Ibid.*, xxxv. 3.
[12] *Ibid.*, xxxvi. 25, 52.
[13] *Ibid.*, 102.
[14] *Ibid.*, xxxvi. 124 f.
[15] *Ibid.*, xxxvii. 10 f., 59.

original form,[16] and, later, **Dhātusena** renovated it,[17] as did **Aggabodhi I.**, who distributed the three garments to thrity-six thousand monks at the festival of dedication and assigned a village to provide for its protection.[18] His successor, **Aggabodhi II.**, deposited in the pāsāda the Buddha's right collar-bone, which relic was later transferred to the **Thūpārāma.**[19] In the reign of **Aggabodhi IV.**, the ruler of **Malaya** repaired the central pinnacle,[20] while **Mānavamma** provided a new roof.[21] **Sena II.** completely restored the pāsāda and placed in it an image of the Buddha in gold mosaic. The building was evidently not in use at the time, but he provided for its upkeep and assigned villages for its protection, and decreed that thirty-two monks should be in constant residence.[22] **Sena IV.** was in the habit of preaching in the Lohapāsāda periodical sermons to the monks[23] which were based on the suttas, but, after his death, the place again fell into disrepair and was destroyed by the **Coḷas.** **Parakkamabāhu I.** restored it once again,[24] but it was soon after pillaged again and fell into ruin, in which state it remains to this day. There are now sixteen hundred monolithic stone columns (the same number as in the time of Parakkamabāhu I.), which evidently formed the framework of the lowest storey.

Frequent mention is made in the books of sermons preached in the lowest storey of the Lohapāsāda, at which very large numbers were present. Once, when **Ambapāsāṇavāsī Cittagutta** preached the **Ratha-vinīta Sutta,** there were twelve thousand monks and one thousand nuns.[25] On another occasion, **Bhātikābhaya** described the contents of the Relic-chamber of the **Mahā Thūpa** to all the monks of the Mahāvihāra assembled in the Lohapāsāda.[26]

Buddhaghosa says[27] that, up to his day, it was customary for all the monks of Ceylon, who lived to the north of the **Mahāvālukanadī,** to assemble in the Lohapāsāda twice a year, on the first and last days of the *vassa*, while those to the south of the river assembled at the **Tissa-mahāvihāra.** When disputes arose as to the interpretation of various rules or teachings, the decision was often announced by a teacher of repute from the lowest storey of the Lohapāsāda.[28]

The hood of the Nāga-king **Mucalinda** was of the same size as the store-house (*bhaṇḍāgāragabbha*) of the Lohapāsāda.[29] A mass of rock, as big as the seventh storey of the Lohapāsāda, if dropped from the Brahma-world, would take four months to reach the earth.[30]

[16] Mhv. xxxvii. 62.
[17] *Ibid.*, xxxviii. 54.
[18] *Ibid.*, xlii. 20.
[19] *Ibid.*, 53, 59.
[20] *Ibid.*, xlvi. 30.
[21] *Ibid.*, xlvii. 65.
[22] *Ibid.*, li. 69 f.
[23] *Ibid.*, liv. 4.
[24] *Ibid.*, lxxviii. 102.
[25] MṬ. 552 f.
[26] *Ibid.*, 555.
[27] DA. ii. 581.
[28] DA. ii. 442, 514.
[29] UdA. 101.
[30] DA. ii. 678.

Loharūpa.—The name given to an image of the Buddha, one of several in **Anurādhapura.**[1]

[1] Cv. xlix. 17.

1. **Lohicca.**—A brahmin of **Makkarakaṭa** in **Avanti.** Once when **Mahā Kaccāna** was living there in a forest hut, a number of **Lohicca's** pupils came there and began abusing the monks, calling them shavelings, menials, etc. Kaccāna talked to them, telling them how degenerate were the brahmins, differing from brahmins of old, the present ones being backsliders, mere reciters, doing things for trifling gains. The pupils went back to Lohicca and told him this. Lohicca visited Kaccāna and discussed with him these statements, and, at the end of the talk, declared himself Kaccāna's follower.[1]

[1] S. iv. 117 ff.

2. **Lohicca.**—A brahmin of **Sālāvatikā.** He once conceived the idea that a *samaṇa* or recluse who had reached a good state of mind should tell no one else of it, lest he should entangle himself in new bonds. When the Buddha went to Sālāvatikā Lohicca sent the barber, **Bhesikā,** to invite the Buddha and the monks in his name. The Buddha accepted the invitation, and, at the end of the meal, questioned Lohicca regarding his views. At the end of the discussion Lohicca became the Buddha's follower.[1]

[1] D. i. 224 ff.

1. **Lohicca Sutta.**—The account of the visit of **Lohicca** (1) (*q.v.*) of **Makkarakaṭa** to **Mahā Kaccāna.**[1]

[1] S. iv. 117 ff.

2. **Lohicca Sutta.**—The twelfth sutta of the **Dīgha Nikāya,** containing the discussion between the Buddha and **Lohicca** of **Sālāvatikā.** The underlying argument of the sutta is that everyone should be allowed to learn; that everyone possessing certain attainments should be allowed to teach; but that if he does teach, he should teach all and to all, keeping nothing back, shutting no one out. But no man should take upon himself to teach unless he has first taught himself, and has acquired the faculty of imparting to others the truth he has gained himself.[1]

[1] D. i. 224 ff.

Lohitaka.—One of the **Chabbaggiyā** (*q.v.*). The followers of **Lohitaka** and **Paṇḍu** were not as undesirable as the other heretics.[1] See *s.v.* **Paṇḍu-Lohitakā.**

[1] Sp. iii. 4, 6.

Lohitavāsī.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260.

Lohitavāhakhaṇḍa.—The field of battle on which **Caṇḍa,** son of **Paṇḍula,** slew the five brothers of **Suvaṇṇapālī.**[1]

[1] Mhv. x. 43.

V.

Vaṃsa Sutta.—See **Ariyavaṃsa Sutta.**

Vaṃatthappakāsinī.—The Commentary on the **Mahāvaṃsa,** traditionally ascribed to a Thera named **Mahānāma,** and probably written about the ninth century.[1]

[1] For details see P.T.S. edition, Introd.

Vaṃsabhūmi, Vaṃsaraṭṭha.—The country of the **Vaṃsā** (*q.v.*).

Vaṃsarājā.—See **Udena.**

Vaṃsā.—The Vaṃsas and their country. It lay to the south of **Kosala,** and its capital was **Kosambī**[1] on the **Yamunā.** **Udena,** son of **Parantapa,** also called **Vaṃsarājā,**[2] was its king in the time of the Buddha. **Avanti** lay to the south of the Vaṃsa country. The Vaṃsā were also called **Vatsā.**[3] The country formed one of the sixteen **Mahājanapadā** (*q.v.*). The district of **Bhagga,** in which was **Suṃsumāragiri,** seems to have been subject to the Vaṃsā in the Buddha's time, for we find Udena's son, **Bodhi,** living there.[4] In nominal lists[5] the Vaṃsā are generally mentioned with the **Cetī.**

[1] *E.g.*, J. iv. 28.
[2] *E.g.*, *ibid.*, 370, 390.
[3] Bud. India, 3, 27; Mtu. i. 34.
[4] J. iii. 157, also Mahābhārata ii. 30, 10 f.
[5] *E.g.*, D. ii. 200.

Vaka Jātaka (No. 300).—A wolf once lived on a rock near the Ganges. The winter floods came and surrounded the rock, and the wolf, unable to escape, decided to keep the holy day. The Bodhisatta, who was **Sakka,** appeared before him in the guise of a he-goat, and the wolf, forgetting his holy day, chased him round and round the rock. Finding he could not succeed in catching him, the wolf expressed his joy that his holy day had not been violated! Sakka, hovering above him, rebuked him for his weakness.

The story was related in reference to some monks, followers of Upasena (Vaṅgantaputta) (*q.v.*). Being aware of the permission granted by the Buddha to the monks who practised the thirteen *dhutaṅgas* to visit him even during his periods of solitude, these monks would practise them for a short while and then visit him. But, the visit over, they would, at once throw off their rag-robes and don other garments. The Buddha discovered this and related the Jātaka.[1]

[1] J. ii. 449 ff.; *cp.* Vin. iii. 231 f., where no mention is made of the Jātaka.

1. **Vakkali Thera.**—He belonged to a brahmin family of **Sāvatthi** and became proficient in the three Vedas. After he once saw the Buddha he could never tire of looking at him, and followed him about. In order to be closer to him he became a monk, and spent all his time, apart from meals and bathing, in contemplating the Buddha's person. One day the Buddha said to him, " The sight of my foul body is useless; he who sees the Dhamma, he it is that seeth me " (*yo kho dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati*).[1] But even then Vakkali would not leave the Buddha till, on the last day of the rains, the Buddha commanded him to depart. Greatly grieved, Vakkali sought the precipices of **Gijjhakūṭa.** The Buddha, aware of this, appeared before him and uttered a stanza; then stretching out his hand, he said: " Come, monk." Filled with joy, Vakkali rose in the air pondering on the Buddha's words and realized arahantship.[2]

According to the Theragāthā Commentary,[3] when Vakkali was dismissed by the Buddha he lived on Gijjhakūṭa, practising meditation, but could not attain insight because of his emotional nature (*saddhā*). The Buddha then gave him a special exercise, but neither could he achieve this, and, from lack of food, he suffered from cramp. The Buddha visited him and uttered a verse to encourage him. Vakkali spoke four verses[4] in reply, and, conjuring up insight, won arahantship. Later, in the assembly of the monks, the Buddha declared him foremost among those of implicit faith (*saddhādhimuttānaṃ*).[5] In the **Pārāyanavagga**[6] the

[1] *Cp.* Itv. sec. 92.

[2] AA. i. 140 f.; the Apadāna account (Ap. ii. 465 f.) is similar. It says that the Buddha spoke to him from the foot of the rock. Vakkali jumped down to meet the Buddha, a depth of many cubits, but he alighted unhurt. It was on this occasion that the Buddha declared his eminence among those of implicit faith; also DhA. iv. 118 f. The DhA. reports three verses uttered by the Buddha in which he assures Vakkali that he will help him and look after him.

[3] ThagA. i. 420.

[4] These are included in Thag, vss. 350-4.

[5] *cp.* A. i. 25; also Dvy. 49 and VibhA. 276; Vsm. i. 129.

[6] SN. vs. 1146.

Buddha is represented as holding Vakkali up to Piṅgiya as an example of one who won emancipation through faith.

The Saṃyutta account[7] gives more details and differs in some respects from the above. There, Vakkali fell ill while on his way to visit the Buddha at Rājagaha, and was carried in a litter to a potter's shed in Rājagaha. There, at his request, the Buddha visited him and comforted him. He questioned Vakkali, who assured him that he had no cause to reprove himself with regard to morals (*sīlato*); his only worry was that he had not been able to see the Buddha earlier. The Buddha told him that seeing the Dhamma was equivalent to seeing him, and because Vakkali had realized the Dhamma, there would be no hereafter for him. After the Buddha had left, Vakkali asked his attendants to take him to Kālasilā on Isigili. The Buddha was on Gijjhakūṭa and was told by two devas that Vakkali was about to " obtain release." The Buddha sent word to him: " Fear not, Vakkali, your dying will not be evil." Vakkali rose from his bed to receive the Buddha's message, and sending word to the Buddha that he had no desire or love for the body or the other *khandhas*, he drew a knife and killed himself. The Buddha went to see his body, and declared that he had obtained Nibbāna and that Māra's attempt to find the consciousness of Vakkali would prove useless.

The Commentary adds that Vakkali was conceited and blind to his remaining faults. He thought he was a *khīṇāsava*, and that he might rid himself of bodily pains by death. However, the stab with the knife caused him such pain that at the moment of dying he realized his *puthujjana* state, and, putting forth great effort, attained arahantship.

His resolve to become chief among the *saddhādhimuttas* had been made in the time of Padumuttara Buddha, when he saw a monk also named Vakkali similarly honoured by the Buddha.[8]

[7] S. iii. 119 ff.; SA. ii. 229.

[8] Ap. ii. 465 f.; AA. i. 140.

2. **Vakkali.**—A monk in the time of Padumuttara Buddha, declared chief of those having implicit faith.[1]

[1] ThagA. i. 422; Ap. ii. 466.

Vakkali Sutta.—The account, given in the Saṃyutta Nikāya,[1] of the attainment of arahantship and death of Vakkali (1) (*q.v.*).

[1] S. iii. 119 ff.

Vakkula.—See Bakkula.

Vaggumudā.—A river in the **Vajji** country (*v.l.* **Vattamudā**). On its banks lived **Yasoja** and his five hundred companions.[1]

[1] Ud. iii. 3; ThagA. i. 357.

Vaggamudātīriyā.—Monks who lived on the banks of the **Vaggumudā**, evidently distinct from **Yasoja** (*q.v.*) and his companions. When there was scarcity of food in the **Vajji** country these monks went about praising each other's superhuman qualities so that the laymen, deceived by their pretensions, kept them in great luxury. When the Buddha discovered this, he rebuked them strongly and laid down the rules concerning the fourth **Pārājikā** offence.[1]

[1] Vin. iii. 87 ff.; Sp. ii. 481 ff.; DhA. iii. 480.

Vaṅka.—A king of **Sāvatthi**. For his story see the **Ghata Jātaka** (No. 355). He is identified with **Ānanda.**[1]

[1] J. iii. 170.

Vaṅkaka.—The name of Mount **Vepulla** in the time of **Koṇāgamana Buddha.**[1]

[1] S. ii. 191.

Vaṅkagiri, Vaṅkapabbata, Vaṅkatapabbata.—A mountain in **Himavā** to which **Vessantara** was banished with his family. It was thirty leagues from the **Ceta** country and sixty leagues from **Jetuttara**, the way passing through **Suvaṇṇagiritāla**, over the river **Kontimāra**, through **Arañjaragiri, Dunniviṭṭha**, northwards beyond **Gandhamādana**, over Mt. **Vipula**, across the **Ketumati** River, through Mount **Nālika** and the **Mucalinda** Lake.[1] Vessantara and his family lived there in a hermitage built by **Vissakamma** at **Sakka's** suggestion.[2] **Sañjaya** later built a road, eight usabhas wide, from Jetuttara to Vaṅka.[3]

[1] Cyp. i. 9; J. vi. 514, 518, 519. [2] *Ibid.*, 520. [3] *Ibid.*, 580.

Vaṅkanāsika-Tissa.—King of Ceylon (171-4 A.C.). He was the son of **Vasabha** and his wife was the daughter of King **Subha**. He built the **Mahāmaṅgala-vihāra**, and his wife built the **Mātu-vihāra** in honour of a monk who had given her his blessing. Vaṅkanāsika's son was **Gajabāhukagāmaṇi.**[1]

[1] Mhv. xxxv. 108 ff.; Dpv. xxii. 12, 27 f.

Vaṅkahāra, Vaṅgahāra.—A district in India, the birthplace of the Therī **Cāpā.**[1] It was probably to the south of **Magadha.**[2] **Upaka** lived

[1] ThigA. 220; but see SNA. i. 259, where the *janapada* is called Vaṅga, not Vaṅkahāra. [2] *Sisters.* 132 f.

there for some time, first as an **Ājīvaka** and later as Cāpā's husband. The place is said to have been infested with fierce flies.[3]

[3] MA. i. 388.

Vaṅkāvaṭṭakagalla.—A monastery in Ceylon, built by **Mahācūli-Mahātissa.**[1]

[1] Mhv. xxxiv. 9.

Vaṅga, Vaṅgā.—The name of a people and their country, the modern Bengal. It is nowhere mentioned in the four Nikāyas, nor included among the **Mahājanapadas.** The mother of **Sīhabāhu** and **Sīhasīvalī** was a Vaṅga princess, the daughter of the Vaṅga king who had married the daughter of the king of **Kaliṅga.**[1] The Milinda[2] mentions Vaṅga as a trading-place to be reached by sea.

[1] Mhv. vi. 1 ff.; Dpv. ix. 2. [2] p. 359.

Vaṅganta.—A brahmin, father of **Sāriputta**[1] (*q.v.*) and husband of **Rūpasārī.**[2] The brahmin **Mahāsena** was his friend, and the son of another friend became Sāriputta's attendant.[3] See **Kiṃsīla Sutta.**

[1] SNA. i. 331; UdA. 266. [2] Ap. i. 102. [3] DhA. ii. 84.

Vaṅgantaputta.—The epithet applied to **Sāriputta's** brother **Upasena** (*q.v.*), to distinguish him from others of the same name.

Vaṅgīsa Thera.—He belonged to a brahmin family and was proficient in the Vedas. He gained repute by tapping on skulls with his finger-nail and telling thereby where the owners of the skull were reborn. During three years he thus gained much money. Then, in spite of the protests of his colleagues, he went to see the Buddha,[1] who gave him the skull of an arahant. Vaṅgīsa could make nothing of this and joined the Order to learn its secret. He was ordained by **Nigrodhakappa,** and, meditating on the thirty-two constituents of the body, he won arahantship. He then visited the Buddha again and praised him in various verses, full of similes and metaphors. This brought him reputation as a poet (*Kāvya-citta* or *Kāveyyamatta*). Later the Buddha declared him foremost among those pre-eminent in ready expression (*paṭibhānavantānaṃ*). His resolve to attain to this position was made in the time of **Padumuttara Buddha.**[2]

The Theragāthā[3] contains numerous verses spoken by him on various

[1] According to the Apadāna, he saw Sāriputta first and learnt from him about the Buddha.

[2] A. i. 24; Dpv. iv. 4; ThagA. ii. 192 ff.; AA. i. 149 ff.; DhA. iv. 2[illegible] f.; SNA. i. 345 f.; Ap. ii. 495 ff.

[3] Thag. vss. 1208-79; most of these are repeated at S. i. 185 ff.

occasions—some of them (1209-18) uttered about himself, his attempts to suppress desires excited by the sight of gaily dressed women[4]; others (1219-22) were self-admonitions against conceit because of his facility of speech; some were spoken in praise of sermons preached by the Buddha —*e.g.*, the **Subhāsita Sutta** (1227-30), a sutta on Nibbāna (1238-45), and a sutta preached at the *Pavāraṇa* ceremony (1234-7). Several verses were in praise of his colleagues—*e.g.* **Sāriputta** (1231-3), **Aññā-Koṇḍañña** (1246-8), and **Moggallāna** (1249-51). One of Vaṅgīsa's long poems (vvs. 1263-74) is addressed to the Buddha, questioning him as to the destiny of his (Vaṅgīsa's) teacher Nigrodhakappa. The Commentary[5] explains that when Nigrodhakappa died Vaṅgīsa was absent and wished to be assured by the Buddha that his teacher had reached Nibbāna. But the poem is more than a question It is really a eulogy of the Buddha. Another verse (1252) describes the Buddha as he sat surrounded by his monks on the banks of the **Gaggarā** at **Campā.**

The Saṃyutta[6] devotes one whole section to Vaṅgīsa, dealing with the incidents connected with his life and giving poems made by him on these occasions. The Milinda[7] also contains a poem attributed to **Vaṅgīsa** in praise of the Buddha. According to the Apadāna,[8] he was called **Vaṅgīsa**, both because he was born in Vaṅga and also because he was master of the spoken word (*vacana*). See also **Vaṅgīsa Sutta** and **Subhāsita Sutta.**

[4] *Cf.* S. i. 185; on one such occasion, he confessed his disaffection to **Ānanda,** who admonished him.

[5] ThagA. ii. 211.

[6] S. i. 185 ff.; SA. i. 207 ff.

[7] p. 390.

[8] Ap. ii. 497 (vs. 27).

1. **Vaṅgīsa Sutta.**—Preached by the Buddha at **Aggāḷava-cetiya. Vaṅgīsa's** teacher, **Nigrodhakappa,** had just died there, and Vaṅgīsa asks the Buddha if he had attained Nibbāna. Vaṅgīsa's question is really a poem in itself, containing ten verses, in praise of the Buddha. The Buddha says that Kappa has won Nibbāna, because he had severed all the bonds of **Māra.** Vaṅgīsa then declares that Kappa attained that state because he followed the Buddha's teaching.[1]

In the Commentary[2] the sutta is called **Nigrodhakappa Sutta.**

[1] SN. pp. 59 ff.; the verses of the sutta are included in the Theragāthā (1263-79).
[2] SNA. i. 345.

2. **Vaṅgīsa Sutta.**—A set of ten verses, spoken by **Vaṅgīsa** at **Jetavana,** soon after winning arahantship, as he sat experiencing the bliss of emancipation. He congratulates himself on having become a disciple of the **Buddha.**[1]

[1] S. i. 196; the verses are included in Thag. 1253-62.

Vaṅgīsa-Thera Vatthu.—The story of **Vaṅgīsa's** conversion, his entry into the Order, and his attainment of arahantship.[1]

[1] DhA. iv. 226 f.

Vaṅgīsa-Thera Saṃyutta.—The eigth section of the **Saṃyutta Nikāya,**[1] dealing with incidents connected with **Vaṅgīsa Thera** (*q.v.*).

[1] S. i. 185-96.

Vaṅguttara.—A mountain in Ceylon on which was built the **Pācīna-pabbata-vihāra** by **Sūratissa.**[1] The Mahāvaṃsa Ṭīkā[2] explains that Vaṅguttara was at the foot of **Ekadvārikapabbata.**

[1] Mhv. xxi. 5. [2] p. 424.

Vacana Sutta.—See **Vanaropa Sutta.**

Vacanatthajoti, Vacanatthajotikā.—A glossary on the **Vuttodaya** by **Vanullabuddhi Thera.**[1]

[1] Sās., p. 75; Bode, *op. cit.*, 28, n. 5.

Vacāvāṭaka.—A village in the **Merukandara** district, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 282, 295.

Vaccavācaka.—See **Vācavācaka.**

1 **Vaccha.**—A brahmin ascetic of long ago, near whose hut lived some Kinnaras. A spider used to weave his web around them, crack their heads and drink their blood. The Kinnaras sought Vaccha's assistance, but Vaccha refused to kill the spider, till tempted by the offer of a Kinnara-maiden named **Rathavatī** as his servant. Vaccha killed the spider and lived with Rathavatī as his wife.

This story was among those related by **Mahosadha's** parrot **Māṭhara** to the mynah-bird of the **Pañcāla** king's palace, to show her that in love there is no unlikeness—a man may well mate with a Kinnari, a parrot with a mynah.[1]

[1] J. vi. 422.

2. **Vaccha.**—See **Kisavaccha, Nandavaccha, Pilindavaccha, Tiṇṇa-vaccha, Vacchagotta,** etc. Also **Ukkhepakatavaccha** and the two **Vanavacchas.**

Vaccha or Bandha Sutta.—A conversation between the Buddha and **Vacchagotta Paribbājaka.** Vacchagotta asks, and the Buddha explains, why, unlike the various Paribbājakas, the Buddha does not say whether the world is eternal or not, or make various similar statements. Vacchagotta puts the same question to **Moggallāna** and receives the same answer. Vacchagotta expresses his admiration of the fact that teacher and pupil should agree so closely.[1]

[1] S. iv. 395 f.; *cp.* S. iii. 257 f.

1. **Vacchagotta.**—A **Paribbājaka,** who later became an arahant **Thera.** Several conversations he had with the Buddha are mentioned in the books. For details see the **Tevijja Vacchagotta°, Aggi Vacchagotta°, Mahā Vacchagotta°, Vaccha°** and **Vacchagotta Suttas.** Some of these suttas are quoted in the **Kathāvatthu.**[1] The **Saṃyutta Nikāya**[2] contains a whole section on **Vacchagotta;** his discussions were chiefly concerned with such mythical questions as to whether the world is eternal, the nature of life, the existence or otherwise of the Tathāgata after death, etc The three Vacchagotta Suttas of the **Majjhima Nikāya** seem to contain the story of Vacchagotta's conversion, in due order: at the conclusion of the Tevijja-Vacchagotta (No. 72) it is merely stated that "the Paribbājaka Vacchagotta rejoiced in what the Blessed One has said." At the end of the next, the Aggi-Vacchagotta, he is mentioned as having accepted the Buddha as his teacher. In the third, the Mahā-Vacchagotta, he seeks ordination from the Buddha at **Rājagaha,** and receives it after the requisite probationary period of four months. He returns to the Buddha after two weeks and tells him that he has attained all that is to be attained by a non-arahant's understanding and asks for a further exposition of the Doctrine. The Buddha tells him to proceed to the study of calm and insight, whereby sixfold *abhiññā* may be acquired. Vacchagotta profits by the lesson and soon after becomes an arahant. He thereupon sends news of his attainment to the Buddha through some monks, and the Buddha says he has already heard the news from the devas.[3]

This story definitely identifies the Paribbājaka with the Thera of the same name, whose verse of ecstasy is included in the **Theragāthā.**[4] According to the Commentary,[5] he belonged to a rich brahmin family of the **Vaccha**-clan (Vacchagotta). His personal name is not given. He

[1] *E.g.*, p. 267, 505.

[2] S. iii. 257 ff.; see also S. iv. 391 ff., for several discussions of Vacchagotta with **Moggallāna, Ānanda** and **Sabhiya Kaccāna** on [illegible] topics.

[3] M. i. 493-97.

[4] vs. 112.

[5] ThagA. i. 221.

became an expert in brahmin learning, but failing to find therein what he sought, he became a Paribbājaka, joining the Buddha's Order later.

In the time of **Vipassī Buddha** he was a householder of **Bandhumatī,** and one day, when the Buddha and his monks were invited to the king's palace, he swept the street along which the Buddha passed and set up a flag as decoration. As a result he was born, four kappas ago, as a rājā, **Sudhaja** by name. He is probably identical with **Vīthisammajjaka** of the Apadāna.[6]

[6] Ap. i. 177.

2. **Vacchagotta.**—A **Paribbājaka.** He is mentioned in the Aṅguttara Nikāya[1] as visiting the Buddha at **Venāgapura,** where he was at the head of the brahmins. He is possibly to be identified with **Vacchagotta** (1). In this context, however, he is called **Venāgapurika.** Vacchagotta (1) (*q.v.*) was a native of **Rājagaha,** but seems to have travelled widely, for we find him visiting the Buddha at **Vesālī,**[2] at **Sāvatthi,**[3] and at **Ñātikā,**[4] in addition to his visits to Rājagaha.[5] The Commentary,[6] moreover, explains Venāgapuraka by "*Venāgapuravāsī,*" which may mean that he merely lived at Venāgapura and was not necessarily a native of that place. Vacchagotta's question was as to how the Buddha looked so shining and his colour so clear? Was it because he slept on a luxurious bed? The Buddha answered that his bed was luxurious and comfortable, but from quite a different point of view. At the end of the discourse, Vacchagotta declares himself a follower of the Buddha.

[1] A. i. 180 f.
[2] M. i. 481.
[3] *Ibid.*, 483; S. iii. 257.
[4] S. iv. 401.
[5] M. i. 489.
[6] AA. i. 410.

3. **Vacchagotta.**—A brahmin of **Kapilavatthu,** father of **Vanavaccha Thera** (*q.v.*).[1]

[1] ThagA. i. 58.

Vacchagotta Sutta.—The **Paribbājaka Vacchagotta** asks the Buddha if it be true that the Buddha discourages the giving of alms to other than his own followers. The Buddha says that, in his eyes, even pot-scourings or dregs from cups thrown into a pool or cesspool, to feed the creatures living there, would be a source of merit. But gifts made to the good are more fruitful than those made to the wicked. The good are those who have abandoned lust, malevolence, sloth-and-torpor, excitement-and-flurry and doubt-and-wavering.[1]

[1] A. i. 160 f.

Vacchanakha.—The Bodhisatta born as a **Paribbājaka.** See the **Vacchanakha Jātaka.**

Vacchanakha Jātaka (No. 235).—The Bodhisatta was once born as **Vacchanakha,** an anchorite living in the **Himālaya,** and on one occasion, having gone to Benares for salt and seasoning, he stayed in the king's garden. A rich man saw him and, pleased with his looks, attended to his wants. A friendship soon grew up between them, and the rich man invited the hermit to give up his robes and share his wealth. But this offer the hermit refused, pointing out the disadvantages of household life.

The story was told in reference to an attempt of **Roja,** the **Malla,** friend of **Ānanda,** to tempt the latter back to the worldly life by offering him half his possessions. Roja is identified with the rich man of the story.[1]

[1] J. ii. 231 ff.

Vacchapāla Thera.—An arahant. He belonged to a rich brahmin family of **Rājagaha.** He witnessed the miracles performed by **Uruvela-Kassapa** and his self-submission to the Buddha when they visited **Bimbisāra** together, and marvelling thereat, entered the Order. Within a week he developed insight and became an arahant.

In the past he had been a brahmin, expert in brahmin-lore, and one day, while seeking a suitable person to whom he might give a large vessel of milk-rice left over from the sacrifice, he saw **Vipassī Buddha** and offered it to him. Forty-one kappas ago he became a king named **Buddha.**[1] He is probably identical with **Pāyāsadāyaka** of the Apadāna.[2]

[1] Thag. vs. 71; ThagA. i. 159 f. [2] Ap. i. 157.

Vacchāyana.—See **Pilotika.** Buddhaghosa says[1] this was the name of Pilotika's *gotta.*

[1] MA. i. 393.

Vajagaragiri-vihāra.—A monastery, probably in Ceylon, the residence of **Kāḷadeva Thera** (*q.v.*).[1]

[1] MA. i. 100.

1. **Vajira.**—A *senāpati* of **Dappula II.** He built **Kacchavāla-vihāra** for the **Paṃsukūlins.**[1]

[1] Cv. xlix. 80.

2. **Vajira.**—A minister of **Sena I.** He built for the monks a dwelling-house called **Vajirasenaka.**[1]

[1] Cv. l. 84.

3. **Vajira.**—A teacher who wrote a commentary to the work of **Jaṅghadāsaka.**[1]

[1] Gv. 74.

4. **Vajira.**—One of the seven **Yakkhas,** guardians of **Jotiya's** palace. He stood at the third gate and had a retinue of three thousand.[1]

[1] DhA. iv. 209.

Vajirakumāri, Vajirā.—Daughter of **Pasenadi.** When peace was established between Pasenadi and **Ajātasattu,** Pasenadi gave Vajirā in marriage to Ajātasattu, and gave, as part of her dowry, the village in Kāsi which had been the cause of their quarrel.[1] In the **Piyajātika Sutta**[2] she is called **Vajirī.** She was Pasenadi's only daughter.[3]

[1] J. ii. 404; iv. 343; DhA. iii. 266. [2] M. ii. 110. [3] MA. ii. 751.

Vajiragga.—A general of **Udaya II.** He helped in the subjugation of **Rohaṇa** and in the capture of the **Ādipāda Kittaggabodhi,** who had rebelled against the king.[1]

[1] Cv. li. 105, 118, 126.

Vajirapāṇi.—A **Yakkha.** It is said that whoever, even up to the third time of being asked, refuses to answer a reasonable question put by a Buddha, his head will split into pieces on the spot. It was Vajirapāṇi's duty to frighten such people by appearing before them in the sky, armed with a thunderbolt, which he was ready to hurl if necessary. He was visible only to the Buddha and the person in question. Two instances of this are given in the books—once in the case of **Ambaṭṭha,**[1] and again in that of **Saccaka Nigaṇṭhaputta.**[2] Buddhaghosa says[3] that Vajirapāṇi is identical with **Sakka,** and proceeds to describe the fierce appearance assumed by him on these occasions. This arrangement was made in fulfilment of a promise made by Sakka, in the presence of **Mahā Brahmā,** when the Buddha was reluctant to preach the Dhamma,[4] that if the Buddha would establish his rule of the Dhamma (*Dhammacakka*), Sakka would afford it the necessary protection. In some places,[5] **Vajirapāṇi's** conquest of the **Asuras** is alluded to, thus establishing his identity with Indra. See also **Vajirahattha.**

[1] D. i. 88; *cf.* the story in the **Ayakūṭa Jātaka.**
[2] M. i. 231.
[3] DA. i. 264; MA. i. 457; *cp.* Dvy. 130.
[4] See Vin. i. 5 f.
[5] *E.g.*, Cv. xcvi. 37; see also *J.R.A.S.* 1916, p. 733 f.

Vajirabāhu.—A **Yakkha** who, with four thousand others, kept guard at the fourth gate of **Jotiya's** palace.[1]

[1] DhA. iv. 209.

Vajirabuddhi.—See **Culla-Vajirabuddhi** and **Mahā-Vajirabuddhi.**

Vajirabuddhiṭīkā.—Also called **Vinayagandhi** or **Vinayagaṇṭhi.** A *ṭīkā* or explanation of difficult passages in the Vinaya Commentaries by **Mahāvajirabuddhi Thera** of Ceylon.[1]

[1] Gv. 60, 66.

Vajiravāpi.—A tank in Ceylon near which was a fortress, once occupied by **Gokaṇṇa.**[1]

[1] Cv. lxv. 72.

Vajiravutti.—See **Vajirā** (3).

Vajirasama.—Ninety-one kappas ago there were seven kings of this name, all previous births of **Sucidāyaka Thera.**[1] *v.l* **Vajirāsakha.**

[1] Ap. i. 135.

Vajirasena.—A building in the **Abhayagiri-vihāra,** erected by **Vajira,** minister of **Sena I.**[1]

[1] Cv. l. 84.

Vajirahattha.—A deva, conqueror of the **Asuras.**[1] Buddhaghosa[2] identifies him with **Indra.**

[1] D. ii. 259. [2] DA. ii. 689.

1. **Vajirā.**—See **Vajirakumāri.**

2. **Vajirā Theri.**—The **Saṃyutta Nikāya**[1] relates that one day, when she was taking her siesta in **Adhavana** at **Sāvatthi, Mārā** questioned her as to the origin of "being" (*satta*), its creator, its origin, its destiny. Vajirā answers that there is no such thing as "being," apart from certain conditioned factors, like a chariot, which exists only because of its parts. Māra retires discomfited.

Vajirā's verses are often quoted[2] both in the Canon and in later works, but they are not included in the **Therigāthā,** nor do we know anything else about her.

[1] S. i. 134 f. [2] *E.g.*, Kvu. 240, 626; Mil. p. 28; Vsm. ii. 593.

3. **Vajirā.**—A city in which reigned twenty-six kings, descendants of **Deva.** The last of them was called **Sādhina.**[1] The Mahāvaṃsa Ṭīkā[2] calls the city **Vajiravutti.** According to the Buddhavaṃsa,[3] the Buddha's bowl and staff were deposited, after his death, in Vajirā.

[1] Dpv. iii. 20. [2] p. 128, 130. [3] Bu. xxviii. 8.

4. **Vajirā.**—Wife of **Sakkasenāpati,** the son of **Kassapa V.** She built a *pariveṇa*, which was named after her.[1]

[1] Cv. lii. 52, 62.

Vajirā Sutta.— An account of the conversation between **Vajirā Therī** (*q.v.*) and **Māra.**[1]

[1] S. i. 134 f.

Vajirāvudha.—The weapon of **Sakka.** If he were to strike with it the **Sinerupabbata,** the weapon would pierce right through the mountain, which is one hundred and sixty-eight thousand yojanas in height.[1]

[1] SNA. i. 225.

Vajirindha.—A brahmin of **Sucirindha,** whose daughter gave a meal of milk-rice to **Kakusandha Buddha** just before his Enlightenment.[1]

[1] BuA. p. 210.

Vajirī, Vājirī.—See **Vajirakumārī.**

Vajjabhūmi.—See **Vajji.**

Vajjita Thera.—He belonged to a retainer's (*ibbha*) family in **Kosala,** and, because he had come from the Brahma-world, he wept whenever a woman took him in her arms. Since he thus avoided the touch of women, he came to be called "Vajjita." When of age, he saw the Buddha's Twin Miracle, entered the Order, and on that same day attained arahantship with sixfold *abhiññā*. Sixty-five kappas ago he was born in a remote village as a woodsman, and seeing the Pacceka Buddha, **Upasanta,** he offered him a *campaka*-flower.[1] Two verses spoken by him are included in the Theragāthā.[2]

He is evidently identical with **Ekacampakapupphiya** of the Apadāna.[3]

[1] ThagA. i. 336. [2] vss. 215-6. [3] Ap. i. 288.

1. **Vajjiputta Thera.**—He belonged to the family of a minister of **Vesālī,** and, seeing the majesty of the Buddha who visited the city, he joined the Order and lived in a wood near by. A festival took place in

Vesāli, with much singing and dancing and gaiety. This distracted Vajjiputta, and he expressed his disgust in a verse spoken in scorn of the forest-life. A woodland sprite heard him and upbraided him, saying, "Though you spurn life in the forest, the wise, desiring solitude, think much of it," and she then uttered a verse praising it.[1] Urged on by the sprite's words, Vajjiputta developed insight and became an arahant.

Ninety-one kappas ago he had been a householder and had paid homage to **Vipassī Buddha,** with pollen from *nāga*-flowers. Forty-five kappas ago he was a king, named **Reṇu.**[2]

Vajjiputta's story is also given in the Dhammapada Commentary.[3] There he is called a *rājā*, and is said to have renounced his kingdom when his turn came to rule. On the day of the festival, on the full-moon day of Kattika, he was filled with discontent. After his conversation with the woodland sprite, he sought the Buddha, who preached to him. He attained arahantship at the end of the Buddha's sermon.

He is evidently to be identified with **Reṇupūjaka** of the Apadāna.[4]

[1] This verse, which the monk afterwards repeated, is included in Thag. vs. 62.

[2] ThagA. i. 142 f. Vajjiputta's story is given very briefly in S. i. 201 f.

[3] DhA. iii. 460 f.; see also SA. i. 228, where also he is called rājā. There may be some confusion between Vajjiputta (1) and (2).

[4] Ap. i. 146.

2. **Vajjiputta Thera.**—He belonged to a **Licchavi** *rājā's* family, and while still young, and learning various arts, such as training elephants, he was filled with the desire for renunciation. One day he went to a vihāra where the Buddha was preaching, entered the Order, and not long after became an arahant.

After the Buddha's death, when the chief Elders were living in various places prior to their agreed meeting for the recital of the Dhamma, he saw **Ānanda,** still a learner (*sekha*), teaching the Doctrine to a large assembly. Wishing to urge him to higher attainment, Vajjiputta uttered a verse, and this verse was among those which led to Ānanda's attainment of arahantship.[1]

Ninety-four kappas ago, Vajjiputta had seen a Pacceka Buddha begging for alms and had given him plantain fruits.[2]

[1] The verse is found in Thag. vs. 119. In S. i. 199 the verse is attributed to a forest deva who wished to agitate Ānanda. In Rockhill (*op. cit.*, 155 f.), Vajjiputta was Ānanda's attendant at the [illegible] and preached to the people while Ānanda meditated.

[2] ThagA. i. 236 f.

Vajjiputta or Vesāli Sutta.—Contains the story of the discontent of Vajjiputta (1) (*q.v.*).[1]

[1] S. i. 201 f.

Vajjiputtaka Sutta.—A Vajjian monk visits the Buddha at the **Kūṭāgārasālā** in **Vesāli**, and complains that he has to recite over two hundred and fifty rules twice a month. "I cannot stand such training," he says. The Buddha then asks him if he can train himself in three particulars. The monk agrees to do this and is told to develop higher morality, the higher thought and higher insight (*adhisīla, adhicitta, adhipaññā*). The monk develops these, and, as a result, gets rid of lust, malice, and delusion.[1]

[1] A. i. 230 f.

Vajjiputtakā, Vajjiputtiyā.—The name of a large group of monks belonging to the Vajjian clan and dwelling in **Vesāli**, who, one century after the Buddha's death, brought forward Ten Points (*dasa vatthūni*) as being permissible for members of the Order. These points are as follows: (1) The storing of salt in a horn (*siṅgiloṇakappa*), (2) the eating of food when the shadow of the sun had passed two fingers' breadth beyond noon (*duvaṅgulakappa*); (3) to eat once and then go again to the village for alms (*gāmantarakappa*); (4) the holding of the *uposatha* separately by monks dwelling in the same district (*āvāsakappa*); (5) the carrying out of an official act when the assembly is incomplete (*anumatikappa*); (6) the following of a practice because it is so done by one's tutor or teacher (*āciṇṇakappa*); (7) the eating of sour milk by one who has already had his midday meal (*amathitakappa*); (8) the use of strong drink before it has fermented (*jalogikappa*); (9) the use of a rug which is not of the proper size (*nisīdanakappa*); (10) the use of gold and silver (*jātarūparajatakappa*). The orthodox monks refused to agree to these points, and one of their leaders, **Yasa Kākaṇḍakaputta**, publicly condemned the action of the Vajjiputtakas. Yasa then left **Kosambī**, and, having summoned monks from **Pāvā** in the west and **Avanti** in the south, sought **Sambhūta Sāṇavāsi** in **Ahogaṅga**. On his advice they sought **Soreyya-Revata**, and together they consulted **Sabbakāmi** at **Vālikārāma**. In the Council that followed the Ten Points were declared invalid, and this decision was conveyed to the monks. Soon after was held a recital of the Doctrine in which seven hundred monks took part under the leadership of Soreyya-Revata. The recital lasted eight months.[1]

The Vajjiputtakas refused to accept the finding of Revata's Council

[1] The story of the Vajjiputtaka heresy is given in the twelfth chapter of the **Cullavagga** (Vin. ii. 294 ff.); the Mhv. (iv. [illegible] ff.) gives more details in certain [illegible]; see also Dpv. iv. 48 ff.; v. [illegible] 32 ff. It is noteworthy that even during the Buddha's life five hundred monks, described as **Vajjiputtakā**, seceded from the Order and joined **Devadatta** though they were later brought back by **Sāriputta** and **Moggallāna** (Vin. ii. 199 f.). Buddhaghosa actually (Sp. i. 228) identifies the heretics as belonging to the same party. For the part played by Yasa Thera see **Yasa (2)**.

and formed a separate sect, the **Mahāsaṅghikas,**[2] numbering ten thousand monks, who held a recital of their own.

[2] For details see *s.v.*

Vajjiya Sutta.—The story of the visit of **Vajjiyamāhita** (*q.v.*) to the Buddha.[1]

[1] A. v. 189 ff.

Vajjiyamāhita.—A householder of **Campā,** a devout and skilled follower of the Buddha. Once, when on his way to see the Buddha at **Gaggarā** Lake, he found he had arrived too early and went into the **Paribbājakārāma** near by. The **Paribbājakas** asked him if it was true that the Buddha ridicules all forms of asceticism and austerity. They spoke of the Buddha as a teacher of a discipline which he himself did not follow, a nihilist (*venayika*) and a visionary (? *appaññattika*).[1] Vajjiyamāhita refuted their arguments, maintaining that the Buddha declared what was good and what was bad, and that the truth of his teachings could be proved. Having thus silenced them, he sought the Buddha, to whom he repeated the conversation. The Buddha praised him, and said it was untrue that he discouraged all austerity and asceticism; such penances as led to the destruction of evil states and the promotion of good states, he welcomed and encouraged. When Vajjiyamāhita had left him, the Buddha held him up to the monks as an example of a good householder, capable of profitable discussion with followers of other persuasions.[2]

[1] For explanation of these terms, see AA. ii. 854.

[2] A. v. 189 ff., see also A. iii. 451.

Vajjirājā.—See **Vajji.**

Vajjihārā.—The name of a tribe.[1]

[1] Ap. ii. 359 (vs. 19).

Vajji.—The name of a country and of its people. It was one of the sixteen **Mahājanapadas** (*q.v.*). The inhabitants appear to have consisted of several confederate clans[1] of whom the **Licchavī** (*q.v.*) and the **Videhā** (*q.v.*) were the chief. As time went on the Licchavī became the most

[1] A passage in the Commentaries (*e.g.*, DA. ii. 519)—which states that among those responsible for the administration of justice in the Vajji country (see *s.v.* **Licchavī**) were the *Aṭṭhakulakā*—has given rise to the conjecture that Aṭṭhakulakā [illegible] heads of eight clans compo[illegible] the Vajjian confederacy. There [illegible] evidence regarding the num[illegible] clans. The Aṭṭhakulakā [illegible] a judicial committee.

powerful of these clans (*Licchavī Vajjiraṭṭhavāsīhi pasatthā*),[2] and the names Vajjī and Licchavī were often synonymous.[3] **Vesāli** was the capital of the Licchavis and **Mithilā** of the Videhas. In the time of the Buddha, both Vesāli and Mithilā were republics, though Mithilā had earlier been a kingdom under **Janaka.**

In the time of the Buddha, and even up to his death, the Vajjians were a very prosperous and happy community. The Buddha attributed this to the fact that they practised the seven conditions of welfare taught to them by himself in the **Sārandada-cetiya.**[4] But soon after the Buddha's death,[5] **Ajātasattu,** with the help of his minister **Vassakāra** (*q.v.*), sowed dissension among the Vajjians and conquered their territory.

The Buddha travelled several times through the Vajjian country, the usual route being through **Kosala, Malla, Vajji, Kāsi, Magadha,** and thus back,[6] and he preached to the people, mostly in the **Kūṭāgārasālā** in Vesāli. Among other places besides Vesāli visited by the Buddha, are mentioned **Ukkācelā, Koṭigāma,**[7] **Nādikā** (in which were **Giñjakāvasatha** and **Gosingasālavana** (*q.v.*), **Beḷuvagāma** (or **Veḷuvagāma**), **Bhandagāma, Bhogagāma** and **Hatthigāma. Pubbavijjhana,** the birthplace of **Channa,** is also mentioned as a village of the Vajjians.[8] The **Vaggumudā** river flowed through Vajjian territory.[9]

In one context[10] Dhammapāla describes **Udena** as *Vajjirājā.* This is probably a mistake, for nowhere is Udena, who was king of the **Vatsas** (or **Vaṃsas**), called the king of the Vajjis. The Vajjī are mentioned in the **Mahānāradakassapa Jātaka** (*q.v.*). It is significant that the first great schism in the Buddhist Order arose in Vajji, when the **Vajjiputtakā** (*q.v.*) brought forward their Ten Points. Even during the Buddha's lifetime some monks of Vajji joined **Devadatta.**[11] According to Hiouen Thsang,[12] who visited it, the Vajji (Vriji) country was broad from east to west and narrow from north to south. The people of the neighbouring

[2] *E.g.*, MA. i. 394.

[3] See *s.v.* **Licchavī**; in the *Tṛikanda-seṣa*, quoted by Cunningham (AGI. 509), Licchavi, Vaideha and Tirabhukti were synonymous. In one passage (A. iii. 76) the Licchavi, **Mahānāma,** seeing that a band of young Licchavis who had been out hunting were gathered round the Buddha, is represented as saying, "These Licchavis will yet become Vajjians" (*bhavissanti Vajjī*). This probably only means that there was great hope of these young men becoming true Vajjians, practising the seven conditions of welfare taught by the Buddha, conditions which ensured their prosperity. But see G. S. iii. 62, n. 1 and 3.

[4] The details of this teaching, and various other matters connected with the Vajji, are given under **Licchavī** (*q.v.*).

[5] Three years after the Buddha's last visit to Vesāli, according to Buddhaghosa (DA. ii. 522).

[6] See, *e.g.*, S. v. 348.

[7] See, *e.g.*, J. ii. 232, where it is called a village of the Vajjians, on the Ganges.

[8] S. iv. 59. [9] Ud. iii. 3.

[10] UdA., p. 382.

[11] Vin. ii. 199 f.

[12] Beal: *op. cit.*, 77.

countries were called *Saṃvajji*, or United Vajjis.[13] The Commentaries contain a mythical account of the origin of the name Vajjī.[14]

[13] For details see Cunningham, AGI. 512 ff. [14] See *s.v.* **Licchavi.**

Vajjī Vagga.—The third chapter of the Sattaka Nipāta of the **Aṅguttara** Nikāya.[1]

[1] A. iv. 16 ff.

1. **Vajjī Sutta.**—Records the visit of **Uggagahapati** (*q.v.*) to the Buddha at **Hatthigāma.**[1]

[1] S. iv. 109.

2. **Vajjī Sutta.**—Evidently another name for the **Sārandada Sutta** (*q.v.*).[1]

[1] See DA. ii. 524.

Vañña.—Belonging to the **Vanni** (*q.v.*).

Vaṭaṃsa.—One of the three palaces of **Sumana Buddha** in his last lay life.[1]

[1] Bu. v. 22.

Vaṭaṃsaka.—A **Pacceka Buddha** of the future. A man once offered a *vaṭaṃsaka*-flower to the Buddha as he was begging for alms in **Sāvatthi.** The Buddha accepted the gift and smiled. When **Ānanda** asked the reason for the smile, the Buddha replied that the man would enjoy bliss for eighty-four kappas and would then become a Pacceka Buddha named Vaṭaṃsaka.[1]

[1] Nettī, p. 138 f.

1. **Vaṭaṃsakiya Thera.**—An arahant,[1] probably identical with **Abhaya Thera;** see **Abhaya** (1).

[1] Ap. i. 174.

2. **Vaṭaṃsakiya Thera.**—An arahant. Thirty-one kappas ago, while riding on an elephant, he saw **Sikhī Buddha** and offered him a *vaṭaṃsaka*-flower. Twenty-seven kappas ago he became king under the name of **Mahāpatāpa.**[1]

[1] Ap. i. 216.

Vaṭaṃsikā.—The wife of **Sumana Buddha** before his Renunciation. **Anupama** was their son.[1]

[1] Bu. v. 23.

Vaṭagāma.—A monastery in Ceylon, built by **Moggallāna III.** He gave for its maintenance the village of the same name, which was attached to it.[1]

[1] Cv. xliv. 50.

Vaṭarakkhatthali.—A village in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 76.

Vaṭuka.—A **Damiḷa,** paramour of **Anulā.** He reigned for one year and two months and was then poisoned by her. He was originally a carpenter in **Anurādhapura.**[1]

[1] Mhv. xxxiv. 19 f.; Dpv. xx. 27.

1. **Vaṭṭaka Jātaka** (No. 35).—The Bodhisatta was once born as a quail, and before he was old enough to fly, fire broke out in the forest wherein was his nest. Seeing no means of escape, he made an Act of Truth (*saccakiriyā*), calling to mind the holiness of the Buddhas and their doctrines. The fire retreated to a distance of sixteen lengths and then extinguished itself. The story was related in reference to a fire which broke out in the jungle when the Buddha was travelling in **Magadha** with a large company of monks. Some of the monks were frightened and suggested various methods for putting out the fire, while others said they should seek the Buddha's protection. This they did, and the Buddha took them to a certain spot, where he halted. The flames came no nearer than sixteen lengths from where they were standing, and in approaching the spot extinguished themselves. When the monks marvelled at the great power of the Buddha, he told them the story of the past and said that, owing to his Act of Truth as a quail, that spot would never be harmed by flames during the whole of this kappa.[1]

[1] J. i. 212 ff.; *cp.* i. 172.

2. **Vaṭṭaka Jataka** (No. 118).—The Bodhisatta was once born as a quail, and was caught by a fowler who sold birds after fattening them. The Bodhisatta, knowing this, starved himself, and when the fowler took him out of the cage to examine his condition the quail flew away and rejoined his companions.

The story was told in reference to a young man of **Sāvatthi** called **Uttaraseṭṭhiputta.** He had descended from the Brahma-world and had no desire for women. Once, during the Kattika-festival, his friends sent him a gaily-decked woman to entice him, but he gave her some

money and sent her away. As she came out of his house, a nobleman saw her and took her with him. When she failed to return, her mother complained to the king, and the seṭṭhiputta was told to restore her. On failing to do so, he was taken off for execution. He resolved that if by any means he could escape execution he would become a monk. The girl noticed the crowd following the young man, and on learning the reason she revealed her identity and he was set free. He, thereupon, joined the Order and soon after became an arahant.[1]

[1] J. i. 432 ff.

3. **Vaṭṭaka Jātaka** (No. 394).—The Bodhisatta was once a forest-quail living on rough grass and seeds. A greedy crow of Benares, who was in the forest, saw the quail and thought that the good condition of his body was due to rich food. The quail, seeing the crow, talked to him, and then the crow discovered that the quail had a beautiful body not because he ate rich food, but because he had contentment of mind and freedom from fear.

The story was related in reference to a greedy monk who is identified with the crow.[1]

[1] J. iii. 312 f.

4. **Vaṭṭaka Jātaka.**—See also the **Sammodamāna Jātaka,** which is evidently also referred to as the **Vaṭṭaka Jātaka.**[1]

E.g., J. v. 414; DhA. i. 46; SNA. ii. 358.

Vaṭṭakakārapiṭṭhi.—A village granted by **Aggabodhi I.** for the maintenance of the **Bhinnorudīpa-vihāra.**[1]

[1] Cv. xlii. 26.

Vaṭṭagāmaṇī Abhaya.—King of Ceylon (29-17 B.C.). He was the son of **Saddhātissa,** and came to the throne by killing the usurper **Mahārattaka** (*v.l.* **Kammahārattaka**). He married **Anulā,** wife of **Khallāṭanāga,** and adopted **Mahācūḷika** as his own son; because of this Vaṭṭagāmaṇī came to be known as **Piṭirājā.**[1] Vaṭṭagāmaṇī had a second wife, **Somadevī,** and also a son of his own, called **Coranāga.** In the fifth month of his reign a brahmin, named **Tissa,** rose against him, but was defeated by seven Damiḷas who landed at **Mahātittha.** After that, the Damiḷas waged war against the king and defeated him at **Kolambāḷaka.** It was a remark made by the **Niganṭha Giri** to Vaṭṭagāmaṇī, as he fled from the battle, that led later to the establishment of **Abhayagiri** (*q.v.*). The king

[1] This name occurs several times in the Commentaries—*e.g.*, VibhA. *passim*, see *s.v.* **Piṭirājā.**

hid in the forest in **Vessagiri** and was rescued by **Kupikkala Mahātissa,** who gave him over to the care of **Tanasīva.** In his flight he left Somadevī behind, and she was captured by the Damiḷas. For fourteen years Vaṭṭagāmaṇī and his queen Anulā lived under the protection of Tanasīva, and, during this time, five Damiḷas ruled in succession at **Anurādhapura;** they were **Puḷahattha, Bāhiya, Panayamāra, Piḷayamāra** and **Dāṭhika.** After a time, Anulā quarrelled with Tanasīva's wife, and the king, in his resentment, killed Tanasīva. Later, when he also killed **Kapisīsa,** his ministers left him in disgust, but were persuaded by Mahātissa to return. When his preparations were complete, the king attacked **Dāṭhika,** slew him, and took the throne. He then founded **Abhayagiri-vihāra** and recovered Somadevī. He also built the **Silāsobbhakaṇḍaka-cetiya.** He had seven ministers who themselves built several vihāras; among them **Uttiya, Mūla, Sāliya, Pabbata** and **Tissa** are mentioned by name. It was in the reign of Vaṭṭagāmaṇī that the Buddhist Canon and its Commentaries were first reduced to writing in Ceylon, according to tradition, in **Āloka-vihāra.**[2] The foundation of Abhayagiri-vihāra formed the beginning of dissensions in the ranks of the monks.[3] Vaṭṭagāmaṇi was, however, regarded by later generations as a great protector of the faith.[4] Various monasteries, chiefly rock-temples, are traditionally ascribed to Vaṭṭagāmaṇī, and said to have been built by him during his exile; among these is the modern *Dambulla-vihāra.* The **Cūḷavaṃsa** calls him the founder of the **Majjhavela-vihāra.**[5]

[2] For details of Vaṭṭagāmaṇī's reign see Dpv. xx. 14 ff.; Mhv. xxxiii. 34 ff. [3] Cv. lxxxi. 18. [4] *Ibid.*, lxxxii. 23. [5] *Ibid.*, c. 229.

Vaṭṭanahānakoṭṭha.—One of the eight bath-houses erected in **Pulatthipura by Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 45.

Vaḍakoṅgu.—A place in South India in charge of which was a maternal uncle of **Kulasekhara.** It is mentioned with **Tenkoṅgu.**[1]

[1] Cv. lxxvi. 288; lxxvii. 43.

Vaḍamaṇamekkuṇḍi.—A locality in South India burnt by **Laṅkāpura.**[1]

[1] Cv. lxxvii. 87.

Vaḍali.—A village in South India where **Laṅkāpura** killed **Āḷavanda,** and which he occupied after severe fighting.[1]

[1] Cv. lxxvi. 134, 169.

Vaḍavalathirukka.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 94.

1. **Vaḍḍha.**—A **Licchavi.** He was a friend of the **Mettiyabhummajakā** (*q.v.*), and, at their instigation, charged **Dabba Mallaputta** with having committed adultery with his wife. Dabba repudiated the charge, and the Buddha ordered the monks to proclaim the *pattanikkujjana* on Vaḍḍha. When **Ānanda** visited Vaḍḍha and told him this news he fell in a faint, and, later, visited the Buddha with his family to ask for forgiveness. He was ordered to go before the Saṅgha and confess his error, after which the sentence was revoked.[1]

He is probably identical with **Vaḍḍhamāna Thera** (*q.v.*).

[1] Vin. ii. 124 ff.

2. **Vaḍḍha Thera.**—He belonged to a householder's family of **Bhārukaccha.** His mother (**Vaḍḍhamātā**) left the household, entrusting him to her kinsfolk, joined the Order and became an arahant. Vaḍḍha became a monk under **Veludatta** and developed into an eloquent preacher. One day he visited his mother alone and without his cloak, and was rebuked by her. Agitated by this, he returned to his monastery, and, during his siesta, developed insight, attaining arahantship.[1]

[1] ThagA. i. 413 f. Six of his verses appear in Thag. (335-9); *cp.* Thig. 210-12.

Vaḍḍhakisūkara Jātaka (No. 283).—A carpenter of a village near Benares was once wandering in the forest, and having found a young boar in a pit, took him home and brought him up. The boar was well-mannered and helped the carpenter in his work, and so he came to be called **Vaḍḍhakisūkara** ("Carpenter-boar"). When he grew up, the carpenter took him back to the forest, and there he came across some boars who lived in mortal fear of a tiger. The young boar drilled his army of boars, arranged them in battle array, and awaited the tiger. When he arrived, the boars, under their leader's instructions, mimicked the tiger in all he did. The tiger, thereupon, sought the advice of a false ascetic who shared his prey, and, following his counsel, made a leap at the boar-leader and fell into a pit which had been dug for him. There the boars attacked him and ate him, and those who were unable to get any of the flesh sniffed at the others' mouths to see how "tiger" tasted. Then they set off after the false ascetic, and when he climbed a fig-tree they dug it up and it fell to the ground. The man was torn to pieces and his body licked clean. The boars then placed their leader on the tree-trunk, consecrated him king with water, which they fetched in the

dead man's skull, and made a young sow his consort. (This is how kings came to be consecrated with water from shells and seated on a throne of fig-planks.) The Bodhisatta who was then a tree-sprite sang the boar's praises.

The story was told in reference to **Dhanuggahatissa** (*q.v.*), who was responsible for **Pasenadi's** victory over **Ajātasattu.**[1]

[1] J. ii. 403 ff.

Vaḍḍhagāma.—See **Veḷugāma.**

1. **Vaḍḍhana.**—A palace occupied by **Vessabhū Buddha** before his Renunciation.[1]

[1] Bu. xxii. 19; BuA. (p. 205) calls it **Rativaḍḍhana.**

2. **Vaḍḍhana.**—A palace occupied by **Kakusandha Buddha** before his Renunciation.[1]

[1] Bu. xxiii. 16.

Vaḍḍhanavāpi.—A tank repaired by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 36.

Vaḍḍhamātā Therī.—An arahant, mother of **Vaḍḍha Thera.** After the birth of Vaḍḍha (*q.v.*) she heard a monk preach, joined the Order, and became an arahant. She rebuked Vaḍḍha when he visited her alone and without his cloak, and, later, when he asked for her advice, gave it to him and encouraged him. Then Vaḍḍha developed insight and became an arahant.[1]

[1] ThigA. 171 f.; her conversation with Vaḍḍha and his declaration to her after becoming an arahant are included in the Thig. (vs. 204-12).

1. **Vaḍḍhamāna Thera.**—An arahant. He belonged to a **Licchavi** rājā's family in **Vesāli** and was a devoted follower of the Buddha, delighting in waiting upon him and in making gifts to the monks. Later, because of an offence he had committed, the Buddha passed on him the sentence of *pattanikkujjana.* He was much grieved and begged the forgiveness of the Saṅgha,[1] and, because of his agitation, he renounced the world and joined the Order. But he was given up to sloth and torpor, till the Buddha admonished him in a verse.[2] He then put forth effort and became an arahant.

[1] He is probably to be identified with **Vaḍḍha** (1), though no mention is made of Vaḍḍha having entered the Order.

[2] This verse is found in the Thag. (vs. 40); elsewhere (Thag. vs. 1162) this verse is ascribed to **Moggallāna** as having been spoken by him to a monk named Tissa and again repeated (vs. 1163) by him to Vaḍḍhamāna.

In the time of **Tissa Buddha** he had been a householder and had given the Buddha beautiful mango-fruits.[3]

[3] ThagA. i. 106.

2. **Vaḍḍhamāna.**—The capital of Ceylon (**Varadīpa**) in the time of **Koṇāgamana Buddha.** Its king was **Samiddha.**[1]

[1] Mhv. xv. 92; Dpv. xv. 48; xvii. 6; Sp. i. 86.

3. **Vaḍḍhamāna.**—A city (*nagara*) in **Mahāgāma,** over which **Gāmaṇi-Abhaya** (afterwards **Duṭṭhagāmaṇi**) was appointed chief soon after his birth.[1]

A story is related[2] of a hunter of **Vaḍḍhamāna** who, in the name of his dead kinsman, gave alms to a wicked monk. Three times he did this, till the spirit of the *peta* cried out against it. He then gave alms to a good monk. The *peta* benefited by his gift.

[1] MṬ. 443. [2] AA. ii. 522.

4. **Vaḍḍhamāna.**—The name of a Bodhi-tree in Ceylon. Attached to it was a temple, restored by **Aggabodhi IV.**[1] and again by **Udaya I.**[2]

[1] Cv. xlviii. 5. [2] *Ibid.*, xlix. 15.

5. **Vaḍḍhamāna.**—A palace to be occupied by the future **Buddha Metteyya.**[1]

[1] Anāgat. vs. 46.

Vaḍḍhamānaka.—See **Vaḍḍha-vihāra.**

Vaḍḍha-vihāra.—A monastery in Ceylon, built by **Dhātusena.**[1] Its name was probably **Vaḍḍhamānaka.**

[1] Cv. xxxviii. 46.

1. **Vaḍḍhi Sutta.**—An Ariyan woman disciple increases in five things: faith, virtue, learning, generosity and wisdom.[1]

[1] S. iv. 250=A. iii. 80.

2. **Vaḍḍhi Sutta.**—The same as Sutta (1), but as applied to a man.[1]

[1] A. iii. 80.

3. **Vaḍḍhi Sutta.**—The Ariyan disciple grows in ten ways: in lands and fields, wealth and possessions, wife and family, servitors and retinue, beasts of burden, faith, virtue, learning, generosity and wisdom.[1]

[1] A. v. 137.

Vaṇijjagāma-vihāra.—A monastery in Ceylon, built by **Kassapa III.**[1]

[1] Cv. xlviii. 24.

1. **Vaṇijjā Sutta.**—The Buddha explains to **Sāriputta,** in answer to his question, why it is that some people succeed in their trade and others do not, while in the case of yet others they prosper even beyond their hopes.[1]

[1] A. ii. 81 f.

2. **Vaṇijjā Sutta.**—The five trades which should not be plied by a lay-devotee: trade in weapons, human beings, flesh, spirits, poisons.[1]

[1] A. iii. 208.

Vaṇṇa Sutta.—One who praises and blames wrongly, without scrutiny, and who fails to blame or praise rightly, suffers in purgatory.[1]

[1] A. ii. 84.

Vaṇṇaka.—An irrigation channel (*mahāmātika*) constructed by **Kuṭakaṇṇatissa.**[1]

[1] Mhv. xxxiv. 32; see also Mhv. *Trs.* 240, n. 1.

Vaṇṇakāraka Thera.—An arahant. Thirty-one kappas ago he was a painter (*vaṇṇakāra*) in **Aruṇavatī** and painted the drapery of the Buddha's *cetiya*. Twenty-three kappas ago he was a king named **Candūpama.**[1]

[1] Ap. i. 220.

Vaṇṇanā Sutta.—A nun who, without test or scrutiny, praises the unworthy and blames the worthy, shows faith in things unbelievable and disbelief in things believable and rejects the gift of faith—such a one goes to purgatory.[1]

[1] A. iii. 139.

Vaṇṇanītigandha.—One of the six treatises ascribed to **Kaccāyana** (*q.v.*).[1]

[1] Gv. 59.

Vaṇṇapiṭaka.—A compilation condemned by the orthodox as *abuddhavacana*.[1]

[1] *E.g.*, SA. ii. 150; Sp. iv. 742.

Vaṇṇabodhana.—A treatise on the Pāli language by **Ukkaṃsamāla** of **Ava.**[1]

[1] Sās, p. 120; Bode, *op. cit.*, 65.

Vaṇṇāroha Vagga.—The second chapter of the **Jātakaṭṭhakathā.**[1]

[1] J. iii. 191-210.

Vaṇṇāroha Jātaka (No. 361).—Once a lion, **Sudāṭha,** and a tiger, **Subāhu,** who lived in a forest, became friends. A jackal, who lived on their leavings, wishing to make them quarrel, told each that the other spoke evil of him. The lion and tiger discovered his plot and he had to flee.

The story was told in reference to a man who lived on the broken food of **Sāriputta** and **Moggallāna** and tried to set them at variance with each other. The attempt failed and the man was driven away. He is identified with the jackal.[1]

[1] J. iii. 191 ff.; *cp.* the **Sandhibheda Jātaka.**

Vaṇṇupatha Jātaka (No. 2).—The Bodhisatta was once the leader of a caravan of five hundred carts. One night, while crossing a desert of sixty leagues, in the last stage of a journey, the pilot fell asleep and the oxen turned round. All the wood and water was finished, but the Bodhisatta made the men dig a well. After digging sixty cubits down they came upon a rock. The men were filled with despair, but the Bodhisatta had the rock broken through by a serving-lad who still showed courage and thus obtained water.

The story was related about a young man of **Sāvatthi** who entered the Order and practised meditation, but was unable to attain insight. He was filled with despair and his companions took him to the Buddha. He is identified with the serving-lad of the story.[1]

[1] J. i. 106-110.

Vaṇṇūpama.—See **Candūpama.**

Vatapada or **" Devā " Sutta.**—The Buddha tells the monks of seven rules of conduct, the observance of which won for **Sakka** his celestial sovereignty. There are the maintenance of parents, reverence for the head of the family, the use of gentle language, avoidance of slander, delight in renunciation, generosity and amiability, the speaking of truth and avoidance of anger.[1]

[1] S. i. 228.

Vatta Sutta.—**Sāriputta** addresses the monks at **Sāvatthi** on the seven *bojjhaṅgas* and of his ability to abide in any of these according to his desire; just as a nobleman possessed of many robes can don whichever he desires.[1]

[1] S. v. 70 f.

Vattakālaka.—A village near **Girikaṇḍaka-vihāra.** A girl of this village soared into the sky by the power of her rapture when thinking of the Buddha. Her parents went to the monastery, leaving her at home as she was unfit to walk. From her home she saw the monastery lighted up and heard the monks chanting, and was so filled with rapture that she was transported to the vihāra.[1]

[1] Vsm. i. 143 f.; DhSA. 116.

Vattakkhandhaka.—The eighth section of the **Cullavagga.**[1]

[1] Vin. ii. 207-31.

Vattaniya.—A hermitage (*senāsana*) where lived Rohaṇa **Nāgasena's** teacher, by whom he was ordained, and **Assagutta,** with whom he spent a *vassa* in order to train himself for debate.[1] Assagutta, who ordained the **Ājīvaka Janasāna** (*q.v.*), is also said to have been "*Vattaniyasenāsane.*"[2] At the ceremony of the **Mahā Thūpa** foundation, the **Thera Uttara** came from "*Vattaniyasenāsana*" in **Viñjhāṭavī** with sixty thousand others.[3] Both the Visuddhimagga and the Atthasālinī[4] mention a Thera named **Assagutta,** evidently a visitor, who, seeing the monks at Vattaniyasenāsana eating dry food, resolved "Every day before meals may the pool of water take on the taste of milk curds." From that day the pool water tasted of curds before the meal and became natural water again after the meal.

[1] Mil. 10, 12, 14; from the context it would appear as though these two residences were not identical, but were far away from each other. Was *Vattaniyasenāsana* rather a generic than a proper name?

[2] MṬ. 192. [3] Mhv. xxix. 40.

[4] Vsm. 430; DhSA. 419.

Vattabbaka-Nigrodha.—A famous Elder in the time of **Pitirājā (Vaṭṭagāmaṇī).** He was a *sāmaṇera,* and, during the prevalence of the **Brahmaṇatissabhaya** (*q.v.*), looked after his teacher at the risk of his own life, once even climbing a palmyra-tree in order to get him some nuts. Later, feeling that the care of an old and feeble man was too much for him, his teacher advised him to go away alone. The teacher was later eaten by cannibals.

The *sāmaṇera* became famous as a *Tipiṭakadhara,* and when the Tissabhaya had disappeared, monks came from overseas to visit him. He thus became the leader of a large company, and once when he visited **Anurādhapura,** he received gifts of three robes in nine different places.[1]

[1] See VibhA. 449 f., where the story is given in great detail.

Vattalagāma.—A village in which **Vijayabāhu III.** built the **Vijayabāhu-vihāra.**[1]

[1] Cv. lxxxi. 58; see also Cv. *Trs.* ii. 140, n. 3.

Vattita Sutta.—On the eight proper ways of dealing with a monk guilty of some offence, against whom proceedings have been taken.[1]

[1] A. iv. 347; *cp.* Vin. ii. 86; M. ii. 249.

Vatra.—An **Asura.**[1] See **Vatrabhū.**

[1] J. v. 153; *cp.* Sanskrit Vṛtra.

Vatrabhū.—A name for **Indra (Sakka).**[1] Buddhaghosa[2] explains it as "*sveva vattena aññe abhibhavitvā devissariyapatto ti Vatrabhū, Vatranāmakaṃ vā asuraṃ abhibhavatī ti.*"

[1] J. v. 153; S. i. 47. [2] SA. i. 83.

1. **Vattha Sutta.**—Benares cloth is of good colour, pleasant to handle and of great worth when new or of middling wear, or even when worn out. So is a good monk, whether he be a novice, of middle standing, or a senior.[1]

[1] A. i. 247; *cp.* Pugg. 34.

2. **Vattha Sutta.**—See **Vatthūpama.**

Vatthadāyaka Thera.—An arahant. In the time of **Atthadassī Buddha,** he was a *Garuḷa,* and, seeing the Buddha on his way to **Gandhamādana,** he offered him a garment. Thirty-six kappas ago he was king seven times under the name of **Aruṇaka.**[1]

[1] Ap. i. 116.

1. **Vatthu Sutta.**—The Buddha declares, in answer to a deva's question, that children are a man's support, wife his supreme comrade, and the spirits of the rain sustain all earthbound creatures.[1]

[1] S. i. 37.

2. **Vatthu Suttā.**—Two suttas, one of the ten causes of malice (*āghāta*), and the other on the ten remedies for the same.[1]

[1] A. v. 150 f.

Vatthugāthā.—The introductory stanzas (976-1031) of the **Pārāyaṇa-vagga,** which give the story of **Bāvarī,** the circumstances which led to

his sending his students to the Buddha and their journey to **Rājagaha.**[1] The **Cullaniddesa,** which comments on the Parāyaṇavagga,[2] does not comment on these stanzas.

[1] SN., pp. 190-7. [2] p. 6 ff.

Vatthūpama Sutta.—The seventh sutta of the **Majjhima Nikāya.**[1] The Buddha says that, even as a dirty piece of cloth takes dyes badly, so in an impure heart bliss is not to be found. He then proceeds to enumerate the heart's impurities and to show how they can be cleansed. **Sundarika-Bhāradvāja,** who is present, asks the Buddha if he has bathed in the **Bāhukā.** The Buddha then gives a list of places whose waters are considered holy, and declares that the real cleansing is the cleansing of the heart—"to love all that lives, speak truth, slay not nor steal, no niggard be but dwell in faith." Bhāradvāja seeks ordination and becomes an ārahant.

It is evidently this sutta which is referred to in the **Sumaṅgalavilāsinī**[2] as the **Vattha Sutta.**

[1] M. i. 36 ff. [2] DA. i. 50, 123.

Vatsā.—See **Vaṃsā.**

Vaddha (or **Puppha**) **Sutta.**—The Buddha states that he has no quarrel with the world; the world quarrels with him. He teaches only what is upheld by the world of sages and proceeds to describe what this teaching is. Like a lotus which, though it arises and grows in the water, is yet unspotted by it, so a Tathāgata, arisen and grown in the world, is yet unspotted by it.[1]

[1] S. iii. 138 f.

Vadha-ālopa-sāhasakāra Sutta.—Few are they who abstain from torture, highway robbery and violent deeds; it is because they do not see the Four Noble Truths.[1]

[1] S. v. 473.

Vadhagāmakapāsāṇa.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 6.

Vadhukā Sutta.—When a young wife is first led home she is full of fear and bashfulness, not only towards her relations but also towards the servants. So is a monk who has just entered homelessness full of fear

and bashfulness, even before novices of the monastery. As time goes on, this feeling, in both cases, gives place to boldness. But a monk should always be like a newly-wed wife.[1]

[1] A. ii. 78 f.

Vana Saṃyutta.—The ninth section of the **Saṃyutta Nikāya.**[1]

[1] S. i. 197-205.

Vanakoraṇḍiya Thera.—An arahant. Ninety four kappas ago he gave a *vanakoraṇḍa*-flower to **Siddhattha Buddha.**[1]

[1] Ap. i. 404.

Vanagāma.—A locality in Ceylon where **Sugalā** was captured.[1]

[1] Cv. lxxv. 174.

Vanaggāmapāsāda.—A monastery built by **Vijayabāhu IV.**, to which was attached the **Abhayarāja-pariveṇa.**[1]

[1] Cv. lxxxviii. 51.

Vananadī.—A river in **Rohaṇa.**[1]

[1] Cv. lxxv. 156; identified with *Velavegaṅga* (Cv. *Trs.* ii. 59, n. 4).

Vanapattha Sutta.—On the principles which should guide a monk's life wherever he lives—in the forest, village, town, or with another person. He should quit his dwelling-place only if he fails to develop mindfulness, stedfastness of heart, etc., and not because he finds it difficult to procure food, etc.[1]

[1] M. i. 104 ff.

1. **Vanappavesanakhaṇḍa.**—The third section of the **Bhūridatta Jātaka,** which deals with the return of **Alambāyana** and **Somadatta** from the **Nāga**-world and their entering the forest for their livelihood.[1]

[1] J. vi. 170-7.

2. **Vanappavesanakhaṇḍa.**—A section of the **Vessantara Jātaka,** dealing with the journey of **Vessantara** and his family from **Jetuttara** to **Vaṅkapabbata** and their life in the hermitage prior to the arrival of **Jūjaka.**[1]

[1] J. vi. 513-21.

Vanaratana.—See **Medhaṅkara** (5).

Vanaratana-Tissa.—See **Ānanda** (11).

Vanaropa (or **Vacana**) **Sutta.**—The Buddha says, in answer to a deva's question, that those who plant groves and fruitful trees and build causeways, dams and wells, and give shelter to the homeless, increase in merit every day.[1]

[1] S. i. 33.

1. **Vanavaccha Thera.**—He was the son of **Vacchagotta,** a brahmin of **Kapilavatthu,** and was born in the forest, his mother having longed to see it and having been taken in travail while wandering there. His name was Vaccha; but because of his love for the woods, he was called Vanavaccha. He left the world soon after the Buddha's Renunciation, and led the ascetic life till he heard of the Buddha's Enlightenment. Then he joined the Order, and it was in the forest that he strove and won arahantship. When he returned to Kapilavatthu with the Buddha, his companions asked him why he so loved the forest, and he spoke a verse in praise of forest-life.[1]

In the time of **Atthadassī Buddha,** he was a large tortoise living in the **Vinatā.** Seeing the Buddha about to cross the river, he took him on his back. Many hundreds of times afterwards he lived as an ascetic in the forest. In the time of **Kassapa Buddha** he became a dove, and his heart was gladdened by the sight of a monk practising compassion. Later he was born as a householder in Benares and renounced the world[2]

[1] This verse is included in Thag. (vs. 13). [2] ThagA. i. 58 f.; Ap. ii. 506 f.

2. **Vanavaccha Thera.**—The son of a rich brahmin of **Rājagaha;** he joined the Order, impressed by the majesty of the Buddha's visit to **Bimbisāra.** Soon after, he attained arahantship and, devoted to detachment, dwelt in the woods—hence his name. When he went to Rājagaha his kinsmen asked him to live near them, but he said he preferred the lonely life of the forest.[1]

In the time of **Vipassī Buddha** he was a labourer, and, having committed a crime, while fleeing from justice he saw a Bodhi-tree. Pleased with the look of the tree, he gathered masses of *asoka*-flowers and heaped them up round the tree. When his pursuers reached him, he remained as he was, looking at them, with no hatred in his heart. They hurled him into a precipice, and he died with the thought of the Bodhi-tree in his heart. Three kappas ago he was a king named **Santusita.**[2] He is perhaps identical with **Tambapupphiya** of the Apadāna.[3]

[1] This verse is included in Thag. (vs. 113).

[2] ThagA. i. 222 f.

[3] Ap. i. 176.

Vanavāsa.—A district, probably Northern Kanara, in South India. After the Third Council, **Rakkhita Thera** was sent there to convert the people, and he preached the **Anamatagga Saṃyutta** poised in mid-air. It is said that sixty thousand persons embraced the faith, thirty-seven thousand joined the Order, while fifty vihāras were established in the country.[1]

[1] Mhv. xii. 4, 30 f.; Sp. i. 63, 66; Dpv. viii. 6. The Vanavāsī are mentioned in the Mahābhārata (6. 366) and the Harivaṃsa (5232) as a people of S. India. The Sās (p. 12) also mentions a country called Vanavāsi, which, however, is the country round Prome in Lower Burma.

1. **Vanavāsī (Vanavāsika) Tissa.**—A monk. In his previous birth he was the brahmin **Mahāsena** (*q.v.*). During pregnancy his mother invited **Sāriputta,** with five hundred monks, to her house, and fed them on milk-rice. She herself put on yellow robes and ate of the rice left by the monks. On the day of his naming, he presented Sāriputta with his blanket. He was called **Tissa** after Sāriputta, whose personal name was **Upatissa.** At the age of seven Tissa joined the Order and his parents held a festival lasting for seven days, distributing porridge and honey to the monks. On the eighth day, when Tissa went for alms in **Sāvatthi,** he received one thousand bowls of alms and one thousand pieces of cloth, all of which he gave to the monks. This earned for him the name of **Piṇḍapātadāyaka.** One day, in the cold season, he saw monks warming themselves before fires and, discovering that they had no blankets, he, accompanied by one thousand monks, went into the city. Wherever he went people gave him blankets; one shopkeeper had hidden two of his very costly blankets, but on seeing Tissa he gave them willingly. Tissa thus got one thousand blankets and was thereafter called **Kambaladāyaka.**

Having discovered that, at **Jetavana,** his young relations came too often to see him, he obtained a formula of meditation and went into the forest to a distance of twenty leagues from Sāvatthi. At the request of the inhabitants of the village near by, he spent the rainy season in the forest hermitage, going into the village for alms. There, at the end of two months, he attained arahantship. Because he was so devoted to the forest, he was given the name of **Vanavāsī.** At the end of the *vassa,* all the Buddha's chief disciples, with a retinue of forty thousand monks, visited Tissa in his hermitage, arriving there in the evening. The villagers, recognizing Sāriputta, asked him to preach the Dhamma, saying that Tissa, their teacher, knew only two sentences—"May you be happy, may you obtain release from suffering!"—which sentences he repeated whenever anyone made him a gift. Thereupon Sāriputta

asked him to explain the meaning of the two sentences, and the novice preached till sunrise, summarizing the whole of the Buddha's teaching "even as a thunderstorm rains incessantly upon the four great continents."

At the end of the discourse Tissa's supporters were divided into two camps, some were offended that he should not have preached to them before, while others marvelled at his saintliness and skill. The Buddha, aware of this disagreement, went himself to the village. The villagers gave alms to the Buddha and the monks, and, in returning thanks, the Buddha told them how fortunate they were that, owing to Tissa, they had been able to see himself and his chief disciples. They were then all satisfied.

On the way back to Sāvatthi, Tissa walked beside the Buddha and pointed out to him the various beautiful spots. The Buddha preached the **Upasāḷhaka Jātaka** to show that there was no spot on earth where men had not at some time died. In answer to a question of the Buddha, Tissa said that he never felt afraid of the animals in the forest, but only a greater love for the forest at the sound of their voices. He then recited fifty stanzas in praise of life in the wilds. Arrived at the outskirts of the forest, he took leave of the Buddha and Sāriputta and returned to live in his forest hermitage.[1]

[1] DhA. ii. 84-102. The visit of the Buddha is also reported at DA. i. 240 and MA. i. 357, though the details are different. There the Buddha is accompanied by Sāriputta and the chief disciples and twenty thousand arahants.

2. **Vanavāsī Thera.**—The Theragāthā Commentary[1] mentions a **Vanavāsī Thera** as the teacher of **Tekicchakāni.** This is probably not a proper name but only a descriptive epithet.

[1] i. 440

Vanavāsī Nikāya.—See **Araññavāsī.**

Vanavāsī Mahātissa.—A monk, probably distinct from **Vanavāsī-Tissa** —see **Vanavāsī** (1). On the day that **Ālindakavāsī Mahā Phussadeva Thera** attained arahantship, the devas stood by him, illuminating all the forest. **Mahātissa** saw the light, and the next day asked **Phussadeva** the reason for it, but his question was evaded.[1]

[1] SA. iii. 154 f.

Vanasa (Vanasāvhaya ?).—A city, lying between **Vedisā** and **Kosambī,** on the road taken by **Bāvarī's** disciples.[1] The Commentary states[2] that

[1] SN. vs. 1011. [2] SNA. ii. 583.

this was another name for **Tumbavanagara** (*v.l.* **Pavana**), and that it was also called **Vanasāvatthi.**

Vanasāvatthi.—See **Vanasa.**

Vantajīvakā.—A group or sect of Buddhist ascetics. **Vijayabāhu I.** provided them with necessaries and granted maintenance villages to their relations.[1] *cp.* **Lābhavāsī.**

[1] Cv. lx. 69.

Vandanavimāna Vatthu.—The story of a woman who, seeing monks on their way to visit the Buddha at **Sāvatthi,** worshipped them with great devotion, watching them pass out of sight. She was later reborn in **Tāvatiṃsa** where **Moggallāna** saw her and heard her story.[1]

[1] Vv. iv. 11; VvA. 205 f.

1. **Vandanā Sutta.**—There are three kinds of homage: homage done with body, with speech, and with mind.[1]

[1] A. i. 294.

2. **Vandanā Sutta.**—**Sakka** and **Brahmā Sahampati** visit the Buddha and each stands leaning against a doorpost. Sakka recites a verse in worship of the Buddha, emphasizing the Buddha's emancipation. Sahampati recites another in which he begs of the Buddha to teach the Dhamma to the world.[1]

[1] S. i. 233.

Vannibhuvanekabāhu.—See **Bhuvanekabāhu III.**

Vanni.—The name of a people inhabiting the north-east of Ceylon. They are first mentioned in the Chronicles,[1] in the reign of **Vijayabāhu III.** (1232-36), who, with their help, gained the throne of Ceylon. They appear to have inhabited the frontier country between Jaffna and the Sinhalese kingdom and were either subjects of one or other of these states, or affected complete independence, according to the strength of their neighbours. **Vijayabāhu IV.** made friends with the Vanni chiefs and gave into their hands the protection of **Anurādhapura.**[2] They seem to have been a warlike people. Today they occupy a few small villages in the North Central Province of Ceylon and go in largely for hunting. Their origin is unknown, though they are called **Sīhalā.**[3] Several of

[1] Cv. lxxxi. 11. [2] *Ibid.*, lxxxviii. 87. [3] *E.g.*, *ibid.*, lxxxiii. 10.

their chieftains are mentioned by name, as having been overcome by **Bhuvanekabāhu I.**—*e.g.*, **Kadalivāṭa, Āpāna, Tipa, Himiyānaka.**[4] The adjective from Vannī is **Vaṇṇa.**[5]

[4] *Ibid.*, xc. 33. [5] See, *e.g.*, *ibid.*, lxxxiii. 10; lxxxvii. 26.

1. **Vappa Thera.**—One of the **Pañcavaggiyā.** He was the son of **Vāseṭṭha,** a brahmin of **Kapilavatthu.** When **Asita** declared that Prince **Siddhattha** would become the Buddha, Vappa and four other brahmins, headed by **Koṇḍañña,** became recluses. Vappa was with the Buddha during the six years of his ascetic practices, but being disappointed when the Buddha began taking solid food, he left him and went to **Isipatana,** where the Buddha, after his Enlightenment, preached to him and the others the **Dhammacakkappavattana Sutta.** On the fifth day after,[1] Vappa and his companions became arahants, at the end of the **Anattalakkhaṇa Sutta.** Vappa's resolve to be among the first of the Buddha's followers was taken in the time of **Padumuttara Buddha.** In the past, he was sixteen times king, under the name of **Mahādundubhi.**[2]

[1] Vappa became a *sotāpanna* on the second day of the quarter (AA. i. 84); *pāṭipadadivase*, says ThagA. (*loc. infra*) and MA. (i. 390).

[2] ThagA. i. 140 f.; a verse attributed to him is found in Thag. (vs. 61); see also J. i. 82; Dpv. i. 32; Vin. i. 12.

2. **Vappa.**—A **Sākyan,** disciple of the **Niganṭhas.**[1] He visits **Moggallāna** and they talk of the *āsavas*. The Buddha joins them and tells Vappa how the *āsavas* can be completely destroyed so that the monk who has so destroyed them will abide in the six *satata-vihāras* with equanimity, mindful and comprehending. Vappa is convinced of the superiority of the Buddha's teaching and becomes his follower.[2]

[1] AA. ii. 559 says he was the Buddha's uncle (*cūlapitā*) and a Sākyan rājā. He was a disciple of **Niganṭha Nātaputta.** [2] A. ii. 196 f.

Vappa Sutta.—The conversation between **Vappa,** the Sākyan, and the **Buddha.**[1] See **Vappa** (2).

[1] A. ii. 196 f.

Vamana Sutta.—Like a physician who administers an emetic for the curing of sickness, so does the Buddha administer the Ariyan emetic to cleanse beings of birth, old age, etc. Thus, right belief cleanses them from wrong belief, etc.[1]

[1] A. v. 219 f.

Vammika Sutta.—A deity appeared before **Kumārakassapa** in **Andhavana** and propounded a riddle: "There is an anthill burning day and

night. The brahmin said: 'Take your tool, Sumedha (sage), and dig.' As the brahmin dug, he came across, successively, a bar, a frog, a forked passage, a strainer, a tortoise, a cleaver, a joint of meat—all of which he was told to cast out and dig on. He then came across a cobra, which he was asked not to harm, but to worship." At the suggestion of the deity, Kassapa related the story to the Buddha, who solved the riddle. The anthill is the body, the brahmin the arahant, the tool wisdom, digging perseverance, the bar ignorance, the forked passage doubting, the strainer the five *nīvaraṇas*, the tortoise the fivefold *upādānakkhandhas*, the cleaver the fivefold pleasures of sense, the joint of meat passion's delights (*nandīrāga*), and the cobra (*nāga*) the arahant monk.[1]

According to the Commentary,[2] Kumārakassapa was not an arahant at the time of the preaching of the sutta. The deity was a deity of the **Suddhāvāsa-brahma** world. He was one of five friends who, in the time of **Kassapa Buddha,** had entered the Order and who, in order to meditate uninterruptedly, had climbed a rock by means of a ladder which they had then removed, thus cutting off their return. The eldest became an arahant in three days, the second (*anuthera*) was this deity, who had become an *anāgāmī*. The third was **Pukkusāti,** the fourth **Bāhiya Dārucīriya** and the last Kumārakassapa. This deity was responsible for the arahantship both of Bāhiya and Kassapa, for Kassapa took the Vammīka Sutta as the subject of his meditations and thus developed insight.

[1] M. i. 142 ff. [2] MA. i. 340.

Vaya Sutta.—That which is transient by nature must be put away.[1]

[1] S. iii. 197.

Vayiga.—A river in South India.[1]

[1] Cv. lxxvi. 307.

Varakappa.—The name of a *kappa* in which three Buddhas are born in the world.[1]

[1] BuA. 158 f.

Varakalyāṇa.—A primæval king, son of **Kalyāṇa.** His son was **Uposatha.**[1]

[1] Dpv. iii. 4; Mhv. ii. 2; J. ii. 311; iii. 454; but, according to DA. i. 258 and SNA. i. 342, Varakalyāṇa's son was **Mandhātā.**

Varañāṇamuni.—A Thera. One of the two theras appointed to lead the delegation of monks who left **Ayyojhā** (in Siam) to go to Ceylon, for

the furtherance of the Order in Ceylon, in the reign of **Kittisirirājasīha.** He was expert in the Dhamma and the Vinaya and taught them to the monks of Ceylon.[1]

[1] Cv. c. 138, 174.

Varaṇa.—A **Cakkavatti** of forty-one kappas ago, a previous birth of **Kusumāsaniya (Suyāma) Thera.**[1]

[1] Ap. i. 162; ThagA. i. 171.

Varaṇa Jātaka (No. 71).—The Bodhisatta was once a teacher of **Takkasilā,** with five hundred brahmin pupils. One day he sent the pupils into a forest to gather wood, but one of them was lazy and went to sleep, and when his companions woke him he climbed on to a tree and broke off some green branches. One of the boughs hit him in the eye and wounded him. The next day the pupils had been invited to a meal in a distant village and a servant-girl was told to make them some gruel early, before their start. She lit a fire with the green wood which lay on the top of the firewood, and the fire would not burn. The green wood had been thrown there last by the lazy pupil who had been the last to return. The pupils could not start in time and the journey had to be abandoned.

The story was told in reference to **Kuṭumbikaputta-Tissa** (*q.v.*), with whom the brahmin youth is identified.[1]

[1] J. i. 316 ff.

Varaṇa Vagga.—The eighth chapter of the Eka Nipāta of the **Jātakaṭṭhakathā.**[1]

[1] J. i. 316-59.

Varaṇā.—A city on the banks of the **Kaddamadaha,** where **Ārāmadaṇḍa** visited **Mahā Kaccāna.**[1]

[1] A. i. 65; AA. i. 322.

Varadassana.—A **Cakkavatti** of one kappa ago, a previous birth of **Kusumāsaniya (Suyāma) Thera.**[1]

[1] Ap. i. 160; ThagA. i. 166.

Varadīpa.—The name given to Ceylon in the time of **Koṇāgamana Buddha.** Its capital was **Vaḍḍhamāna** and its king **Samiddha.**[1]

[1] Sp. i. 86; Mhv. xv. 93; Dpv. i. 73; ix. 20; xv. 45, etc.

Varadhara.—A noted **Paribbājaka** in the time of the Buddha. He lived with **Annabhāra, Sakuludāyī** and others in the **Paribbājakārāma,** on the banks of the **Sappinikā,**[1] and again in the **Moranivāpa** in **Rājagaha.**[2]

[1] A. ii. 29, 176. [2] M. ii. 1.

Varamandhātā.—A primæval king, son of **Mandhātā.** His son was **Cara.**[1]

[1] J. iii. 454, but according to DA. i. 258 and SNA. i. 352, his son was **Uposatha.**

1. **Vararoja.**—A primæval king, son of **Roja;** his son was **Kalyāṇa.**[1]

[1] Dpv. iii. 4; Mhv. ii. 2; J. ii. 311, etc.

2. **Vararoja.**—Buddhaghosa says[1] that the heretics once paid **Vararoja** one thousand to speak ill of the Buddha's person. Vararoja went to see the Buddha and was struck by the perfection of every feature; he spoke the Buddha's praises in a verse of over one thousand lines.

[1] DA. ii. 656.

Varavāraṇā.—A class of long-lived deities. Hearing that the Buddha was to be born, they started to make garlands to put on him on the day of his birth, but even on the day of his death these garlands were not finished, because, according to their computation, the time had passed so quickly. When they heard that the Buddha was about to die, they brought the unfinished garlands, but could not get anywhere within the Cakkavāḷa. They therefore remained in the sky, singing the praises of the Buddha.[1]

[1] DA. ii. 576 f.

1. **Varuṇa.**—One of the chief lay disciples of **Sumana Buddha.**[1]

[1] Bu. v. 28.

2. **Varuṇa.**—Son of **Revata Buddha** and also his chief disciple. His mother was **Sudassanā.**[1] Once, when he was ill, large numbers of people came to see him, and he preached to them on the three signata, ordaining one hundred thousand persons by the "*ehi bhikkhu*" ordination.[2]

[1] Bu. vi. 18, 21; J. i. 35. [2] BuA. 134.

3. **Varuṇa.**—The personal attendant of **Anomadassī Buddha.**[1]

[1] J. i. 36; Bu. viii. 22; DhA. i. 88, etc.

4. **Varuṇa.**—The personal attendant of **Paduma Buddha.**[1]

[1] Bu. ix. 21; J. i. 36.

5. **Varuṇa.**—Sixteen kappas ago there were eight kings of this name, all previous births of **Malitavambha (Kumudadāyaka) Thera.**[1]

[1] ThagA. i. 211; Ap. i. 180.

6. **Varuṇa.**—A disciple of **Piyadassī Buddha.**[1]

[1] ThagA. i. 75, 273.

7. **Varuṇa.**—A brahmin, a former birth of **Suppiya Thera.**[1]

[1] ThagA. i. 93; Ap. ii. 452.

8. **Varuṇa.**—A king of fifty-one kappas ago, a previous birth of **Sayanadāyaka Thera.**[1]

[1] Ap. i. 99.

9. **Varuṇa.**—One hundred and sixty kappas ago there were two kings of this name, previous births of **Sucintita Thera.**[1]

[1] Ap. i. 115.

10. **Varuṇa.**—A king of forty kappas ago, a previous birth of **Ekasaññaka Thera.**[1]

[1] Ap. i. 121.

11. **Varuṇa.**—A king in the time of **Atthadassī Buddha,** a previous birth of **Sīvalī (Ekāsaniya) Thera.**[1]

[1] Ap. i. 149 calls him *devarājā*; ThagA. i. 139 calls him *ekurājā*.

12. **Varuṇa.**—A *yavapāla* who gave grass to **Siddhattha Buddha** for his seat.[1]

[1] BuA. 185.

13. **Varuṇa.**—A brahmin village, residence of the brahmin **Vasabha.**[1]

[1] BuA. 172.

14. **Varuṇa.**—A king of twenty-five kappas ago, a former birth of **Pilindavaccha Thera.**[1]

[1] ThagA. i. 52; Ap. i. 59.

15. **Varuṇa.**—A Nāga-king in the time of **Anomadassī Buddha,** a previous birth of **Mahāmoggallāna.** He played music to the Buddha and entertained him in his abode.[1]

[1] Ap. i. 31.

16. **Varuṇa.**—An ascetic who, together with the hunter **Sura,** discovered intoxicating liquor. This came to be called *Vāruṇī.*[1]

[1] See **Kumbhakāra Jātaka,** J. v. 12 f.

17. **Varuṇa.**—A Nāga-king. His wife was **Vimalā** and their daughter was **Irandatī.** For details see **Vidhurapaṇḍita Jātaka.** Varuṇa is identified with **Sāriputta.**[1]

[1] J. vi. 329.

18. **Varuṇa.**—A king of the devas, mentioned as the companion of **Sakka, Pajāpati** and **Isāna.** In battle against the **Asuras,** the devas of **Tāvatiṃsa** were asked to look upon the banner of Varuṇa in order to have all their fears dispelled.[1] In the **Tevijja Sutta**[2] Varuṇa is mentioned with **Indra, Soma, Isāna, Pajāpati, Yama** and **Mahiddhi,** as the gods invoked by brahmins. In the **Āṭānāṭiya Sutta**[3] he is mentioned with **Indra** and others as a **Yakkha** chief. Buddhaghosa says[4] that Varuṇa is equal in age and glory (*vaṇṇa*) with Sakka and takes the third seat in the assembly of devas.

See also **Varuṇā** and **Vāruṇī.**

[1] S. i. 219.
[2] D. i. 244; *cf.* J. v. 28; vi. 20; also Mil. 22.
[3] D. iii. 204.
[4] SA. i. 262.

Varuṇadeva.—The sixth son of **Devagabbhā** (*q.v.*).

Varuṇā.—A class of deities present at the preaching of the **Mahāsamaya Sutta.**[1] They probably form the retinue of **Varuṇa** (18).

[1] D. ii. 259, 260.

Varuṇindhara.—An **Ājīvaka** who gave grass for his seat to **Revata Buddha.**[1]

[1] BuA., p. 132.

Valaṅgatissapabbata-vihāra.—See **Talaṅgatissapabbata-vihāra.**

Valāha Saṃyutta.—The thirty-second section of the **Saṃyutta Nikāya.**[1]

[1] S. iii. 254-57; *cf.* A. ii. 102 ff.

1. **Valāhaka.**—A family of horses from which the Assaratana of a **Cakkavatti** is supplied.[1] He is best among animals, because he takes

[1] KhpA. 172; M. iii. 174.

his rider away from all danger.[2] Noble chargers come from the **Valāhaka** stock.[3]

[2] MA. ii. 616. [3] DhA. iii. 248.

2. **Valāhaka.**—The name of the horse of **Mahāsudassana.** He is all white, with a crow-black head and a dark mane.[1]

[1] D. ii, 174; *cp.* S. iii. 145.

Valāhaka Vagga.—The eleventh chapter of the Catukka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. ii. 102-111; *cp.* S. iii. 254 ff.

1. **Valāhaka Sutta.**—There are four kinds of rain-clouds: those which produce thunder but no rain; those which produce rain but no thunder; those which produce neither; those which produce both. There are four similar kinds of persons: those that speak but do not act; those that act but do not speak; those that do neither; and those that do both.[1]

[1] A. ii. 102.

2. **Valāhaka Sutta.**—There are four kinds of rainclouds (as above) and four kinds of people: those that know the Dhamma but do not understand it; those that do not know it but understand it; those that do neither; those that do both.[1]

[1] A. ii. 103.

Valāhakāyikādevā.—A class of deities, spirits of the skies, divided into **Uṇhavalāhakā, Sītavalāhakā, Abbhavalāhakā, Vātavalāhakā** and **Vassavalāhakā**—the cloud spirits of heat, cold, air, wind and rain. The changes of weather are due to these spirits.[1]

[1] S. iii. 254 f.

Valāhassa Jātaka (No. 196).—Once, in **Tambaṇṇidīpa,** was a **Yakkha**-city called **Sirīsavatthu,** peopled by Yakkhiṇīs. When shipwrecked sailors were cast on the shore from the River **Kalyāṇī** to **Nāgadīpa,** the yakkhiṇīs would assume human form and entice them and use them as their husbands. On the arrival of other castaways, they would eat their former husbands and take the new arrivals as their lovers. Once five hundred merchants were cast ashore there and became the husbands of the yakkhiṇīs. In the night the yakkhiṇīs left them and ate their former husbands. The eldest merchant discovered this and warned the others, but only half of them were willing to attempt an escape. Now it happened that the Bodhisatta was a horse of the **Valāhaka** race and

was flying through the air from the **Himālaya** to **Tambapaṇṇi.** There, as he passed over the banks and fields, he asked in a human voice: " Who wants to go home ?" and the two hundred and fifty traders begged to be taken. They climbed on the horse's back and tail and he took them to their own country. The others were eaten by the yakkhiṇīs.

The story was told in reference to a monk who had become a backslider from running after a beautifully-dressed woman.[1]

[1] J. ii. 127 ff.

Valāhassavāpi.—A tank in Ceylon, built by **Upatissa II.**[1] and repaired by **Aggabodhi II.,**[2] **Vijayabāhu I.**[3] and **Parakkamabāhu I.**[4]

[1] Cv. xxxvii. 185.
[2] *Ibid.*, xlii. 67.
[3] *Ibid.*, lx. 50.
[4] *Ibid.*, lxxix. 36.

Vallakkuttāra.—A district in South India.[1]

[1] Cv. lxxvi. 247, 260.

Vallabhā.—A South Indian tribe. Their ruler is described in the Chronicles simply as the **Vallabha. Mānavamma** once joined **Narasīha** against the Vallabha king and defeated him.[1] On another occasion, the Vallabha king sent a force to subdue **Nāgadīpa** in the reign of **Mahinda IV.** The latter sent an army under the general **Sena,** defeated the Vallabhas and made a friendly treaty with them.[2]

[1] Cv. xlvii. 15 ff.
[2] *Ibid.*, liv. 12 ff.

Valliggāma.—A village in South Ceylon. In the reign of Queen **Kalyāṇavatī** (1202-8), the regent, **Āyasmanta,** sent the **Adhikārin Deva** to the village, where a vihāra was erected[1] by him. Later, **Parakkamabāhu IV.** built the **Parakkamabāhu-pāsāda** attached to the vihāra and gave for its maintenance the village of **Sāligiri.**[2]

[1] Cv. lxxx. 38.
[2] *Ibid.*, xc. 96.

Vallitittha.—A ford in the **Mahāvālukagaṅga.**[1]

[1] Cv. lxxii. 82.

Vallipāsāṇa-vihāra.—A monastery to the west of **Anurādhapura,** near **Maṅgalavitāna.** It held the **Indasālakalena,** where once lived **Mahānāgasena.**[1]

[1] MṬ. 552.

Valliphaladāyaka Thera.—An arahant,[1] evidently identical with **Visākha-Pañcāliputta** (*q.v.*).

[1] Ap. i. 296.

1. **Valliya Thera.**—He was the son of a **Malla** chieftain of **Pāvā** and joined the Order with his companions, **Godhika, Subāhu** and **Uttiya,** when they went on some embassy to Kapilavatthu and saw the **Yamakapāṭihāriya** in **Nigrodhārāma. Bimbisāra** later built huts for them, but he forgot to roof them, and so there was no rain till the roofs were added.

In the time of **Siddhattha Buddha,** Valliya offered him a handful of flowers.[1]

[1] ThagA. i. 123; his verse is included in the Thag. (vs. 53).

2. **Valliya Thera.**—He was the son of an eminent brahmin of **Sāvatthi,** and, owing to his good friends, he met the Buddha and joined the Order, soon after attaining arahantship. Thirty-one kappas ago he saw the **Pacceka Buddha Nārada** at the foot of a tree, and built for him a hut of reeds, which he thatched with grass, together with a cloistered walk strewn with sand. He was seventy-one times king of the devas and thirty-four times king of men.[1]

He is probably identical with **Naḷāgārika** of the Apadāna.[2]

[1] ThagA. i. 247; two verses in the Thag. (125-6) are attributed to him.
[2] Ap. i. 278 f.

3. **Valliya Thera.**—He belonged to a brahmin family of **Vesāli,** and was named **Gaṇḍimitta** (*v.l.* **Kaṇhamitta**). Much struck by the Buddha when he came to Vesāli, he joined the Order under **Mahā Kaccāyana.** Because he was dull of insight and depended too much on his colleagues, he was called *Valliya* (creeper), like the ivy which must lean on something in order to grow. Later, following the advice of **Venudatta Thera,** he developed insight.

In the time of **Sumedha Buddha** he was a rich brahmin, well versed in learning. Later, he renounced eighty crores of wealth, and, after becoming an ascetic, lived on a river bank. There the Buddha visited him, and, seated on an antelope skin, preached the Doctrine. The ascetic paid him great honour and gave him mangoes and perfume and flowers.

In the Apadāna verses, quoted in ThagA., it is said that Valliya was born in the city of **Vebhāra,** built by **Vissakamma,** and that he left the household at the age of five.[1]

He is probably identical with **Candanamāliya** of the Apadāna.[2]

[1] ThagA. i. 292 f.; two verses addressed by him to Venudatta are included in the Thag. (167-8).
[2] Ap. ii. 423 f.

Valliyavithi.—A street in **Mahāgāma.**[1]

[1] AA. i. 279.

Valliyera-vihāra.—A monastery in **Rohaṇa.** For the use of an Elder who lived there, King **Vasabha** built the **Mahāvalligotta-vihāra.**[1]

[1] Mhv. xxxv. 82; MṬ. 652.

Valli-vihāra.—A monastery near **Uruvelā,** in Ceylon, built by King **Subha.**[1]

[1] Mhv. xxxv. 58.

Vaḷabhāmukha.—A sea (*samudda*), the last of those seen by **Suppāraka** on his voyage. Here the water is sucked away and rises on every side, leaving in the centre what looks like a deep pit. **Suppāraka,** by an Act of Truth, prevented his ship from being sunk there.[1] It is also called **Vaḷabhāmukhī.**[2]

[1] For details see the **Suppāraka Jātaka.** [2] J. iv. 142.

Vaḷiyā.—One of the chief women supporters of **Dhammadassī Buddha.**[1]

[1] Bu. xvi. 20.

Vaḷuṭṭhi.—A Damiḷa chief of South India, won over to **Laṅkāpura's** side with gifts.[1]

[1] Cv. lxxvi. 237.

Vasa Sutta.—Seven things, skill in which enables a monk to turn his mind according to his wish and not to turn himself according to his mind.[1]

[1] A. iv. 34.

Vasantaguhā.—A cave in the park of **Parakkamabāhu I.** in **Pulatthipura.**[1]

[1] Cv. lxxiii. 112.

1. **Vasabha.**—A householder of **Kuṭumbiyaṅgaṇa** and father of **Veḷusumana.**[1]

[1] Mhv. xxiii. 68.

2. **Vasabha.**—King of Ceylon (127-171 A.C.). He was a **Lambakaṇṇa** of **Uttarapassa** and served under his uncle, the general of King **Subha.** As it was declared by the soothsayers that one named Vasabha would be king, Subha ordered the slaughter of all bearing that name and Vasabha's uncle took him to the court to surrender him. But the general's wife,

Potthā, gave her husband betel without lime to take with him, and, on the way to the palace, Vasabha was sent back to fetch the lime. There Potthā told him of the plot against his life, gave him one thousand pieces and helped him to escape. When his plans were ready, he fought against Subha, killed both him and his uncle in battle and became king. Potthā was made his queen. Soothsayers told him that he would live only twelve years, and, after consultation with the monks, Vasabha did many acts of merit in order to prolong his life; he reigned for forty-four years. Among the buildings erected by him were the **Mahāvalligotta-vihāra,** the **Anurārāma-vihāra** and the **Mucela-vihāra.** He also built twelve tanks and raised the wall of **Anurādhapura.** His son and successor was **Vaṅkanāsikatissa.**[1]

It is said[2] that once Vasabha listened to **Dīghabhāṇaka** monks reciting the **Mahāsudassana Sutta** in the **Ambalaṭṭhika-pāsāda,** near **Lohapāsāda,** and applauded the Buddha's statement contained in the sutta that all things are transient. On another occasion he went to the **Katthakasāla-pariveṇa** to worship an Elder named **Mahāsaṭṭhivassa** (this may be only a descriptive title), but as he approached the door of his cell, he heard the Elder's groans of pain, and, disappointed that he had not yet developed the power of suppressing pain even after sixty years of monastic life, the king turned away. The Elder was told of this by his attendant, and, putting forth great effort, attained arahantship; he thereupon sent for the king. The king lay at full length on the ground and worshipped him, saying, "It is not your arahantship I worship, but the *sīla* you observed as a *puthujjana.*"[3]

Another story is related of Vasabha, of how once, in order to test a monk, he sat near him and began to crush a jujube fruit. The monk's mouth watered, and Vasabha knew that he was not an arahant.[4]

Once when Vasabha's queen was ill, she was cured by medicines suggested by **Mahāpaduma Thera.**[5]

[1] For details of Vasabha's reign and works, see Dpv. xxii. 1 ff. and Mhv. xxxv. 59 ff.

[2] DA. ii. 635.

[3] *Ibid.*, i. 291.

[4] MA. ii. 869.

[5] Sp. ii. 471.

3. **Vasabha.**—A brahmin of **Varuṇa**-village. His daughter gave milk-rice to **Piyadassī Buddha** before his Enlightenment.[1]

[1] BuA. 172.

4. **Vasabha.**—One of the chief lay supporters of **Nārada Buddha.**[1]

[1] Bu. x. 25; J. i. 37.

5. **Vasabha Thera.**—He belonged to a family of a **Licchavi-rājā** of **Vesāli** and joined the Order when the Buddha visited that town,[1] winning arahantship in due course. Out of compassion for his patrons, he enjoyed what he received from them; the common-minded thereupon deemed him self-indulgent. Near him lived a fraudulent monk who deceived the people by pretending to live the simple life and was greatly honoured by them. **Sakka,** discerning this, visited Vasabha and questioned him concerning the ways of an impostor. The Elder replied in two verses,[2] and Sakka then warned the impostor and departed.

In the past, when the world was without a Buddha, Vasabha was a **Jaṭila** named **Nārada** on **Samaggapabbata,** with a retinue of fourteen thousand. Seeing no one deserving of his worship, he made a cetiya of sand on the bank of the River **Apadikā,** in the name of the Buddhas, gilded it and offered it his homage. Eighty times he was king of devas and three hundred times king of men.[3] He is evidently to be identified with **Puliṇathūpiya** of the Apadāna.[4]

[1] According to the Apadāna verses quoted, he was born in **Sāvatthi** and was ordained under **Sāriputta** at the age of seven.

[2] Included in Thag. (130-40).

[3] ThagA. i. 257 ff.

[4] Ap. ii. 437 f.

6. **Vasabha.**—Called **Labhiya Vasabha.** One of the famous warriors of **Duṭṭhagāmaṇī.** He was called *Labhiya* because his body was noble in form, " straight like a stick (*yaṭṭhi*)."[1] When he was twenty years old, he started to build a tank with some friends, and he threw away masses of earth which would have needed ten or twelve ordinary men to move them. **Kākavaṇṇatissa** heard of this and summoned him to the court. The village irrigated by the tank was given to him, and it came to be called **Vasabhodakavāra.**[2]

[1] MṬ. 459.

[2] Mhv. xxiii. 90 ff.

7. **Vasabha.**—A mountain near **Himavā.**[1]

[1] ThagA. i. 182; Ap. i. 166.

Vasabhagāma.—A village in **Uddhagāma,** given by **Mahānāga** to the **Jetavana-vihāra.**[1]

[1] Cv. xli. 97.

Vasabhodakavāra.—See **Vasabha** (6).

Vasala, Vassala.—A mountain near **Himavā,** where lived **Sudassana Paccēka Buddha.**[1]

[1] ThagA. i. 88, 395; Ap. ii. 451 calls it Cāvala.

Vasala Sutta.—The seventh sutta of the **Uragavagga** of the **Sutta Nipāta.** It was preached at **Sāvatthi** to the brahmin **Aggikabhāradvāja,**[1] who reviled the Buddha, calling him outcaste (*vasala*) when the Buddha went to his house for alms. The Buddha replied that the brahmin knew neither the meaning of *vasala*, nor what makes a man such. At the request of the brahmin he preached this sutta, the burden of which is that it is not by birth that one is an outcaste or a brahmaṇa, but by one's deeds.[2] The Sutta is also included in the **Parittas** (*q.v.*).

[1] It is thus also called the **Aggikabhāradvāja Sutta** (SNA. 174). [2] SN., pp. 21 f.

1. **Vasavattī.**—A name given to **Māra**[1] (*q.v.*).

[1] *E.g.*, J. i. 63, 232; iii. 309; MA ii 538, etc

2. **Vasavattī.**—One of the palaces of **Padumuttara Buddha** before his Renunciation.[1]

[1] Bu. xi. 20.

3. **Vasavattī.**—A devaputta, king of the devas of the **Parinimmita-vassavattī-world.**[1] Because of his generosity and virtue practised in past births, he surpasses the devas of his world in ten things: divine life, beauty, happiness, pomp and power, divine shapes, sounds, perfumes, tastes and touch.[2] **Māra** also rules over a part of this world, but more as a recalcitrant vassal.[3]

[1] D. i. 219. [2] A. iv. 243. [3] MA. i. 28.

4. **Vasavattī.**—An epithet of **Mahā Brahmā:** "*Sabbaṃ janaṃ vase vattemī.*"[1]

[1] DA. i. 111.

5. **Vasavattī.**—King of **Pupphavatī,** father of **Candakumāra.** For his story see the **Khaṇḍahāla Jātaka.**[1]

[1] J. vi. 131 ff.

Vasavattī Sutta.—**Vasavattī** devaputta visits **Moggallāna** with five hundred other devaputtas and agrees with Moggallāna in singing the praises of the Buddha, the Dhamma and the Saṅgha.[1]

[1] S. iv. 280.

Vasāḷanagara.—A village in Ceylon, probably near **Cittalapabbata.** It was the residence of two brothers, **Cūḷanāga** and **Mahānāga,** who later became monks.[1]

[1] SA. ii. 125.

Vasiṭṭhaka.—The father of the Bodhisatta in the **Takkaḷa Jātaka** (*q.v.*).[1]

[1] J. iv. 44 ff.

Vasiṭṭhī.—See **Vāseṭṭha.**

Vasī.—An epithet of **Mahābrahmā.**[1]

[1] *E.g.*, J. vi. 201.

Vasuttara.—One of the palaces of **Paduma Buddha** before his Renunciation.[1]

[1] BuA., p. 146; but see *s.v.* **Paduma.**

Vasudattā.—Wife of **Padumuttara Buddha** in his last lay life.[1]

[1] Bu. xi. 21.

Vasū.—A class of devas of whom **Sakka** is the chief. See **Vāsava.**[1]

[1] D. ii. 260; DA. ii. 690.

Vasuloki or **Vāsula.**—See **Sudanta.**

Vassa.—Mentioned with **Bhañña** in the compound **Vassabhaññā,** as dwellers of **Ukkala** and as "denying cause, consequence and reality." There were certain aspects of the Buddha's teaching which even they would accept.[1] Buddhaghosa explains[2] Vassabhaññā as "*Vasso ca Bhañño cāti dve janā.*"

[1] *E.g.*, S. iii. 73; A. ii. 31; M. iii. 78. [2] AA. i. 497; MA. ii. 894.

1. **Vassa Sutta.**—A monk asks the Buddha why it sometimes rains. It rains when the **Vassavalāhaka** devas wish to revel their bodies answers the Buddha.[1]

[1] S. iii. 257.

2. **Vassa Sutta.**—Just as rain, falling on mountain tops, flows into gullies, pools, great lakes and rivers and from there into the ocean, so do the virtues of the Ariyan disciple flow onwards and lead to the destruction of the āsavas.[1]

[1] S. v. 396.

3. **Vassa Sutta.**—On five things which stop rain: the fiery element raging in the upper air, the windy element, Rāhu, the indolence of the rainclouds, the wickedness of men.[1]

[1] A. iii. 243.

Vassakāra.—A brahmin, chief minister of **Ajātasattu.** He and **Sunidha**[1] were in charge of the fortifications of **Pāṭaligāma,** built against the **Vajji.** At Ajātasattu's suggestion, Vassakāra visited the Buddha to discover, indirectly, whether, in the Buddha's view, there were any chance of Ajātasattu conquering the Vajjians in battle. The Buddha said that as long as the Vajjians practised the seven conditions of prosperity which he had taught them at **Sārandada-cetiya,** they would prosper rather than decline, and this gave Vassakāra the idea that the downfall of the Vajjians could be brought about by diplomacy (*upalāpana*) or disunion (*mithubheda*). He thereupon conspired with the king[2] and, by agreement, the latter expelled him on the charge of showing favour to the Vajjians during discussions in the assembly. Vassakāra then went to the Vajjian country, and the **Licchavis,** all unsuspecting, welcomed him and appointed him as the teacher of their children. By means of cunning and questioning the children in secret, he made them quarrel with each other, and these quarrels soon spread to the elders. In three years the Licchavis were completely disunited, and when the assembly drum was beaten, they failed to appear. Vassakāra then sent a message to Ajātasattu, who was able to capture **Vesāli** without meeting any resistance.

In the **Gopaka-Moggallāna Sutta,**[3] Vassakāra is represented as arriving in the middle of a conversation, which **Gopaka-Moggallāna** was holding with **Ānanda,** having been sent to inspect the works at **Rājagaha,** which were in charge of Moggallāna. Having asked the subject of conversation, he inquired whether the Buddha himself or the Order had chosen a leader for the Saṅgha after the Buddha's death. Ānanda explains that the Buddha did not do so, that no special leader has been appointed, but that there were monks to whom they showed honour and reverence because of their virtue and insight. Vassakāra admits this as good, as does also **Upananda,** the Senāpati, who is present. Vassakāra asks Ānanda where he lives, and is told, in **Veḷuvana.** Vassakāra thinks this a good place for the practice of *jhāna*, and tells Ānanda of a conversation he once had with the Buddha regarding *jhāna*. Ānanda remarks that all *jhānas* are not equally praiseworthy, and Vassakāra takes his leave.

Buddhaghosa says[4] that Vassakāra knew well of Ānanda's residence at Veḷuvana, but that as the place was under his special protection, he wished to hear his work praised. Then follows a curious tale. Vassakāra once saw **Mahā Kaccāna** descending **Gijjhakūṭa** and remarked that

[1] Vin. i. 228; Ud. viii. 6; the Dīgha account (D. ii. 72 ff.) omits Sunidha. The Vinaya account omits Vassakāra's questions to the Buddha; *cf.* AA. ii. 705 ff.

[2] For details see D.A. ii. 522 ff.

[3] M. iii. 8 ff.

[4] MA. ii. 854.

he was just like a monkey. The Buddha, hearing of this, said that, unless Vassakāra begged the Elder's forgiveness, he would be born as a monkey in Veḷuvana. Vassakāra, feeling sure that the Buddha's prophecy would come true, had various fruit and other trees planted in Veḷuvana, to be of use to him as a monkey. After death he was actually reborn as a monkey and answered to the name of Vassakāra.

Three conversations between the Buddha and Vassakāra are recorded in the Aṅguttara Nikāya, all three taking place at Veḷuvana.[5]

Vassakāra had a daughter whom he wished to give in marriage to **Uttara,** but the latter refused the proposal as he wished to join the Order. Vassakāra was angry, and contrived to take his revenge even after Uttara had become a monk.[6] Buddhaghosa says[7] that Vassakāra was envious by nature, and, on discovering that a certain forest official had given tribute to **Dhaniya** without the king's special leave, he reported the man to the king and had him punished.[8] In this context we find that Vassakāra was *Mahāmatta* (? prime minister) to **Bimbisāra** as well.

[5] See **Vassakāra Suttas** (1) and (2), and **Suta Sutta.** Another Sutta, also called **Vassakāra** (3), repeats the conversation recorded in the Dīgha regarding the possibility of Ajātasattu defeating the Vajjians.

[6] ThagA. i. 240; see *s.v.* **Uttara.**

[7] Sp. ii. 295.

[8] The incident is repeated at Vin. iii. 42 ff.

1. **Vassakāra Sutta.**—**Vassakāra** visits the Buddha at **Veḷuvana** and tells him that, among brahmins, a man is considered great and wise if he understands a thing as soon as uttered, has a good memory, is skilled and diligent in business, and resourceful and capable in investigation. The Buddha mentions four other qualities of greatness: to be given up to the welfare of many, to be master of the mind in the domain of thought (*cetovasippatta*), to be able to enter into the four *jhānas* at will, to have comprehended Nibbāna by the destruction of the *āsavas*. The Buddha acknowledges, in answer to Vassakāra's question, that he himself possesses these four qualities.[1]

[1] A. ii. 35 f.

2. **Vassakāra Sutta.**—**Vassakāra** visits the Buddha at **Veḷuvana** and asks him a series of questions. The Buddha, in answer, says that a bad man cannot, as a good man can, recognize either a good man or a bad man as such. Vassakāra then relates how, once, the followers of the brahmin **Todeyya** spoke ill of **Ejeyya** and his retinue for showing homage to **Rāmaputta;** he now understands why they honour Rāmaputta; it is because he is wiser than they.[1]

[1] A. ii. 179 f.

3. Vassakāra Sutta.—Vassakāra visits the Buddha at Gijjhakūṭa, at the request of **Ajātasattu,** and tells him of the latter's desire to destroy the **Vajjians.** The Buddha tells him that as long as the Vajjians practise the seven conditions of welfare, taught by him at **Sārandada-cetiya,** they will not decline, but rather prosper. Ajātasattu can achieve victory, not by battle, but by causing disunity.[1]

[1] A. iv. 17 ff.; *cf.* D. ii. 72 f.

Vassavalāhakā.—One of the **Valāhaka** devas (*q.v.*). See also **Pajjuna.** One of them once visited an arahant Thera in the **Himālaya,** and, revealing his identity, said that he could cause rain at will. The Elder wished to test this claim, but even before he could enter his hut the deva sang a song, raised his hand, and rain fell to a distance of three leagues. There are causes for rain: the power of nāgas, of supaṇṇas, of devas, of an Act of Truth, of change of weather, of **Māra,** and of *iddhi*-power.[1]

[1] SA. ii. 255 f.

Vassavuṭṭha Sutta.—A monk, who had spent the *vassa* at **Sāvatthi** with the Buddha, goes to **Kapilavatthu,** where he is visited by the Sākyans who wish to learn of the welfare of the Buddha and his disciples and of the teaching of the Buddha during the *vassa.* The monk tells them of a statement made by the Buddha, to the effect that only few in the world become arahants, *anāgāmins, sakadāgāmins* or even *sotāpannas.*[1]

[1] S. v. 405.

Vassāvāsabhāṇavāra.—The first chapter of the **Vassūpanāyikakhandha** of the **Mahāvagga.**[1]

[1] Vin. i. 137-48.

Vassika Sutta.—Just as of all scented flowers the jasmine (*vassika*) is the chief, so of all profitable conditions earnestness is the chief.[1]

[1] S. v. 44.

Vassūpanāyikakhandha.—The third chapter of the **Mahāvagga** of the Vinayapiṭaka.[1] It was preached by **Mahinda** to **Devānampiyatissa** to show the necessity of a monastery in **Cetiyagiri.**[2]

[1] Vin. i. 137 ff. [2] Mhv. xvi. 9.

Vahana.—One of the three palaces of **Sikhī Buddha** before his Renunciation.[1]

[1] Bu. xxi. 16; but BuA. (p. 201) calls it **Nārivasabha.**

Vahavāpi.—A tank built by **King Vasabha.**[1]

[1] Mhv. xxxv. 94; Dpv. xxii. 7.

Vāhiṭṭha.—A Damiḷa chief, conquered by **Duṭṭhagāmaṇi.** His fortress bore his name.[1]

[1] Mhv. xxv 13

Vāgissara.—One of the Sinhalese envoys sent by **Parakkamabāhu I.** to **Rāmañña.** His companion was **Dhammakitti.** The Rāmañña king put them into a leaky vessel and sent them home.[1]

[1] Cv. lxxvi 32.

Vācakopadesa.—A treatise on **Kaccāyana's** grammar by **Vijitāvī,** a monk of Burma.[1] There is also a *ṭīkā* on it by another **Vijitāvī.**[2]

[1] Sās., p. 90. [2] Bode, *op. cit.*, 46, and n. 4.

Vācavācaka or **Vaccavācaka.**—A grammatical treatise by **Dhammadassī** of Pagan.[1] There are several commentaries on it, the best known being by **Saddhammanandi.** Others are called **Vaccavācakavaṇṇanā, Vacavācakaṭīkā** and **Vaccavācakadīpanī.**

[1] Sās., p. 75; Bode, *op. cit.*, 22, and n. 6.

1. **Vācā Sutta.**—A nun who is wrong in speech, wrong in action, and who rejects the gift of faith, is destined for purgatory.[1]

[1] A. iii. 141.

2. **Vācā Sutta.**—Speech is good if spoken in season, in truth, softly, about the good and in amity.[1]

[1] A. iii. 243.

1. **Vācissara.**—A Sinhalese monk who wrote Commentaries to **Buddhadatta's** works: the **Abhidhammāvatāra,** the **Vinayavinicchaya,** the **Uttaravinicchaya** and the **Khemappakaraṇa.** He probably belonged to the twelfth century, and was also the author of the **Rūpārūpavibhāga** and the **Sīmālaṅkāra** (*q.v.*).[1]

[1] P.L.C. 108 f., 156, 174, 202; also Gv. 62, 71.

2. **Vācissara.**—A monk of Ceylon, pupil of **Sāriputta.** Numerous works are assigned to him, among them commentaries on the various books of grammar: the **Sambandhasintā-ṭīkā,** the **Subodhālaṅkāra-ṭīkā** and the **Vuttodayavivaraṇa.** He also wrote the **Sumaṅgalapasādanī**

on the **Khuddasikkhā** and a commentary on the **Moggallānavyākaraṇa.**[1] He seems also to have written the Pāli **Thūpavaṃsa** and several books in Sinhalese.[2]

[1] P.L.C. 204. [2] *Ib d.*, 217; also Gv. 62, 71.

3. **Vācissara Thera.**—Probably identical with (2) above. He was at the head of the Saṅgha in the reign of **Vijayabāhu III.**, and had hidden the Alms-bowl and Tooth-relic of the Buddha in **Kotthumala,** in order to preserve them. After that, he went to South India for protection. Later, he was sent for by Vijayabāhu, whom he helped in the reformation of the Saṅgha.[1]

[1] Cv. lxxxi. 18 ff.

Vājapeyya.—A sacrificial offering; the Commentaries[1] give it two interpretations: (1) Greeting people kindly with soft and pleasant speech (*peyyavajjaṃ, piyavācatā*); (2) a sacrifice in which *Soma* (*Vāja*) is drunk. In the second seventeen animals are offered seventeen times.

[1] *E.g.*, ItvA. 75, 76.

Vājirīya.—A heretical sect of Buddhists, one of the seventeen schools which branched off one hundred years after the Buddha's death.[1]

[1] Mhv. v. 13; Mbv. p. 97; Dpv. v. 54 calls them **Aparārājagirikā.**

Vājirī.—See **Vajirakumārī.**

Vāta Sutta.—It is because of clinging to body, etc., that such views arise as that winds do not blow, pregnant women do not bring forth, the sun and moon neither rise nor set; but all these things are stable as a pillar. These vanish with the Ariyan disciple's doubts regarding suffering, its cause, its cessation, and the way to such cessation.[1]

[1] S. iii. 202 f.

Vātakapabbata.—A place in Ceylon where **Maliyadeva Thera** preached the **Cha Chakka Sutta** and sixty monks became arahants.[1]

[1] MA. ii. 1024.

Vātakālaka.—An executioner of **Rājagaha** who worked for fifty years and then retired because of old age. As he had no time for luxuries during his years of work, on the day of his retirement he asked his wife to cook milk-rice and went to bathe. On his way home, clad in clean garments, his body perfumed, he met **Sāriputta,** invited him to his house,

and gave him various delicacies. At the end of the meal he accompanied the Elder for some distance, and, on his return, was gored to death by a cow with calf. After death he was reborn in **Tāvatiṃsa.**[1]

[1] AA. i. 368.

Vātagiri.—A mountain in the **Dakkhiṇadesa** of Ceylon, a point of strategic importance, providing a safe place of refuge.[1]

[1] Cv. lviii. 31; lx. 39; lxxxviii. 43; see also Cv. *Trs.* i. 204, n. 2.

Vātaggasindhava.—The Bodhisatta born as the state horse of the king of **Benares.** See the **Vātaggasindhava Jātaka.**

Vātaggasindhava Jātaka (No. 266).—The Bodhisatta was once born as the state horse of the king of Benares, his name being **Vātaggasindhava.** A she-ass, **Kundalī,** fell in love with him and refused to eat. Her son discovered this, and made the horse agree to come and see her after his bathe. But when the horse came, Kundalī, not wishing to make herself cheap, kicked him on the jaw and nearly killed him. The horse was ashamed and did not repeat his visit, and Kundalī died of love.

The story was told to a landowner of **Sāvatthi,** with whom a beautiful woman fell desperately in love. Her friends, with great difficulty, persuaded him to visit her one night, but she was capricious and rejected his advances. He went away never to return, and she died of love. When he heard of her death, he sought the Buddha, who told him the story. The she-ass is identified with the woman.[1]

[1] J. ii. 337 ff.

Vātamaṅgana.—See **Cittamaṅgana.**

Vātamiga Jātaka (No. 14).—The Bodhisatta was once born as **Brahmadatta,** king of Benares. He had a gardener named **Sañjaya.** A *vātamiga* used to visit the royal park, and the king asked Sañjaya to catch it. Sañjaya put honey on the grass where the animal fed, and, in due course, the animal came to eat out of his hand. He was thus able to entice it right into the palace, where he shut the door on it. The king marvelled that a *vātamiga,* who was so shy that if it once saw a man it would not visit the same place for a week after, should allow itself to be caught by greed.

The story was related in reference to **Cullapindapātika-Tissa** (*q.v.*), who was enticed back to the lay-life by a slave girl. Sañjaya is identified with the slave and the *vātamiga* with the monk.[1]

[1] J. i. 156 ff.

According to the Dhammapada Commentary,[2] however, it was with reference to **Sundarasamudda** that the story was told.

[2] DhA. iv. 199.

Vātavalāhakā.—See **Valāhakā.**

Vātasama.—A **Cakkavatti** of long ago, a previous birth of **Māṇava (Sammukhāthavika) Thera.**[1]

[1] ThagA. i. 164; Ap. i. 159.

Vātātapanivāriya Thera.—An arahant.[1]

[1] Ap. i. 207.

Vātiyamaṇḍapa.—A village mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 32.

"Vādino" Sutta.—No dogmatists, no matter where from, can make a monk who understands suffering, its cause, etc., quake or waver. He is like a stone column sixteen cubits long, half of its length buried under the earth. No wind can make it tremble.[1]

[1] S. v. 445.

Vādī Sutta.—There are four kinds of expounders (*vādī*): those that know the meaning of a passage but not the letter, those that know the letter but not the meaning, those that know neither, those that know both.[1]

[1] A. ii. 138.

Vānara Jātaka (No. 342).—The Bōdhisatta was a young monkey living on a river bank. A female crocodile in the river longed to eat his heart, and her husband persuaded the monkey to go for a ride on his back in search of wild fruits. In midstream he began to sink and revealed his purpose, and the monkey, nothing daunted, said that monkeys did not keep their hearts in their bodies for fear of their being torn to pieces on the trees, but that they hung them on trees, and, pointing to a ripe fig-tree, showed the crocodile what he said was his heart. The crocodile took him to the tree, and the monkey jumped ashore and laughed at him.

The story was told in reference to **Devadatta's** attempt to kill the Buddha.[1]

[1] J. iii. 133 f.; *cf.* **Suṃsumāra Jātaka** (No. 208).

Vānaragāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 7.

Vānarākara.—A park in Ceylon, laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 8.

Vānarinda Jātaka (No. 57).—The Bodhisatta was once a monkey living on a river bank. On his way from one bank to another, he used to jump off and on a rock in midstream, and a female crocodile, living in the river, longed to eat his heart and asked her husband to get it. So the crocodile lay on the rock, ready to catch the monkey as he jumped. The monkey noticing that, in spite of there being no tide, the rock was higher than usual, spoke to it and received no reply. His suspicions were then confirmed, and he said again, " O rock, why don't you talk to me today ?" The crocodile then revealed both his identity and his purpose, and the monkey resolved to outwit him. So he asked him to open his mouth, knowing that when a crocodile does this he shuts his eyes. So the crocodile did this, and the monkey jumped on to its back and from there to the other bank.

The story was related in reference to **Devadatta's** attempt to kill the Buddha.[1]

[1] J. i. 278 f.; *cp.* **Kumbhīla Jātaka.**

Vāpāraṇi.—A monastery built by **Aggabodhi VI.**[1]

[1] Cv. xlviii. 64.

Vāpinagara.—A stronghold mentioned in the account of the campaigns of **Vijayabāhu I.**[1]

[1] Cv. lviii. 43.

Vāpivāṭaka.—A locality in the **Malaya** province of Ceylon, mentioned in the account of the campaigns of **Gajabāhu.**[1]

[1] Cv. lxx. 21.

Vāmaka.—One of the great sages held in esteem by the brahmins.[1]

[1] Vin. i. 245; D. i. 104, 238; M. ii. 169, 200; A. iii. 224, etc.; *cf.* Vaṃsa in Ṛgveda x. 99.

Vāmagotta.—See **Sūra Vāmagotta.**

Vāmadeva.—One of the great sages honoured by the brahmins as authors of hymns, etc.[1]

[1] Vin. i. 245; D. i. 104, etc.; see *s.v.* **Vāmaka**; *cf.* Ṛgveda iv. 26; Rāmāyaṇa i. 7, etc.

Vāmantapabbhāra.—A glen in Ceylon, where lived **Mahāsiva Thera** (*q.v.*).[1]

[1] J. vi. 30; iv. 490.

Vāyāma Sutta.—A nun who speaks carelessly in praise of the unworthy and in blame of the praiseworthy, who is wrong in mindfulness and rejects the gifts of the faith, is destined for hell.[1]

[1] A. iii. 141.

Vāyu.—A deity, whose son was **Vijjādhara.** See the **Samugga Jātaka.**

Vāyussaputta.—See the **Samugga Jātaka.**

Vāyodevā.—A class of deities present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 259.

Vāraṇa.—A Thera. He was born in a brahmin family of **Kosala,** and having heard a forest-dwelling monk preach, entered the Order. One day, when on his way to visit the Buddha, he saw a fight between snakes and mongooses, in which many of them perished. Distressed by the sight of their hatred for each other, he sought the help of the Buddha, who preached to him three stanzas.[1] At the end of the recitation, Vāraṇa developed insight and became an arahant. Ninety-two kappas ago he was born in the family of the brahmin **Sumedha,** and becoming expert in brahmin lore, he entered the ascetic life. As he sat teaching hymns to his pupils there was an earthquake, marking the conception of **Tissa Buddha.** People, in terror, sought the sage, who explained it to them, thereby himself experiencing great joy in contemplating the glory of the Buddha.[2] He is evidently identical with **Nimittivyākaraṇiya** of the Apadāna.[3]

[1] These are included in Thag. (vss. 237-9).

[2] ThagA. i. 353 f.

[3] Ap. ii. 411 f.

Vāraṇavatī.—The capital of **Anikaratta,** the king to whom **Sumedhā** (*q.v.*) was to be given in marriage.[1]

[1] ThigA. 272.

Vāruṇā.—A class of deities, followers of **Varuṇa,** who were present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 259.

Vāruṇī.—The name given to slave women, attendants of **Varuṇa.** They live in dread of him.[1]

[1] J. vi. 500, 501. At J. vi. 586 Vāruṇī is explained as *yakkhāviṭṭhā ikkhaṇikā* (fortune-tellers possessed by a Yakkha, the Yakkha being perhaps Varuṇa).

Vāruṇī Jātaka (No. 47).—The Bodhisatta once had a friend who was a tavern keeper. One day the tavern keeper made ready a supply of strong spirits and went to bathe, leaving his apprentice, **Koṇḍañña,** in charge. The latter, who had seen customers send for salt and jagghery to make their drink more appetizing, pounded some salt and put it in the liquor, hoping to improve it.

The story was told in reference to a friend of **Anāthapiṇḍika** who was a tavern keeper, whose apprentice did likewise.[1]

[1] J. i. 251 ff.

Vālakkoṇḍa.—A place in South India.[1]

[1] Cv. lxxvi. 187.

Vālagāma.—See **Jālagāma.**

Vālikagāma.—A village in Ceylon, evidently a seaport, where the Damiḷas, under **Māgha** and **Jayabāhu,** once had a fort.[1]

[1] Cv. lxxxiii. 17.

Vālikapiṭṭhi-vihāra.—A monastery, probably in Ceylon, the residence of **Abhidhammika-Abhaya Thera.** At the commencement of the *vassa* he, with a large number of his colleagues, recited the **Mahāsuññatā Sutta,** and, as a result, they lived apart from each other during the *vassa,* attaining arahantship before the end of the season.[1]

[1] MA. ii. 907.

Vālika-vihāra.—A monastery in **Jambukolapaṭṭana,** once the residence of **Punabbasu-kuṭumbikaputta-Tissa.**[1]

[1] VibhA. 389.

Vālikākhetta.—A village mentioned in the account of the campaigns of **Gajabāhu.**[1]

[1] Cv. lxx. 62; also Cv. *Trs.* i. 292, n. 2.

Vālikārāma.—A monastery in **Vesāli,** where the question of the Ten Points raised by the **Vajjiputta** monks (*q.v.*) was settled.[1] It was also the dwelling-place of **Upāli, Dāsaka's** teacher.[2] *v.l.* **Vālukārāma.**

[1] Vin. ii. 306; Mhv. iv. 50, 63; according to Dpv. v. 29 this was done in the **Kuṭāgārasālā.** [2] Mhv. v. 107.

Vālivāsaragāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 177.

Vālukagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 18; *cf.* **Mahāvālukagāma.**

Vālukapatta.—A village near **Pulatthipura.**[1]

[1] Cv. lxx. 318.

Vālukārāma.—See **Vālikārāma.**

Vālodaka Jātaka (No. 183).—Once **Brahmaddata,** king of Benares, went with a large army to quell a frontier rebellion, and, on his return, ordered that his horses be given some grape juice to drink. The horses drank and stood quietly in their stalls. There was a heap of leavings empty of all goodness, and the king ordered that these be kneaded with water, strained, and given to the donkeys who carried the horses' provender. The donkeys drank it, and galloped about braying loudly. The king asked his courtier (the Bodhisatta) the reason for this, and he answered that the lowborn lack self-control.

The story was told in reference to some boys, attendants of devotees, at **Sāvatthi.** The devotees themselves were calm and collected, but the boys would eat and then scamper about the banks of the **Aciravatī,** making great uproar. They are identified with the donkeys.[1]

According to the Dhammapada Commentary[2] the story was related after the monks returned to **Sāvatthi** from **Verañjā.** Their attendants had been quiet in Verañjā, where there was little to eat, but in Sāvatthi they ate the remnants of the monks' food and made a great noise.

[1] J. ii. 95 f. [2] DhA. ii. 154 f.

Vāḷa.—A horse belonging to King **Kappina.**[1]

[1] DhA. ii. 117.

Vāḷavāhana.—A horse belonging to King **Kappina.**[1]

[1] DhA. ii. 117.

Vāḷugāma.—A village in South India which **Laṅkāpura** laid waste and rebuilt.[1]

[1] Cv. lxxvi. 286.

Vāsabhakkhattiyā.—Daughter of **Mahānāma** the **Sākyan** by a slave-woman.[1] When **Pasenadi** asked for a Sākyan girl in marriage, she was given to him. Mahānāma went through the pretence of eating with her in order to allay Pasenadi's suspicions. It is said[2] that Mahānāma sat down to eat with her, but that as he was about to take the first mouthful, a messenger arrived, as prearranged, and brought him an urgent letter. He, thereupon, left the food uneaten in order to read the letter, and asked Vāsabhakkhattiyā to finish her meal.

Viḍūḍabha was her son. It was this deceit practised on Pasenadi which made Viḍūḍabha take his revenge on the Sākyans.[3] It is said[4] that when Pasenadi discovered Vāsabhakkhattiyā's servile origin, he degraded both her and her son from their rank, and that they never went outside the palace. When the Buddha heard of this, he visited the king, preached to him the **Kaṭṭhahāri Jātaka** (*q.v.*), and had the queen restored to honour.

[1] Named **Nāgamuṇḍā** (J. i. 133).
[2] J. iv. 145.
[3] DhA. i. 345 f.; J. iv. 145 f.
[4] J. i. 133 f.; iv. 148; see also M. ii. 110, where she is called **Vāsabhā.**

Vāsabhagāma.—A village in **Kāsi.** It was once the residence of **Kassapa Thera** (*q.v.*).[1] Beyond this village was another called **Cundaṭṭhila,** between Vāsabhagāma and Benares.[2]

[1] Vin. i. 312 f.
[2] Pv. iii. 1; PvA. 168, 170.

Vāsabhagāma-bhāṇavāra.—The fourth chapter of the **Campeyya-khandhaka** of the **Mahāvagga.**[1]

[1] Vin. i. 312-22.

Vāsabhagāmi, Vāsabhagāmika.—A Thera, pupil of **Anuruddha Thera.** He was one of the four **Pācīnaka** monks appointed to the committee (*ubbāhikā*) which considered the Ten Points raised by the **Vajjiputtaka.** His fellow-pupil was **Sumana,** and they had both seen the Buddha.[1]

[1] Vin. ii. 305; Dpv. iv. 51; v. 22, 24; Sp. i. 35; Mhv. iv. 48, 58.

Vāsabhā.—See **Vāsabhakhattiyā.**

Vāsava.—A name of **Sakka.**[1] Several explanations are given of the title. In the **Saṃyutta Nikāya**[2] it is said that when he was a human being, in his previous birth, he gave dwelling-places (*āvasathaṃ adāsi*)—hence the name.

[1] S. i. 221, 223, 229-30, 234-7; D. ii. 260, 274; SN. vs. 384; DhA. iii. 270; J. i. 65, etc.; Cv. xxxvii. 151, etc.
[2] S. i. 229; *cp.* DhA. i. 264.

According to the Dīgha Nikāya, however,[3] he is Vāsava because he is chief of the **Vasū** (*Vasūnaṃ seṭṭho*), whom Buddhaghosa[4] calls **Vasudevatā.**

[3] D. ii. 260. [4] DA. ii. 690.

Vāsavanesī.—A class of devas, present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260.

Vāsijaṭa (or **Nāvā**) **Sutta.**—The *āsavas* are destroyed only by self-training, not by merely wishing for their destruction. A hen may wish for her chicks to break through their eggs with foot, or claw, or mouth, or beak, but they will not do so till they are fully warmed, fully brooded over by the hen. When they are ready to break through, they will do so, irrespective of the hen's wish. A carpenter knows that his adze handle has worn away, not by looking at the finger marks on the handle, but just by its wearing away.

A seagoing vessel, stranded without water and beaten on by wind and sun, will fall to pieces easily and without effort. So will the *āsavas* in a monk who dwells attentive to self-training.[1]

[1] S. iii. 152 f.; *cp.* A. iv. 126 f.

Vāsiṭṭhā, Vāsiṭṭhī.—See **Vāseṭṭhā, Vāseṭṭhī.**

Vāsidāyaka Thera.—An arahant. Ninety-four kappas ago he was an artisan (*kammāra*) in **Tivarā** and gave a razor to the Buddha.[1]

[1] Ap. i. 221.

Vāsudeva.—The eldest of the **Andhakaveṇhudāsaputtā** (*q.v.*). The **Ghata Jātaka** (No. 454) relates how, when Vāsudeva's son died and Vāsudeva gave himself up to despair, his brother **Ghatapaṇḍita** (*q.v.*) brought him to his senses by feigning madness. Vāsudeva's minister was **Rohiṇeyya.** Vāsudeva is addressed[1] as **Kaṇha** and again as **Kesava.** The scholiast explains[2] that he is called Kaṇha because he belonged to the **Kaṇhāyanagotta,** and Kesava because he had beautiful hair (*kesasobhanatāya*). These names, however, give support to the theory[3] that the story of Vāsudeva was associated with the legend of Kṛṣṇa. In the **Mahāummagga Jātaka**[4] it is stated that **Jambāvatī,** mother of King **Sivi,** was the consort of **Vāsudeva Kaṇha.** The scholiast identifies this

[1] J. iv. 84; he is called Kaṇha at J. vi. 421.

[2] J. iv. 84.

[3] See *s.v.* **Andhakaveṇhudāsaputtā,** No. 1.

[4] J. vi. 421.

Vāsudeva with the eldest of the Andhakaveṇhudāsaputtā, and says that Jambāvatī was a *caṇḍalī*. Vāsudeva fell in love with her because of her great beauty and married her in spite of her caste. Their son was **Sivi**, who later succeeded to his father's throne at **Dvāravatī**. Vāsudeva is identified with **Sāriputta**.[5]

[5] J. iv. 89.

Vāsudevavattikā.—Probably followers of **Vāsudeva** (? Kṛṣṇa); they are mentioned with **Baladevavattikā** and others in a list of *samaṇabrāhmaṇāvattasuddhikā*.[1]

[1] Nid. i. 89; *cf. Vāsudevāyatana* at DhSA., p. 141

Vāsula.—Son of **Candakumāra** (*q.v.*)[1]; he is identified with **Rāhula**.[2]

[1] J. vi. 143. [2] *Ibid.*, 157.

Vāsuladatta.—A Nāga of **Mañjerikabhavana**. He was the nephew of **Mahākāla**, and when **Soṇuttara** went to the Nāga-world to obtain the Buddha's relics for the **Mahā Thūpa**, Mahākāla signed to Vāsuladatta to hide them. Vāsuladatta assumed a huge Nāga-form, three hundred leagues long, with a head one league in extent, and having swallowed the casket containing the relics, lay down at the foot of **Sineru**. But Soṇuttara, by his *iddhi*-power, put his hand into the Nāga's stomach and removed the invisible relics.[1]

[1] Mhv. xxxi. 52 ff.

Vāsuladattā.—Wife of **Udena**, king of **Kosambī**. She was the daughter of **Candappajjota**. When Pajjota heard that Udena's splendour surpassed his own, he resolved to capture him. He was told that Udena could charm elephants with his magic lute, and had a wooden elephant made in which he placed sixty men. A woodsman was sent to inform Udena of the new elephant which had appeared in the forest, and he set out to capture it. The men inside the elephant caused it to run, and, in the course of the chase, Udena was separated from his retinue and taken captive. For three days Pajjota feasted in celebration of his victory, and Udena asked him either to release him or order his death. Pajjota promised release if Udena would teach him the elephant charm; but Udena would teach only to one who paid him homage as a teacher, and this Pajjota would not do. Then Pajjota contrived that Udena should teach it to Vāusladattā. A curtain was hung between them, Udena was told that his pupil was a hunch-backed woman of the court, while Udena was described to the princess as a leper who knew a priceless charm. For many days Udena tried to teach the charm, but the

princess could not learn it. In impatience, Udena said: "Dunce of a hunchback, thy lips are too thick and thy cheeks too fat; I've a mind to beat thy face in." And the princess replied: "Villain of a leper, what meanest thou by calling me hunchback?" Udena lifted the fringe of the curtain and they saw each other. From that moment they planned to escape and marry. There was no more learning of charms nor giving of lessons. When their plans were complete, Vāsuladattā told her father that she needed a conveyance and the use of a gate in the city wall. To work the charm, she explained, a certain herb was necessary, which must be obtained at night, at a time indicated by the stars. Thus she secured the use of Pajjota's female elephant, **Bhaddavatī**, and permission to use a certain door at any time. And one day, when Pajjota was out on pleasure, the two filled several bags with gold and silver coins and they started off on Bhaddavatī. The harem guards gave the alarm and the king sent men in pursuit. Udena opened first a sack of gold and then one of silver, scattering the coins, which delayed his pursuers greedy for the coins. He, meanwhile, hurried on and reached the stockade where his soldiers awaited him. They conducted him and Vāsuladattā to **Kosambī**, where she was made Udena's chief consort.[1]

[1] DhA. i. 191-6, 198 f.

1. **Vāseṭṭha.**—The constant attendant of **Nārada Buddha.**[1]

[1] J. i. 37; Bu. x. 23.

2. **Vāseṭṭha, Vāsiṭṭha.**—The name of an old *ṛṣi* held in high esteem for his knowledge. He was one of the originators of the Vedic runes.[1]

[1] Vin. i. 245; D. i. 104; M. ii. 164, 200; Mil. 162, etc.; *cf.* Vasiṣṭha in Vedic Index.

3. **Vāseṭṭha.**—Name of a *gotta*, probably tracing its descent to the sage **Vāseṭṭha** (Skt. *Vasiṣṭha*). In the **Mahāparinibbāna Sutta**[1] we find the **Mallas** of **Kusināra** addressed as **Vāseṭṭhā**, as well as the **Mallas** of **Pāvā.**[2] It was a *gotta* held in esteem (*ukkaṭṭha*).[3]

[1] D. ii. 147, 159. [2] *Ibid.*, iii. 209. [3] *E.g.*, Vin. iv. 8.

4. **Vāseṭṭha.**—A young brahmin who, with his friend **Bhāradvāja**, visited the Buddha and held discussions with him. These discussions are recorded in the **Tevijja Sutta**, the **Vāseṭṭha Sutta**, and the **Aggañña Sutta.**[1] Buddhaghosa says[2] that Vāseṭṭha was the chief disciple of **Pokkharasāti.** According to him again,[3] Vāseṭṭha's first visit to the

[1] For details see *s.v.*
[2] DA. ii. 399; SNA. ii. 463; *cf.* SN., p. 116.
[3] DA. ii. 406; *cf.* iii. 860, 872.

Buddha was on the occasion of the preaching of the **Vāseṭṭha Sutta**, at the conclusion of which he accepted the Buddha as his teacher. He again did so, when, at his next visit, the Buddha preached to him the Tevijja Sutta. Soon after, he entered the Order, and, at the conclusion of the preaching of the Aggañña Sutta, he was given the higher ordination and attained arahantship. He belonged to a very rich family and renounced forty crores when he left the world. He was an expert in the three Vedas.

5. **Vāseṭṭha.**—A lay disciple, evidently distinct from **Vāseṭṭha** (3). He visited the Buddha at the **Kūṭāgārasālā** in **Vesāli** and the Buddha preached to him.[1] See **Vāseṭṭha Sutta** (2). He is mentioned among the Buddha's eminent lay disciples.[2]

[1] A. iv. 258. [2] *Ibid.*, iii. 451.

6. **Vāseṭṭha.**—A brahmin; see **Dhūmakārī**. The scholiast explains[1] that he belonged to the **Vāseṭṭhagotta.**

[1] J. iii. 402.

7. **Vāseṭṭha.**—A brahmin of **Kapilavatthu,** father of **Vappa Thera.**[1]

[1] ThagA. i. 140.

8. **Vāseṭṭha.**—A very rich brahmin, father of **Sela Thera.**[1]

[1] Ap. i. 318.

1. **Vāseṭṭha Sutta.**—The young brahmins, **Vāseṭṭha** and **Bhāradvāja,** fell to discussing one day, at **Icchānaṅkala,** as to what makes a true brahmin. Bhāradvāja maintained that it was pure descent from seven generations of ancestors, with neither break nor blemish in the lineage, whereas Vāseṭṭha contended that virtue and moral behaviour made a true brahmin. As neither could convince the other, they agreed to refer the matter to the Buddha, who said it was not birth but deeds which made the true brahmin.[1]

[1] M. ii. 196 ff. The sutta also occurs in SN., p. 115 ff.; many of the verses are included in the **Brāhmaṇa Vagga** of the Dhammapada.

2. **Vāseṭṭha Sutta.**—The lay disciple **Vāseṭṭha** visits the Buddha at the **Kūṭāgārasālā** in **Vesāli** and states that it would be a good thing for them, for many a day, if his kinsmen, brahmins, tradesfolk, labourers, etc., kept the *uposatha* with the eightfold qualifications. The Buddha

agrees, and says, further, that it would be good if not only gods and men but even the trees were to keep it.[1]

[1] A. iv. 258.

1. **Vāseṭṭhī.**—A brahminee, wife of King **Esukī's** chaplain. She was the mother of **Hatthipāla** (the Bodhisatta), and is identified with **Mahāmāyā.**[1]

[1] J. iv. 483, 491.

2. **Vāseṭṭhī Therī.**—She was born in **Vesālī,** and after being happily married bore a son. The child died very young, and his mother was mad with grief. One day she ran away from home, and, in the course of her wanderings, came to **Mithilā,** where she saw the Buddha, who calmed her grief. He taught her the Doctrine and had her ordained at her own request. She soon after became an arahant.[1] It is said[2] that the brahmin **Sujāta,** father of **Sundarī** (*q.v.*), met Vāseṭṭhī (probably in Benares), and, hearing her story, himself sought the Buddha at Mithilā, where he joined the Order, becoming an arahant at the end of three days.

[1] The story of her child's death and her subsequent history are contained in Thig. vs. 133-8; see also ThigA. 124 f.

[2] Thig. 312-24; ThigA. 228 f.; according to Thig. 312 Vāseṭṭhī would seem to have lost "seven children," but the Commentary explains this as a rhetorical phrase.

Vāha.—The name of **Eḷāra's** state-horse, stolen by **Veḷusumana** (*q.v.*).[1]

[1] MT. 440.

Vāhadīpa.—A monastery in Ceylon, to which **Aggabodhi VI.** added a *pāsāda,*[1] and **Udaya I.** another, called the **Senaggabodhipabbata-pāsāda,**[2] which was later repaired by **Dappula II.**[3]

[1] Cv. xlviii. 65. [2] *Ibid.*, xlix. 33. [3] *Ibid.*, 76.

Vāhanavāpi.—A tank built by King **Mahāsena.**[1]

[1] Mhv. xxxvii. 48.

Vikaṭa.—A mountain near **Himavā.**[1]

[1] Ap. i. 227.

Vikaṇṇaka Jātaka (No. 233).—The Bodhisatta was once king of Benares, and, one day, while dallying near a lake in his park, he noticed that fishes and tortoises flocked to him. He learnt, on enquiry, that

these animals were attracted by his music, and ordered that they should be fed regularly. On finding that some of them failed to appear, he made arrangements for a drum to be sounded at the feeding-time. Later, finding that a crocodile came and ate some of the fish, the king ordered him to be harpooned. The crocodile escaped capture, but died soon after.

The story was related to a backsliding monk. Desire always leads to suffering, said the Buddha; it was desire that caused the death of the crocodile.[1]

[1] J. ii. 227 f

Vikāla Sutta.—Few are they who abstain from eating at unseasonable hours, many they who do not.[1]

[1] S. v. 470.

Vikkantacāmunakka.—General of **Anīkaṅga,** whom he slew. He acted for one year (1209 A.C.) as regent for Queen **Līlāvatī.**[1]

[1] Cv. lxxx. 45.

Vikkantabāhu.—See **Vikkamabāhu.**

Vikkama.—A **Lokagalla.** He was a general of **Rohaṇa** and was defeated by the **Mūlapotthakī Māna.**[1]

[1] Cv. lxxv. 138.

Vikkamacoḷappera.—A stronghold in South India, occupied by **Paṇḍiyarāyara.** It was captured by **Laṅkāpura.**[1]

[1] Cv. lxxvi. 178.

Vikkamapaṇḍu.—Son of **Mahālānakitti.** He was staying in the **Duḷu** country when he heard of the events in Ceylon, and, going to the province of **Rohaṇa,** he carried on the government at **Kālatittha** for one year (1046 A.C.), till he was slain by **Jagatīpāla.**[1]

[1] Cv. lvi. 11 ff.

Vikkamapura.—A town in **Dakkhiṇadesa,** once used as headquarters by **Parakkamabāhu I.,** before his capture of the throne. It was near **Kyānagāma.**[1]

[1] Cv. lxxii. 147, 263. Geiger suggests (Cv. *Trs.* i. 333, n. 3) that it was the town attached to the fortress of **Sīhagiri** (*q.v.*).

1. **Vikkamabāhu, Vikkamabāhuja, Vikkantabāhu.**—Surnames of King **Kassapa VI.** See **Kassapa (21).**

2. **Vikkamabāhu.** Son of **Vijayabāhu I.** and **Tilokasundarī.** He had two wives, **Sundarī** and **Līlāvatī.**[1] He was made *Ādipāda* by **Vijayabāhu I.,** and, when his son **Gajabāhu** was born, the king gave the province of **Rohaṇa** for his welfare. Vikkamabāhu lived there with **Mahānāgahula** as his capital.[2] When Vijayabāhu died, some of Vikkamabāhu's relations, **Jayabāhu** and the three sons of **Mittā (Māṇābharaṇa, Kittisirimegha** and **Sirivallabha**) conspired to keep him out of the succession, but he defeated them in various battles and took possession of the capital **Pulatthipura,** losing, however, **Dakkhiṇadesa** and his former province of **Rohaṇa.**[3] A year later his enemies again rose in revolt, led by **Māṇābharaṇa,** and, as Vikkamabāhu advanced to **Kalyaṇī** to fight them, **Vīradeva** of **Palandīpa** (*q.v.*) landed in **Mannāra,** and his attention was diverted. In the first engagements, Vikkamabāhu was defeated by Vīradeva and forced to flee to **Koṭṭhasāra,** but Vīradeva was later defeated and slain at **Antaraviṭṭhika.** From then onwards Vikkamabāhu and the three sons of Mittā (see above) lived each in his province, but became unpopular both with the saṅgha and the laity owing to their greed and lust. Following the death of Jayabāhu and the Queen Mittā, Vikkamabāhu appears to have been acknowledged king (Vikkamabāhu II.); and it was evidently as such that the birth of his nephew, the prince who after became **Parakkamabāhu I.,** was reported to him. Vikkamabāhu had two sons, **Mahinda** and **Gajabāhu,** but asked that his nephew should be sent to the court; this request, however, was not granted.[4] Vikkamabāhu reigned, till his death, for twenty-one years (1116-1137 A.C.), and was succeeded by his son Gajabāhu.[5]

[1] Cv. lix. 32, 49 f. [2] *Ibid.*, lx. 88 f. [3] For details see *ibid.*, lxi. 2 ff. [4] *Ibid.*, lxii. 58 f. [5] *Ibid.*, lxiii. 18.

3. **Vikkamabāhu.**—Son of **Gajabāhu** and brother of **Coḷagaṅgakumāra.**[1]

[1] Cv. lxx. 238.

4. **Vikkamabāhu.**—Younger brother of King **Kittinissaṅka.** He became king on the death of **Vīrabāhu I.,** but reigned for only three months (in 1196 A.C.), after which he was slain by **Coḍagaṅga.**[1]

[1] Cv. lxxx. 28.

5. **Vikkamabāhu.**—The king who succeeded **Parakkamabāhu V.** He was himself succeeded by **Bhuvenakabāhu V.**[1]

[1] Cv. xci. 1, 3; he seems to have reigned for eighteen years (1347-75 A.C.). See Cv. *Trs.* ii. 212, n. 2.

Vikkamabāhuja.—See **Vikkamabāhu.**

Vikkamarājasīha.—The last king of Ceylon. He was the son of the sister of **Rājādhirājasīha,** whom he succeeded. He ruled for eighteen years (1798-1815 A.C.), but the people rebelled against him, and he was obliged to abdicate in favour of the **Ingirisi** (English).[1]

[1] Cv. ci. 19 ff.

Vigatānanda.—A king of twenty-four kappas ago, a former birth of **Ekanandiya Thera.**[1]

[1] Ap. i. 217.

Vigatāsoka.—See **Vitāsoka.**

Viggāhita Sutta.—The Buddha exhorts the monks not to engage in wordy warfare, such talk being neither profitable nor conducive to Nibbāna. They should converse about *dukkha*, its cause, etc.[1]

[1] S. v. 419.

Vighāsa Jātaka (No. 393).—Once seven brothers of a **Kāsi** village renounced the world and lived as ascetics in **Mejjhārañña,** but they were given up to various amusements. The Bodhisatta, who was **Sakka,** saw this, and, assuming the form of a parrot, visited them and sang the praises of the ascetic life. They expressed their joy at being thus praised, but the parrot went on to make them understand that their lives were useless; they were mere refuse-eaters and not ascetics.

The story was related in reference to the monks mentioned in the **Pāsādakampana Sutta** (*q.v.*). The monks are identified with the seven ascetics.[1]

[1] J. iii. 310 f.

Vicakkhaṇā.—A class of devas, present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 261.

Vicitoli (Vicikoli).—Wife of **Dhammadassi Buddha** in his last lay life. Their son was **Puññavaḍḍhana.**[1] Vicitoli gave milk-rice to the Buddha just before his Enlightenment.[2]

[1] Bu. xvi. 15. [2] BuA. 182.

Vicittā.—One of the chief lay women supporters of **Padumuttara Buddha.**[1]

[1] Bu. xi. 26.

Vicchidaka Sutta.—The idea of a fissured corpse, if cultivated, leads to great profit.[1]

[1] S. v. 131.

Vijambhavatthu.—A place of residence for monks in the **Vattaniya-senāsana,** where **Rohaṇa** took **Nāgasena** to admit him into the Order.[1]

[1] Mil. p. 12.

1. **Vijaya.**—The first Ariyan king of Ceylon. He was the eldest of the thirty-two sons of **Sīhabāhu,** king of **Lāḷa,** and of **Sīhasivalī.** Because of his evil conduct he, with seven hundred others, was deported by the king, with their heads half shaved. Their wives and children were deported with them. The children landed at **Naggadīpa** and the women at **Mahilādīpaka.**[1] Vijaya and the other men landed at **Suppāraka,** but was obliged to leave owing to the violence of his supporters.[2] They reached Ceylon on the day of the Buddha's death, received the protection of the deva **Uppalavaṇṇa,** and thus escaped destruction by the **Yakkhas.** The yakkhiṇī, **Kuveṇī,** fell in love with Vijaya, and he, with her assistance, killed the Yakkhas of **Laṅkāpura** and **Sirīsavatthu,** and founded the city of **Tambapaṇṇi.** Vijaya's chief ministers, **Anurādha, Upatissa, Ujjena, Uruvela** and **Vijita,** founded separate colonies, named after themselves.

Vijaya had two children by Kuveṇī, **Jīvahattha** and **Dīpellā;** but when he wished to be consecrated king, he sent for and obtained, for his wife, a daughter of the **Paṇḍu** king of **Madhurā.** Kuveṇī, thereupon, left him and was killed by the Yakkhas. Vijaya reigned for thirty-eight years and was succeeded by **Paṇḍuvāsudeva.**[3]

Ajātasattu and **Vijaya** were contemporaries, Ajātasattu's twenty-fourth year of kingship corresponding to Vijaya's sixteenth year.[4]

[1] MṬ. 264.

[2] According to Dpv. ix. 26, Vijaya went from Suppāraka to **Bhārukaccha,** where he stayed for three months.

[3] For details of Vijaya's life, see Mhv. vi. 38 ff.; vii. 6 ff.; viii. 1-3; Dpv. ix. 6 ff.

[4] *Ibid.*, iv. 27; v. 77.

2. **Vijaya.**—See **Vijayakumāra.**

3. **Vijaya.**—Minister of **Aṅgati,** king of **Videha.** For details see the **Mahānāradakassapa Jātaka.** He is identified with **Sāriputta.**[1]

[1] J. vi. 255.

4. **Vijaya.**—A king of Benares, descended from **Mahāsammata.** His son was **Vijitasena.**[1]

[1] Dpv. iii. 39.

5. **Vijaya.**—A householder, mentioned as an exemplary layman.[1]

[1] A. iii. 451.

6. **Vijaya Thera.**—He was born in **Sāvatthi** and was versed in brahmin lore. Then he became an ascetic and lived in the forest. Having heard of the Buddha, Vijaya visited him and joined the Order, becoming an arahant in due course. In the time of **Piyadassi Buddha** he was a rich householder and built a jewelled cornice (*vedikā*) round the Buddha's *thūpa*. Sixteen kappas ago he became king thirty-six times, under the name of **Maṇippabhāsa.**[1] He is probably identical with **Vedikāraka Thera** of the **Apadāna.**[2]

[1] Thag. vs. 92; ThagA. i. 191f. [2] Ap. i. 171.

7. **Vijaya.**—Mentioned with **Jātimitta,** as a patron of **Metteyya Buddha.**[1]

[1] Anāgat. vs. 59.

Vijaya Sutta.—The eleventh sutta of the **Sutta Nipāta.** According to Bhuddhaghosa,[1] this sutta was preached on two occasions: once to **Janapadakalyāṇī-Nandā,** following her attainment of *sotāpatti*, in order to help her to higher attainment—and again when the Buddha took the monks to the funeral of **Sirimā,** sister of **Jīvaka.** The sutta is also called the **Kāyavicchandanika Sutta.**

The sutta is a discourse on the foul nature of the body, full of impurities flowing in nine streams; when dead, nobody cares for it. Only a monk, possessed of wisdom, understands it and reflects on its worthlessness.[2]

[1] SNA. i. 241 f. [2] SN. vs. 193-206· *cf.* J. i. 146.

Vijayakumāra.—Son of **Sirināga II.,** and king of Ceylon for one year (302-3 A.C.). He was killed in his palace by the three **Lambakaṇṇas: Saṅghatissa, Saṅghabodhi** and **Goṭhābhaya.**[1]

[1] Mhv. xxxvi. 57 f.; Dpv. xxii. 51.

Vijayapāla.—Son of **Vimaladhammasūriya I.** and his queen, Dona Catherina. He was governor of the province of **Mātula.**[1]

[1] Cv. xcv. 22.

Vijayapura.—The Pāli name for the city of Panyā in Burma.[1]

[1] Bode, *op. cit.*, 27, 40.

1. **Vijayabāhu.**—King of Ceylon (**Vijayabāhu I.,** 1059-1114 A.C.). His earlier name was **Kitti;** his parents were **Moggallāna** and **Lokitā,**[1] and

[1] Cv. lvii. 42 f.; but see Cv. *Trs.* i. 201, n. 1.

from his thirtieth year he lived in **Mūlasālā**. Later, without the knowledge of his parents, he left home, defeated the general **Loka**, and became *Ādipāda* of **Malaya** after bringing this province under his power. At the age of sixteen he defeated **Kassapa**, chief of the **Kesadhātus**, and became ruler of **Rohaṇa** as well, assuming the title of *Yuvarāja* and the name of Vijayabāhu. At this time the **Coḷas** were in possession of the government at **Pulatthipura**, and they made efforts to stem the advance of Vijayabāhu. They were at first successful, owing to the disunion among the Sinhalese themselves, but Vijayabāhu conquered the Coḷa armies near **Paluṭṭhapabbata** and marched to Pulatthipura. He was helped by forces sent by the king of **Rāmañña**, to whom he sent an embassy with various presents. He had, however, to bide his time, and retreated to **Vātagiri**. From there he went, in due course, to **Mahānāgahula**, his officers having, in the meantime, crushed all opposition in **Dakkhiṇadesa** and captured the province of **Anurādhapura** and the district round **Mahātittha**. When he felt the right moment had arrived, Vijayabāhu marched once more to Pulatthipura and captured it after a siege of one and a half months. From there he advanced to Anurādhapura, spent three months in the city and returned to Pulatthipura. This was fifteen years after he became Yuvarāja. In the eighteenth year he crowned himself king, under the title of **Sirisaṅghabodhi**, making his younger brother **Vīrabāhu** Yuvarāja and governor of Dakkhiṇadesa, and his other brother, **Jayabāhu**, Ādipāda and governor of Rohaṇa. The king had several queens, among whom was **Līlāvatī**, a Coḷa princess and daughter of **Jagatīpāla**; by her he had a daughter **Yasodharā**. Another of his queens was a Kāliṅga princess, **Tilokasundarī**, by whom he had five daughters—**Subhaddā**, **Sumittā**, **Lokanāthā**, **Ratanāvalī** and **Rūpavatī**—and a son called **Vikkamabāhu**. Vijayabāhu gave his younger sister, **Mittā**, in marriage to the king of **Paṇḍu**, refusing an offer of marriage made by the Coḷa king.

When peace had been established, Vijayabāhu sent messengers to **Anuruddha**, king of **Rāmañña**, and fetched monks from that country to help in the reformation of the Saṅgha in Ceylon. He gave over the whole district of **Āḷisāra** for the use of the monks and built many vihāras. He translated the **Dhammasaṅgaṇī** and held an annual **Daṇḍissara** offering. He also had the Tipiṭaka copied, and presented the copies to various monks. Because the Sinhalese envoys sent to **Kaṇṇāṭa** were insulted and maimed, the king prepared to send a punitive expedition to Coḷa, but the **Velakkāra** troops revolted, captured Mittā and her children, and burned the king's palace. The king was forced to retreat to **Dakkhiṇadesa**, but, with the help of **Vīrabāhu**, he defeated the rebels. In the forty-fifth year of his reign he took an army to Coḷa and stopped

at a seaport in that country; but as the Coḷa king refused to accept his challenge to fight, he returned to his own country. He repaired many tanks and restored many vihāras in various parts of the country. He provided facilities for pilgrims journeying to **Samantakūṭa**, and patronized the **Lābhavāsī** and the **Vantajīvaka** monks. He ruled for fifty-five years. Vīrabāhu died before him, and he made Jayabāhu Uparāja in his place.[2]

[2] For details of Vijayabāhu's reign, see Cv. chaps. lvii-lx.

2. **Vijayabāhu.**—Sister's son of **Parakkamabāhu I.** and king of Ceylon (**Vijayabāhu II.**, 1186-87 A.C.). He succeeded his uncle. Among his acts was the grant of an amnesty to all those imprisoned by Parakkamabāhu I., and the despatch of an embassy to the king of **Arimaddana** with a letter in Pāli, composed by himself. He was a good king, but was slain at the end of one year's reign by **Mahinda** (afterwards **Mahinda VI.**). His viceroy was **Kittinissaṅka.**[1]

[1] Cv. lxxx. 1-18.

3. **Vijayabāhu.**—King of Ceylon (**Vijayabāhu III.**, 1232-36 A.C.). He claimed descent from King **Sirisaṅghabodhi I.** and was lord of the **Vanni.** He found the government of Ceylon in the hands of the **Damiḷas**, and, after defeating them, he established the seat of government in **Jambuddoṇi.** He sent for the monks, who, with **Vācissara** at their head, had left Ceylon during the preceding disturbed period and had deposited the Buddha's Alms-bowl and Tooth Relic in the rock fortress at **Billasela.** The king did much for the reform of the priesthood and built various monasteries, chief of which was the **Vijayasundarārāma** and the **Vijayabāhu-vihāra.** He had two sons, **Parakkamabāhu** and **Bhuvanekabāhu.** He appointed the Elder **Saṅgharakkhita** as head of the Order in Ceylon.[1]

[1] Cv. lxxxi. 10 ff.

4. **Vijayabāhu.**—King of Ceylon (**Vijayabāhu IV.**, 1271-72 A.C.). He was the eldest of the five sons of **Parakkamabāhu II.**, his brothers being **Bhuvanekabāhu, Tibhuvanamalla, Parakkamabāhu** and **Jayabāhu.** With the consent of the monks, Parakkamabāhu II. handed over the government, before his death, to Vijayabāhu, who was evidently very popular, and was known among his subjects as a **Bodhisatta.**[1] He restored **Pulatthipura** and built and renovated numerous monasteries, among them the vihāra at **Titthagāma.** During his reign, **Candabhānu** invaded Ceylon, but was defeated by the king with the help of his Ādipāda, **Vīrabāhu.** Vijayabāhu built a city near **Subhagiri** and made it his seat of government. He restored the **Ratnāvali-cetiya** and gave

[1] See, *e.g.*, Cv. lxxxviii. 35.

Anurādhapura into the charge of the **Vanni** chiefs. Later, when **Vīrabāhu** had completely restored Pulatthipura, the king was consecrated there in the presence of his father, who came over from **Jambuddoṇi**. Then, at the desire of his father, he held, on the **Mahāvālukagaṅgā**, at **Sahassatittha**, a festival for admission into the Order. The celebrations lasted a fortnight, and the king conferred on the monks various ranks, such as *mahāsāmipāda*, *mūlatherapāda*, *pariveṇathera*, etc. Two years after the death of Parakkamabāhu, Vijayabāhu was slain by a treacherous general, named **Mitta**.[2] Vijayabāhu's son was **Parakkamabāhu III.**[3]

[2] For details regarding Vijayabāhu, see Cv. lxxxvii. 14-xc. 1. [3] *Ibid.*, xc. 48.

5. **Vijayabāhu.**—King of Ceylon (**Vijayabāhu V.**). He succeeded **Vannibhuvanekabāhu**, and was himself succeeded by **Bhuvanekabāhu IV.**[1]

[1] Cv. xc. 105; he was among the successors of **Parakkamabāhu IV.**, and reigned somewhere between 1302 and 1346 A.C.

6. **Vijayabāhu.**—King of Ceylon (**Vijayabāhu VI.**). He was one of the successors of **Parakkamabāhu VI.** His immediate predecessor was **Vīraparakkamabāhu.**[1]

[1] Cv. xcii. 4; his reign was somewhere between 1405 and 1411 A.C.

Vijayabāhu-pariveṇa-vihāra.—A monastery built by King **Vijayabāhu III.** in **Vattalagāma.**[1] A monk, named **Kāyasatti**, was its chief incumbent in the time of **Parakkamabāhu IV.**[2]

[1] Cv. lxxxi. 58. [2] *Ibid.*, xc. 91.

Vijayabhuja.—See **Vijayabāhu.**

Vijayasundarārāma.—A monastery built by **Vijayabāhu III.**[1]

[1] Cv. lxxxi. 51; see also P.L.C. 209.

Vijayā Therī.—She belonged to a household in **Rājagaha** and was a friend of **Khemā.** When Khemā left the world, Vijayā went to her, and, having listened to her teaching, joined the Order under her, attaining arahantship soon afterwards.[1] She may be identical with the Vijayā, mentioned in the *Saṃyutta Nikāya*,[2] a bhikkhuṇī whom **Māra**, assuming the form of a young man, tried unsuccessfully to tempt.

[1] ThigA. 159 f.; her *Udāna* verses are included in Thig. 169-74. [2] S. i. 130.

Vijayā Sutta.—Contains the story of **Māra's** temptation of **Vijayā Therī.**[1]

[1] S. i. 130.

Vijayārāma.—A garden in **Anurādhapura,** through which the boundary of the **Mahāvihāra** passed.[1] A monastery was built there (probably later), which came to be called the **Vijayārāma-vihāra.** Once, an arahant monk, teaching a *kammaṭṭhāna* to two monks, spoke of *samuddha* instead of *samudda.* One of the monks pointed out his error, and was sent by the arahant to the **Mahāvihāra** with a message that he had paid more attention to letters than to their meaning. The monk went to the Mahāvihāra and later attained Nibbāna, after solving various difficult questions in the presence of the assembly.[2]

[1] Mbv. p. 136. [2] MA. ii. 827.

Vijayuttara.—**Sakka's** conch-trumpet, which he blew at the moment of the Buddha's Enlightenment. It was one hundred and twenty hands in length.[1] He also blew it on the occasion of the enshrinement of relics in the **Mahā Thūpa**[2] and on the day of the coronation of **Candakumāra.**[3]

[1] J. i. 72; BuA. 239. [2] Mhv. xxx. 74. [3] J. vi. 157.

1. **Vijita.**—A Pacceka Buddha.[1]

[1] M. iii. 70; ApA. i. 107.

2. **Vijita.**—One of the ministers of **Vijaya,** and founder of **Vijitapura.**[1]

[1] Mhv. vii. 45; Dpv. ix. 32.

3. **Vijita.**—A Sākyan prince, brother of **Bhaddakaccānā.** He went to Ceylon, where he founded **Vijitagāma.**[1]

[1] Mhv. ix. 10.

4. **Vijita.**—A suburb of **Pulatthipura,** in which was **Veḷuvana-vihāra.**[1]

[1] Cv. lxxiii. 153; lxxviii. 87; also Cv. *Trs.* ii. 18, n. 3.

Vijita-pura, Vijita-nagara.—A city founded by **Vijita,** minister to **Vijaya.** Near by was **Khandhāvārapiṭṭhi,** where **Duṭṭhagāmaṇi** pitched his camp during his campaign against the **Damiḷas,** and also the village of **Hatthipora** (*q.v.*). The city was a stronghold of the Damiḷas, and was captured by **Duṭṭhagāmaṇi** after a four months' siege.[1]

[1] For details of the siege see Mhv. xxv. 19 ff.

Vijitamitta.—A brahmin, friend of **Bhaddasāla,** and later *aggasāvaka* of **Nārada Buddha.**[1] *v.l.* **Jitamitta.**

[1] Bu. x. 23; BuA. 154.

Vijitasenāgāma.—A *yavapālaka* who supplied grass to **Tissa Buddha** for his seat.[1]

[1] BuA. 189.

1. **Vijitasena.**—Son of **Koṇḍañña Buddha.** His mother was **Rucidevi.**[1]

[1] Bu. iii. 27; BuA. 107, 111.

2. **Vijitasena.**—Son of **Kassapa Buddha.** His mother was **Sunandā.**[1]

[1] Bu. xxv. 36; DA. ii. 422.

3. **Vijitasena Thera.**—He was born in the family of an elephant-trainer of **Kosala,** and had two maternal uncles, **Sena** and **Upasena,** who were also elephant-trainers and had joined the Order. He saw the Buddha's **Yamakapāṭihāriya** and entered the Order under his uncles, attaining arahantship in due course. In the time of **Atthadassī Buddha** he was a hermit and gave the Buddha some fruit.[1] Several verses uttered by him in self-admonition, in which he displays his knowledge of elephant-craft, are included in the Theragāthā.[2]

He is probably identical with **Bhallātakadāyaka** of the Apadāna.[3]

[1] ThagA. i. 424 f. [2] Thag. vss. 355-9. [3] Ap. ii. 398.

4. **Vijitasena.**—A king of Benares, descendant of **Mahāsammata.** His father was **Vijaya.**[1]

[1] Dpv. iii. 39; MT. 130.

1. **Vijitasenā.**—Daughter of the third **Okkāka** and his queen **Hatthā (Bhattā).**[1]

[1] DA. i. 258; SNA. i. 352; MṬ. 131; Mtu. i. 348.

2. **Vijitasenā.**—See **Jitasenā.**

3. **Vijitasenā.**—One of the chief women supporters of **Kassapa Buddha.**[1]

[1] Bu. xxv. 41.

1. **Vijitā.**—One of the five daughters of the third **Okkāka** and his queen **Bhattā (Hatthā).**[1]

[1] DA. i. 258; SNA. i. 352, etc.

2. **Vijitā.**—One of the palaces of **Nārada Buddha,** before his renunciation.[1]

[1] Bu. x. 19. BuA. (151) calls it **Vijita.**

1. **Vijitāvī.**—A *khattiya* in the time of **Koṇḍañña Buddha.** He lived in the city of **Candavatī,** but, after hearing the Buddha preach, he renounced household life and became a monk.[1]

[1] BuA. 111; Bu. iii. 9; J. i. 30.

2. **Vijitāvī.**—A khattiya of **Arimanda** city. He was the **Bodhisatta** in the time of **Phussa Buddha.** He later joined the Order and became an eminent monk.[1]

[1] BuA. 194; Bu. xix. 7; J. i. 40.

3. **Vijitāvī.**—One of the palaces occupied by **Nārada Buddha** in his last lay life.[1]

[1] BuA. 151; but see s.v. **Nārada.**

4. **Vijitāvī.**—A Burmese author of **Vijitapura** (Panyā); he wrote a **Kaccāyanavaṇṇanā** on the **Sandhikappa** and the **Vācakopadesa.**[1]

[1] Sās. p. 90; Bode, *op. cit.*, 46.

1. **Vijjā Sutta.**—Ten qualities, the possession of which makes a man's accomplishment complete in every detail.[1]

[1] A. v. 12 f.

2. **Vijjā Sutta.**—Just as ignorance is in the forefront of all evil, so is knowledge (*vijjā*) in the forefront of all good.[1]

[1] A. v. 214.

3. **Vijjā Sutta.**—**Anuruddha** declares that, by cultivating the four *satipaṭṭhānas*, he has been able (1) to remember divers existences in the past; (2) to discern the arising and going of beings according to their merits; and (3) to destroy the *āsavas.*[1]

[1] S. v. 305.

4. **Vijjā Sutta.**—Knowledge is knowledge of *dukkha*, its cause, etc.[1]

[1] S. v. 429.

5. **Vijjā Sutta.**—Preached to the **Vajjians** at **Koṭigāma.** It is through not understanding *dukkha*, its cause, etc., that beings wander on in *saṃsāra.*[1]

[1] S. v. 431.

6. **Vijjā Sutta.**—Those recluses who understand *dukkha*, its cause, etc., as they really are, realize in this very life the reality of their reclusehip.[1]

[1] S. v. 432.

7. **Vijjā Sutta.**—See **Bhikkhu Sutta** (4).

Vijjādhara-guhā, -lena.—A cave in **Pulatthipura,** forming part of **Uttarārāma.**[1] The boundary of the **Baddhasīmāpāsāda** grounds passed fifty staves (375 ft.) to the north of this cave.[2]

[1] Cv. lxxviii. 73. [2] *Ibid.*, vs. 66. See Cv. *Trs.* ii. 111, n. 2.

Vijjābhāgiya Sutta.—The six parts of wisdom: the idea of impermanence, of ill in impermanence, of not-self in ill, of renunciation, of dispassion, of ending.[1]

[1] A. iii. 334.

Vijjāmaṇḍapa.—A building in the **Dīpuyyāna.** It was built to demonstrate the various branches of science.[1]

[1] Cv. lxxiii. 115.

Vijjāvimutti Sutta.—The holy life is lived with the realization of the fruits of knowledge for its aim.[1]

[1] S. v. 28.

Vijjha.—A horizontal rock on which the stream, flowing from the eastern mouth of **Anotatta,** divides into five rivers: **Gaṅgā, Yamunā, Aciravatī, Sarabhū** and **Mahī.**[1] *v.l.* **Viñjha.**

[1] UdA. 301 f.; SNA. ii. 439; AA. ii. 760; MA. ii. 586.

1. **Viñjha.**—See **Vijjha.**

2. **Viñjha, Viñjhāṭavi.**—The Vindhyā mountains and the forests surrounding them, through which lay the road from **Tāmalitti** to **Pāṭaliputta.** Along this road **Asoka** travelled bearing the Bodhi-tree.[1] This was also the road leading from Ceylon to Pāṭaliputta.[2] Near the forest was a great monastery from which sixty thousand monks, led by **Uttara,** went to attend the Foundation Ceremony of the **Mahā Thūpa.**[3] At the foot of the mountain was a market town named **Muṇḍa.**[4] The forest was the abode of *petas.*[5]

[1] Mhv. xix. 6; Dpv. xvi. 2.
[2] *Ibid.*, xv. 87. [3] Mhv. xxix. 40.
[4] DhA. iv. 128; elsewhere, however (*e.g.*, Sp. iii. 655), Viñjhāṭavi is described as *agāmakaṃ araññaṃ.*
[5] See, *e.g.*, PvA. 43, 192, 244.

1. **Viññāṇa Sutta.**—In him who contemplates the enjoyment of all that makes for enfettering, there comes descent of consciouness. Name-

and-form is conditioned by consciousness, sense by name-and-form, contact by sense, etc.[1]

[1] S. ii. 91.

2. **Viññāṇa Sutta.**—One of the suttas taught by the Buddha to **Rāhula.** Consciousness is fleeting.[1]

[1] S. ii. 246.

3. **Viññāṇa Sutta.**—Eye-consciousness is impermanent, changeable—likewise ear-consciousness, etc.[1]

[1] S. iii. 226.

4. **Viññāṇa Sutta.**—The arising of eye-consciousness and of the other factors—this is the appearing of decay-and-death. Their ceasing is the end of decay-and-death.[1]

[1] S. iii. 229.

5. **Viññāṇa Sutta.**—The desire-and-lust that is in eye-consciousness is a corruption of the heart; likewise that which is ear-consciousness, etc.[1]

S. iii. 232.

6. **Viññāṇa Sutta.**—**Moggallāna** says that, when he entered into and abode in the realm of infinite consciousness, the Buddha appeared before him and warned him not to be remiss. Then he passed beyond it.[1]

[1] S. iv. 266.

Viññāṇañcāyatanūpagādevā.—A class of devas living in the **Arūpaloka.** Their life lasts for forty thousand *mahākappā*.[1]

[1] M. iii. 103; *Compendium*, p. 143.

Viṭu and **Viṭucca.**—Vassals of the **Cātummahārājikā.** They were present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 258.

Viṭeṇḍu.—One of the vessels of the **Cātummahārājikā** present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 257.

Viṭṭāra.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 146.

Viḍūḍabha.—Son of **Pasenadi** and **Vāsabhakhattiyā.** On the birth of Viḍūbha, the king, glad at having a son, sent word to his own grandmother asking her to choose a name. The minister who delivered the message was deaf, and when the grandmother spoke of Vāsabhakhattiyā as being dear to the king, mistook "*vallabha*" for "Viḍūḍabha," and, thinking that this was an old family name, bestowed it on the prince. When the boy was quite young, Pasenadi conferred on him the rank of *senāpati*, thinking that this would please the Buddha.[1]

When Viḍūḍabha was seven years old, he wished to visit his maternal grandparents, hoping to be given presents, like his companions by theirs, but Vāsabhakhattiyā persuaded him against this, telling him that they lived too far away. But he continued to express this desire, and when he reached the age of sixteen she consented to his going. Thereupon, accompanied by a large retinue, he set out for **Kapilavatthu.** The Sākyans sent all the younger princes away, there being thus none to pay obeisance to him in answer to his salute, the remaining ones being older than he. He was shown every hospitality and stayed for several days. On the day of his departure, one of his retinue overheard a contemptuous remark passed by a slave woman who was washing, with milk and water, the seat on which Viḍūḍabha had sat. This was reported to him, and, having discovered the deceit which had been practised on his father, he vowed vengeance on the Sākyans. Pasenadi cut off all honours from Vāsabhakhattiyā and her son, but restored them later, at the Buddha's suggestion.

After Pasenadi's death, which was brought about by the treachery of **Dīghakārāyaṇa** in making Viḍūḍabha king,[2] Viḍūḍabha remembered his oath, and set out with a large army for Kapilavatthu. The Buddha, aware of this, stood under a tree, with scanty shade, just within the boundaries of the Sākyan kingdom. On the boundary was a banyan which gave deep shade. Viḍūḍabha, seeing the Buddha, asked him to sit under the banyan. "Be not worried," said the Buddha, "the shade of my kinsmen keeps me cool."[3] Viḍūḍabha understood and returned home with his army. Three times he marched against the Sākyans and three times he saw the Buddha under the same tree and turned back. The fourth time the Buddha knew that the fate of the Sākyans could not be averted and remained away. In a previous existence they had conspired and thrown poison into a river.

[1] It was for the same reason he married Vāsabhakhattiyā; both in the **Piyajātika** (M. ii. 110) and the **Kaṇṇakatthala** (M. ii. 127) Suttas Viḍūḍabha is spoken of as senāpati.

[2] For details see *s.v.* Pasenadi.

[3] This exposure to the sun gave the Buddha a headache which lasted throughout his life (UdA. 265; Ap. i. 300).

The Sākyans went armed into the battle, but not wishing to kill, they shot their arrows into Viḍūḍabha's ranks without killing anyone. On this being brought to Viḍūḍabha's notice, he gave orders that all the Sākyans, with the exception of the followers of the Sākyan **Mahānāma**, should be slain. The Sākyans stood their ground, some with blades of grass and some with reeds. These were spared, and came to be known as **Tiṇasākiyā** and **Naḷasākiyā** respectively.[4] The others were all killed, even down to the infants. Mahānāma was taken prisoner and went back with Viḍūḍabha, who wished him to share his meal. But Mahānāma said he wished to bathe, and plunged into a lake with the idea of dying rather than eating with a slave-woman's child. The Nāgas of the lake, however, saved him and took him to the Nāga-world. That same night Viḍūḍabha pitched his camp on the dry bed of the **Aciravatī**. Some of his men lay on the banks, others on the river-bed. Some of those who lay on the river-bed were not guilty of sin in their past lives, while some who slept on the bank were. Ants appeared on the ground where the sinless ones lay, and they changed their sleeping-places. During the night there was a sudden flood, and Viḍūḍabha and those of his retinue who slept in the river-bed were washed into the sea.[5]

[4] According to Chinese records, Viḍūḍabha took five hundred Sākyan maidens into his harem, but they refused to submit to him and abused him and his family. He ordered them to be killed, their hands and feet to be cut off, and their bodies thrown into a ditch. The Buddha sent a monk to preach to them, and they were reborn after death in heaven. Sakra collected their bones and burnt them (Beal, *op. cit* ii. 11 f.). The eleventh Pallava of the *Avadānakalpalata* has a similar story. Viḍūḍabha killed seventy-seven thousand Sākyans and stole eighty thousand boys and girls The girls were rude to him, and he ordered their death.

[5] This account is taken from DhA. i. 346-9, 357-61; but see also J. i. 133 and iv. 146 f., 151 f.

Viḍoja.—An epithet of **Indra.**[1]

[1] UdA. 75; see also n. 12.

1. **Vitakka Sutta.**—Sense-desire-thinking is got rid of by renunciation, ill-will-thinking and harm-thinking by the cultivation of their opposites.[1]

[1] A. iii. 446.

2. **Vitakka Sutta.**—Concentration accompanied by thought, both directed and sustained, only sustained, neither directed nor sustained, is the path which leads to the "Uncompounded."[1]

[1] S. iv. 360.

3. Vitakka Sutta.—Thoughts of lust, hatred, and delusion are unprofitable. Thoughts of ill, its cause, etc., are concerned with profit.[1]

[1] S. v. 417.

Vitakkasanthāna Sutta.—The twentieth sutta of the **Majjhima Nikāya,** preached to the monks at **Sāvatthi.** A monk can, in five ways, get rid of bad thoughts associated with lust, hatred, and delusion: by diverting his mind elsewhere; by scrutiny of their perilous consequence; by ignoring bad and wrong thoughts; by allaying what moulds these thoughts; by subduing them by sheer force of mind. These different methods are illustrated by similes.[1]

[1] M. i. 118-122.

Vitakkita Sutta.—See **Ayoniso Sutta.**

Vitiṇṇa.—One of the chief lay supporters of **Padumuttara Buddha.**[1]

[1] Bu. xi. 26.

Vitta Sutta.—Preached in answer to a deva's questions; the best wealth is faith, right deeds bring happiness, truth has the sweetest taste, a life of wisdom is the best.[1]

[1] S. i. 42.

1. Vitthata Sutta.—A detailed account of the four kinds of progress: painful progress with sluggish intuition, the painful mode with swift intuition, the pleasant mode with sluggish intuition, the pleasant mode with swift intuition.[1]

[1] A. ii. 149 f.

2. Vitthata Sutta.—A detailed description of the powers of a learner: the power of faith, of conscientiousness, of fear of blame, of energy, of insight.[1]

[1] A. iii. 2 f.

3. Vitthata Sutta.—The same as Sutta (2); the powers being of faith, energy, mindfulness, concentration, insight.[1]

[1] A. iii. 10 f.

4. Vitthata Sutta.—A detailed description of the advantages of observing the *uposatha* vows.[1]

[1] A. iv. 251.

1. **Vitthāra Sutta.**—The five *indriyas*, if completely cultivated, lead to arahantship; in lesser degree to lower attainments.[1]

[1] S. v. 201 f.

2. **Vitthāra Sutta.**—A detailed account of deeds which are dark with dark result, bright with bright result, dark and bright with mixed results, neither dark nor bright—the last leading to non-doing.[1]

[1] A. ii. 230 f.

Vidadhimukhamaṇḍanaṭīkā.—A Commentary by **Vepullabuddhi.**[1] It was, perhaps, a Commentary to **Vidaghamukhamaṇḍana** (a book of riddles) by **Dhammadāsa.**[2]

[1] Gv. 64, 74. [2] Bode, *op. cit.*, 28, n. 3.

Viditvisesa.—The name under which **Ajātasattu** will become a Pacceka Buddha.[1]

[1] DA. i. 238.

Viduragga.—Senāpati of **Udaya IV.**[1]

[1] Cv. liii. 46; *cf.* **Vajiragga.**

Vidurā.—One of the wives of **Udaya IV.** She fixed a mandorla (*pādajāla*) on an image of the Buddha which was in the **Mahāvihāra.**[1]

[1] Cv. liii. 50.

Vidūra Jātaka.—See **Sucira Jātaka.**

1. **Videha.**—A seṭṭhi in the time of **Padumuttara Buddha.** He was a previous birth of **Mahā Kassapa** (*q.v.*). His wife was **Bhaddā Kāpilānī** in this age.[1]

[1] Ap. ii. 578.

2. **Videha, Videhā.**—A country and its people. At the time of the Buddha, Videha formed one of the two important principalities of the **Vajjian** confederacy. Its capital was **Mithilā** (*q.v.*). The kingdom bordered on the Ganges, on one side of which was **Magadha** and on the other Videha.[1] Adjacent to it were **Kāsi** and **Kosala.** In the **Gandhāra Jātaka**[2] the kingdom of Videha is said to have been three hundred leagues in extent, with sixteen thousand villages, well-filled storehouses and sixteen thousand dancing girls. Videha was a great trade centre, and mention is made[3] of merchants coming from **Sāvatthi** to sell their

[1] See, *e.g.*, M. i. 225; MA. i. 448. [2] J. iii. 365; iv. 316. [3] PvA. 227.

wares in Videha. The **Surucī Jātaka** (*q.v.*) seems to show that a close connection existed between Videha and Benares. In the Buddha's time, one of **Bimbisāra's** queens was probably from Videha (see **Vedehiputta**). Mention is also made[4] of a friendship existing between the kings of **Gandhāra** and Videha. In earlier times Videha was evidently a kingdom, its best-known kings being **Mahājanaka** and **Nimi** (*q.v.*); but in the Buddha's time it was a republic, part of the Vajjian federation. According to the Mahāgovinda Sutta,[5] it was King **Reṇu** who, with the help of **Mahāgovinda Jotipāla**, founded the Videha kingdom. The Commentaries[6] state that Videha was colonized by the inhabitants, who were brought from **Pubbavideha** by King **Mandhātā**.

The Śatapatha Brāhmaṇa (I. iv. 1), however, ascribes the kingdom to Māthava the Videgha, and gives as its boundaries Kausikī in the east, the Ganges to the south, the Sadārūra in the west, and the Himālaya in the north. In the centre of Videha was **Pabbataraṭṭha**, in which was the city **Dhammakoṇḍa**, the residence of **Dhaniya**.[7]

The strainer used by the Buddha was honoured, after his death, by the people of Videha.[8]

Uruvela Kassapa was, in a previous birth, king of Videha.[9]

[4] MA. i. 534.
[5] D. ii. 235.
[6] *E.g.*, DA. ii. 482; MA. i. 184.
[7] SNA. i. 26.
[8] Bu. xxviii. 11.
[9] Ap. ii. 483.

3. **Videha.**—The name of a king of **Videha**, the father of the Bodhisatta in the **Vinīlaka Jātaka** (*q.v.*). *v.l.* **Vedeha.**

4. **Videha.**—A king of **Videha** who later became an ascetic. For his story see the **Gandhāra Jātaka**. He is identified with **Ānanda**.[1] *v.l.* **Vedeha.**

[1] J. iii. 369.

5. **Videha.**—See **Vedeha.**

1. **Videhiputta.**—A name given to **Āḷāra** (*q.v.*).[1]

[1] J. v. 166.

2. **Videhiputta.**—See **Vedehiputta.**

Viḍḍumagāma.—A village in Ceylon in which was the **Sirighanānandaparivena**.[1]

[1] Cv. xc. 98.

Vidhavā.—A river in the inner regions of **Himavā** (*anto-Himavante*).[1]

[1] J. iii. 467.

Vidhā Sutta.—Recluses and brahmins of mighty power and majesty in the past, present or future, all owe their power to the cultivation of the four *satipaṭṭhānas*.[1]

[1] S. v. 274.

Vidhātā.—Given as the name of a god to whom sacrifices should be offered as a means of obtaining happiness.[1]

[1] J. vi. 201.

1. **Vidhura.**—A brahmin, chaplain of the king of Benares. For details see the **Sambhava Jātaka.** He is identified with **Mahā Kassapa.**[1] Vidhura's son was **Bhadrakāra.**[2]

[1] J. v. 67. [2] *Ibid.*, 60.

2. **Vidhura.**—The Bodhisatta born as the minister of **Dhanañjaya-Korabba.** See the **Vidhurapaṇḍita Jātaka.** His father was the brahmin **Canda,**[1] and he owned three palaces: **Koñca, Mayūra** and **Piyaketa.**[2] **Anujjā** was his wife and **Cetā** his daughter-in-law; among his sons was **Dhammapāla.**[3] In one place[4] he is spoken of as having one thousand wives and seven hundred female slaves.

The Vidhurapaṇḍita of the **Dhūmakāri Jātaka** (*q.v.*) is probably identical with the above, as also the minister of the same name in the **Dasabrāhmaṇa Jātaka** (*q.v.*). The latter contains a long discussion between Vidhūra and the Korabba king regarding the qualities of a true brahmin.

[1] J. vi. 262. [3] *Ibid.*, 290.
[2] *Ibid.*, 289. [4] *Ibid.*, 301.

3. **Vidhura.**—The Milindapañha[1] refers to a birth of the Bodhisatta in which he was a wise man (*paṇḍita*) named **Vidhura.** At that time **Devaddata,** although a jackal, brought the kings of all **Jambudīpa** under his sway. The reference is evidently to the **Sabbadāṭha Jātaka** (No. 241), but there the Bodhisatta's name is not given.

[1] Mil. p. 202.

4. **Vidhura.**—See also **Vidhūra.**

Vidhurapaṇḍita Jātaka (No. 545). *v.l.* **Vidhūrapaṇḍita.**—Four kings—**Dhanañjaya-Korabba,** king of **Indapatta; Sakka,** the **Nāga** king

Varuṇa, and **Venateyya** king of the **Supaṇṇas**—having taken the *uposatha*-vows, meet together in a garden and there have a dispute as to which of them is the most virtuous. They cannot decide among themselves and agree, therefore, to refer the matter to Dhanañjaya's minister, **Vidhura-paṇḍita** (the Bodhisatta). The minister listens to the claims of each, and then declares that all are equal; their virtues are like the spokes of a wheel. They are pleased, and Sakka gives the minister a silk robe, Varuṇa a jewel, the Supaṇṇa king a golden garland, and Dhanañjaya one thousand cows.

Vimalā, Varuṇa's wife, hearing from her husband of Vidhura's wisdom, is so enchanted that she yearns to see him, and in order to do so feigns illness, and says that she must have Vidhura's heart. Varuṇa's daughter, **Irandatī,** is offered to anyone who can get possession of Vidhura's heart, and the yakkha **Puṇṇaka,** nephew of **Vessavaṇa,** who sees her and is fascinated by her beauty, accepts the condition. He obtains Vessavaṇa's consent by a ruse and visits Dhanañjaya's court. There he challenges the king to a game of dice, giving his name as **Kaccāyana,** and offers as stake his wonderful steed and all-seeing gem, provided the king will offer Vidhura as his. Dhanañjaya agrees, plays and loses. Vidhura agrees to go with Puṇṇaka; the king asks him questions regarding the householder's life for his own guidance, and Vidhura is given three days' leave to visit his family. Having taken leave of them, he goes with Puṇṇaka. On the way Puṇṇaka tries in vain to kill him by frightening him. When Vidhura discovers Puṇṇaka's intention, he preaches to him as he sits on the top of the **Kāḷapabbata,** and the Yakkha is so moved that he offers to take Vidhura back to Indapatta. But in spite of his protestations, Vidhura insists on going on to the Nāga-world. They arrive in Varuṇa's abode; Vidhura preaches first to Varuṇa and then to Vimalā. They are both delighted, and Puṇṇaka wins the hand of Irandatī. In his great joy Puṇṇaka gives Vidhura his marvellous jewel and takes him back to Indapatta. There Vidhura relates his adventures and gives the jewel to the king. A festival lasting one month is held in honour of Vidhura's return.

The story was related in reference to the Buddha's wisdom. Vidhura's chief wife, **Anujjā,** is identified with **Rāhulamātā;** his eldest son, Dhammapāla, with **Rāhula;** Varuṇa with **Sāriputta;** the Supaṇṇa king with **Moggallāna;** Sakka with **Anuruddha,** and Dhanañjaya with **Ānanda.**[1]

The Jātaka is also referred to as the **Puṇṇaka Jātaka.**[2] Four scenes from the Jātaka are found on the Bharhut Tope.[3]

[1] J. vi. 255-329. [2] *E.g.*, J. iv. 14, 182. [3] Cunningham, *Bharhut*, p. 82.

Vidhūpanadāyaka Thera.—An arahant. He gave a fan to **Padumuttara Buddha** and sang his praises as he fanned him. He became an arahant at the age of seven. He was king sixteen times under the name of **Vijamāna.**[1]

[1] Ap. i. 103 f.

1. **Vidhūra.**—One of the two chief disciples of **Kakusandha Buddha.**[1] He received his name because he was a peerless preacher of the Dhamma.[2]

[1] D. ii. 4; S. ii. 191; Bu. xxiii. 20: J. i. 42. [2] M. i. 333; quoted at PSA. p. 496.

2. **Vidhūra.**—See **Vidhura.**

Vinataka.—One of the seven mountain ranges round **Sineru.**[1]

[1] J. vi. 125; SNA. ii 443; Sp. i. 119, *etc.*

Vinatā.—A river, probably in **Himavā.**[1] In a former birth **Vanvaccha** lived there as a tortoise.[2] **Nanda** also lived there.[3]

[1] Ap. i. 295, etc. [2] ThagA. i. 58. [3] *Ibid.*, 276.

Vinaya Vagga.—The eighth chapter of the Sattaka Nipāta of the Aṅguttara Nikāya.[1]

[1] A. iv. 140-44.

Vinayaganṭhipada.—A Vinaya treatise ascribed to a thera named **Moggallāna** of Ceylon and written in the time of **Parakkamabāhu I.** This authority was quoted by the **Ekaṃsikas** in support of their views.[1]

[1] Bode, *op. cit.*, 75 f; see also 75, n. 2, where the author is called **Joti**; also P.L.C. 189 f.

Vinayaganḍhi, Vinayagandhi.—See **Vajirabuddhiṭīkā.**

Vinayagūḷhatthadīpanī.—A work ascribed to **Chapaṭa.** It explains difficult passages of the Vinayapiṭaka.[1]

[1] Bode, *op. cit.*, 18.

Vinayaṭṭhakathā.—See **Samantapāsādikā.**

Vinayatthamañjūsā.—A ṭīkā on the **Kaṅkhāvitaraṇī,** written by **Buddhanāga.**[1]

[1] Gv. 61; Svd. 1212.

Vinayadhara Suttā.—A group of four suttas on seven qualities which make a monk skilled in the Vinaya.[1]

[1] A. iv. 140 f.

Vinayadharasobhana Sutta.—Seven qualities which make a monk skilled in discipline and illustrious; the qualities are the same as those of the **Vinayadhara Sutta.**[1]

[1] A. iv. 142.

Vinayavinicchaya.—A Vinaya treatise by **Buddhadatta,** written at the request of his pupil **Buddhasīha.** The **Uttaravinicchaya** is a supplement to this work. Two ṭīkās on it are found; one by **Revata** and the other by **Vācissara.**[1]

[1] P.L.C. 108 f.

Vinayasaṅgīti.—A name given to the recital held at **Vesāli** in connection with the **Vajjiputta** heresy.[1]

[1] Sp. i. 34.

Vinayasaṅgaha.—A very important summary of the Vinayapiṭaka, written by **Sāriputta** of **Pulatthipura.** There exist on it two ṭīkās, one ascribed to Sāriputta himself.[1]

[1] P.L.C. 191; Gv. 61; Sās. 33.

Vinayasamuṭṭhānadīpanī.—A Vinaya treatise by **Chapaṭa.**[1]

[1] Gv. 64; Bode, *op. cit.*, 18.

Vinayālaṅkāra-ṭīkā.—A Vinaya compilation by **Tipiṭakālaṅkāra** of **Tiriyapabbata.**[1]

[1] Svd. 1214; Bode, *op. cit.*, 54.

Vinibandha Sutta.—On the five forms of mental bondage: bondage to lusts, to the body, to shapes, to sleep, to the desire to become a deva.[1]

[1] A. iii. 249; iv. 461.

Vinīla.—The son of a golden goose and a crow. He is identified with **Devadatta.** See the **Vinīlaka Jātaka.**

Vinīlaka Jātaka (No. 160).—A golden goose once paired with a crow and they had a son of blue-black hue, whom they called **Vinīlaka.** The goose had two sons, and they, noticing that their father often went to **Mithilā** to see Vinīlaka, offered to go and fetch him. They perched

Vinīlaka on a stick and flew with the ends of the stick in their beaks. As they flew over Mithilā, Vinīlaka saw King **Videha** (the Bodhisatta) riding in his state-chariot and boasted that Videha was no better off than he himself, since he was being carried by a pair of golden geese. The geese, in their anger, wished to drop him, but took him on to their father and told him of his son's words The goose was very angry on hearing this and sent Vinīlaka home to his mother.

The story was related in reference to an attempt by **Devadatta,** at **Gayāsīsa,** to imitate the Buddha when he was visited by **Sāriputta** and **Moggallāna.**

Vinīlaka is identified with Devadatta.[1]

[1] J. II. 38 f.

Vinelapupphiya Thera.—An arahant Thirty-one kappas ago he met **Sikhī Buddha** and offered him a *vinela*-flower. Twenty-nine kappas ago he was a king named **Sumeghaghana.**[1] He is probably identical with **Rāmaṇeyya Thera.**[2] *v.l.* **Minela.**

[1] Ap I. 203f. [2] ThagA. I. 121

Vindaka.—One of the horses of **Candakumāra.**[1]

[1] J. VI. 135.

Vindusāra.—See **Bindusāra.**

Vipakkhasevaka-bhikkhu Vatthu.—The story of a monk who joined **Devadatta's** followers because of the rich offerings which he received, afterwards returning to his companions. He was reported to the Buddha, who related the **Mahilāmukha Jātaka** and identified the elephant of the story with the monk.[1]

[1] DhA. IV. 95-7.

1. **Vipatti Sutta.**—On the three kinds of failure: failure in morals, in mind (*citta*), and in view.[1]

[1] A. I. 268.

2. **Vipatti Sutta.**—On seven things which lead to a lay disciple's decline: failure to see monks; neglect in hearing the Dhamma; lack of training in higher virtue; having no trust in elders, novices or mid-term monk; listening to the Dhamma in order to criticise; giving gifts first outside the Order.[1]

[1] A. IV. 26 f.

Vipallāsa Sutta.—On four perversions: seeing permanence in impermanence, ill in not-ill, self in not-self, fair in foul.[1]

[1] A. ii. 52.

Vipallāsakathā.—The eighth chapter of the Paññāvagga of the Paṭisambhidāmagga.[1]

[1] PS. ii. 80 f.

Vipassanākathā.—The ninth chapter of the Paññavagga of the Paṭisambhidāmagga.[1]

[1] PS. ii. 263-43.

Vipassanā Sutta.—On insight as to the path which leads to the "Uncompounded."[1]

[1] S. iv. 362.

Vipassī.—The nineteenth of the twenty-four Buddhas. He was born in the **Khema**-park in **Bandhumatī,** his father being **Bandhumā** and his mother **Bandhumatī.** He belonged to the **Koṇḍañña-gotta.** For eight thousand years he lived as a householder in three palaces: **Nanda, Sunanda** and **Sirimā.** His body was eighty cubits in height. His wife was **Sutanā** (*v.l.* **Sudassanā**) and his son **Samavattakkhandha.** He left the household in a chariot and practised austerities for eight months. Just before his enlightenment, the daughter of **Sudassana-seṭṭhi** gave him milk-rice, while a yavapālaka named **Sujāta** gave grass for his seat. His bodhi was a *pāṭali*-tree. He preached his first sermon in **Khemamigadāya** to his step-brother **Khandha** and his purohita's son **Tissa;** these two later became his chief disciples. His constant attendant was **Asoka; Candā** and **Candamittā** were his chief women disciples. His chief lay-patrons were **Punabbasummitta** and **Nāga** among men, and **Sirimā** and **Uttarā** among women. He died in **Sumittārāma** at the age of eighty thousand, and his relics were enshrined in a *thūpa* seven leagues in height. The Bodhisatta was a Nāga-king named **Atula.**[1]

Three reasons are given for the name of this Buddha[2]: (1) Because he could see as well by night as by day; (2) because he had broad eyes; (3) because he could see clearly after investigation. Vipassī held the *uposatha* only once in seven years,[3] but on such occasions the whole Saṅgha was present.[4] The construction of a **Gandhakuṭi** for Vipassī brought **Meṇḍaka** great glory in the present age. Meṇḍaka's name at

[1] Bu. xx. 1 ff.; BuA. 195 f.; D. ii. 2 ff.
[2] BuA. 195; *cf.* DA. ii. 454; SA. ii. 15.
[3] DhA. iii. 236.
[4] Sp. i. 186.

the time was **Avaroja.**[5] **Aññākoṇḍañña** was then known as **Cūḷakāla,** and nine times he gave Vipassī Buddha the firstfruits of his fields.[6]

[5] DhA. iii. 364 f. [6] *Ibid.*, i. 81 f.

Vipassī Sutta.—On the mental evolution of **Vipassī,** leading to his Enlightenment.[1]

[1] S. ii. 5; *cf.* D. ii. 30 f.

1. **Vipula.**—A *khattiya*, father of **Revata Buddha.**[1]

[1] J. i. 35, Bu. vi. 16

2. **Vipula.**—One of the five peaks near **Rājagaha,** the highest of them. See **Vepulla.**[1]

[1] S. i. 67; J. vi 518, Mil 242.

Vipula Sutta.—Four conditions leading to the growth of insight.[1]

[1] S v. 412.

Vipulā.—Mother of **Revata Buddha.**[1]

[1] J. i. 35, Bu. vi. 6

Vipulābhāsa.—Twenty-nine kappas ago there were several kings of this name, previous births of **Belaṭṭhānika** (Campakapupphiya) **Thera.**[1]

[1] ThagA. i. 205; Ap. i. 167.

Vibbhanta-bhikkhu Vatthu.—The story of a monk, living with **Mahā Kassapa,** who returned to lay-life and associated with bad companions. One day Kassapa saw him being led to execution for some crime and asked him to recall the meditation which, in former days, had enabled him to gain the Fourth Jhāna. The man did so and was without fear. The executioners, finding him unconcerned with their punishments of him, took him to the king who, after enquiry, released him. Later he visited the Buddha and became an arahant.[1]

[1] DhA. iv. 52 f.

Vibhaṅga.—The collective name for two closely connected works of the Vinayapiṭaka, which, in manuscripts, are generally called **Pārājikā** and **Pācittiya.** The collection is considered to be an extensive treatise on the **Pāṭimokkha** rules, giving the occasion for the formulating of each rule, with some explanation or illustration of various terms employed in the wording of the rule. The rule is sometimes further illustrated

by reference to cases which come within it and to others which form exceptions to it. The collection is also called **Sutta Vibhaṅga** and is divided into two parts, the **Bhikkhu-vibhaṅga** and the **Bhikkhuṇī-vibhaṅga.**

Vibhaṅga Vagga.—The fourteenth Vagga of the **Majjhima Nikāya**[1] (suttas 131-42).

[1] M. iii. 187-257.

1. **Vibhaṅga Sutta.**—A detailed analysis of the causal law.[1]

[1] S. ii. 2 f.

2. **Vibhaṅga Sutta.**—An analysis of the Ariyan Eightfold Path.[1]

[1] S. v. 12.

3. **Vibhaṅga Sutta.**—An analysis of the four *satipaṭṭhānas.*[1]

[1] S. v. 183.

4. **Vibhaṅga Sutta.**—Two suttas containing an analysis of the five *indriyas.*[1]

[1] S. v. 196 f.

5. **Vibhaṅga Sutta.**—Three suttas containing an analysis of the five indriyas of ease, discomfort, happiness, unhappiness and indifference.[1]

[1] S. v. 209 f.

6. **Vibhaṅga Sutta.**—An analysis of the four bases of psychic power.[1]

[1] S. v. 276 f.

Vibhaṅgappakaraṇa.—One of the seven books of the Abhidhammapiṭaka; it is generally placed second in the list.[1] It deals in a general way with the different categories and formulas given in the **Dhammasaṅgaṇi,** though different methods of treatment are used. The book is divided into eighteen chapters, each of which is called a vibhaṅga. Each chapter has three portions: *Suttantabhājaniya, Abhidhammabhājaniya* and *Pañhāpucchaka* or list of questions. The Commentary to the Vibhaṅga is called **Sammohavinodanī.**

[1] *E.g.*, Mil. 12.

Vibhajjavāda.—The name given to the *Dhamma* by the orthodox; the term is identical with **Theravāda** and the Buddha is described as **Vibhajjavādī.**[1]

[1] *E.g.*, Mhv. v. 171; VibhA. 130; *cp.* Kvu. *Trs.* introd. p. 38.

Vibhatti Sutta.—Preached by **Sāriputta** on the four branches of analytical knowledge: meanings (*attha*); conditions (*dhammā*); definitions (*nirutti*); intellect (*paṭibhāna*).[1]

[1] A. ii. 159 f.

Vibhattikathā.—A treatise, probably grammatical, by a Ceylon monk.[1]

[1] Gv. 65, 75.

1. **Vibhattyattha.**—A work on Pāli cases by Kyocva's daughter.[1]

[1] Sās., p. 77.

2. **Vibhattyattha.**—A Pāli grammatical treatise by **Saddhammañāṇa.**[1]

[1] Bode, *op. cit.*, 26.

Vibhāta.—One of the eleven children of **Paṇḍuvāsudeva** and **Bhaddakaccānā.**[1]

[1] Dpv. x. 3; see also xviii. 41, 44.

Vibhītakamiñjiya Thera.—An arahant. He gave a *vibhītaka*-fruit to **Kakusandha Buddha.**[1] He is perhaps identical with **Sopāka Thera.**[2]

[1] Ap. ii. 396. [2] ThagA. i. 95.

Vibhīsana-vihāra.—A monastery built by **Dhātusena.**[1]

[1] Cv. xxxviii. 49.

Vibhūsaka-Brahmadatta.—A king of Benares, so called from his great fondness for ornaments. He developed the habit of sleeping by day and suffered from biliousness. This made him realize his folly, and, developing insight, he became a Pacceka Buddha. His *udānagāthā* is included in the **Khaggavisāna Sutta.**[1]

[1] SN. vs. 59; SNA. i. 111.

Vimatichedanī.—A Commentarial work on the Abhidhamma by an Elder named **Kassapa.**[1]

[1] Gv. 60, 70; P.L.C. 160.

Vimativinodanī.—A Commentary on the Vinaya by **Kassapa Thera.** It was one of the authorities quoted by the **Pārupaṇas** against the **Ekaṃsikas** and it was held in high esteem by King **Dhammaceti.**[1]

[1] Gv. 61; Sās. 69; P.L.C. 179.

1. **Vimala.**—One of the four friends of **Yasa** who, following the latter's example, joined the Order and attained arahantship.[1]

[1] Vin. i. 18 f.

2. **Vimala Thera.**—He belonged to a rich family of **Rājagaha** and received his name because he was born free of all dirt. Much impressed by the majesty of the Buddha when the latter visited Rājagaha, Vimala entered the Order, and lived in a mountain cave in **Kosala.** One day a vast cloud spread over the sky; rain fell, allaying the heat and discomfort, and Vimala, concentrating his mind, attained arahantship.

He belonged to a family of conch-blowers in the time of **Vipassī Buddha,** and one day honoured the Buddha by playing on his conch-shell. He bathed the Bodhi-tree of **Kassapa Buddha** with fragrant water and washed the seats and the clothes of holy monks. Twenty-four kappas ago he was king six times, under the name of **Mahānigghosa.**[1]

[1] ThagA. i. 121 f.; his *udāna* verse is included in Thag. vs. 50.

3. **Vimala Thera.**—He was born in a brahmin family of Benares and entered the Order under **Somamitta Thera,**[1] who encouraged him to attain arahantship. In the days of **Padumuttara Buddha** he was a householder, and, when the Buddha's body was being carried to the pyre for cremation, amidst impressive celebrations, he offered *sumana*-flowers in his honour.[2]

[1] In the story of *Somamitta*, however, Vimala is said to have been his teacher. For details see *s.v.* **Somamitta.**

[2] ThagA. i. 377; three verses ascribed to him occur in Thag. (vs. 264-6).

4. **Vimala.**—A **Pacceka Buddha.**[1]

[1] M. iii. 70; ApA. i. 107.

5. **Vimala.**—One of the palaces of **Piyadassī Buddha** before his renunciation.[1]

[1] Bu. xiv. 16.

6. **Vimala.**—A king of sixty-one kappas ago, a former birth of **Udakadāyaka (Sānu) Thera.**[1]

[1] Ap. i. 205; ThagA. i. 115.

7. **Vimala.**—A king of twenty-one kappas ago who lived in the palace **Suddassana** in **Reṇuvatī.** He was a former birth of **Rāhula.**[1]

[1] Ap. i. 61.

Vimalakoṇḍañña Thera.—The son of **Ambapālī** and **Bimbisāra.** Vimala was his earlier name, but later he came to be called Vimalakoṇḍañña. When the Buddha visited **Vesālī,** Vimala was impressed by his majesty and entered the Order, attaining arahantship soon afterwards.

In the time of **Vipassī Buddha** he was a rich householder, and one day, being present while the Buddha preached to a large number of people, he rejoiced so much that he offered him four golden flowers. The Buddha, by his magic power, caused the golden hue of the flowers to pervade the whole region. Vimala died soon after and was reborn in **Tusita.** Forty-three kappas ago he became king sixteen times under the name of **Nemi.**[1] A sermon preached by Vimala helped Ambapālī to develop insight and win arahantship.[2]

[1] ThagA. i. 145 f.; a verse containing a riddle and ascribed to Vimala is given in Thag. vs. 64. [2] ThigA. 207.

Vimalatthavilāsinī.—A Commentary by **Dhammapāla** on the **Vimāna Vatthu,**[1] forming part of the **Paramatthadīpanī.**

[1] BuA. p. 236.

1. **Vimaladhammasūriya.**—King of Ceylon (1592-1604 A.C.).[1] He succeeded **Rājasīha I.** and ruled in **Sirivaḍḍhanapura.** He built a temple for the Tooth Relic in the capital[2] and, having sent an embassy to **Rakkhaṅga,** obtained a chapter of monks under **Nandicakka** to re-establish the Order in Ceylon. He built the **Gaṇṭhamba-vihāra** and held there a ceremony of ordination. He was succeeded by his cousin **Senaratna,** whom he persuaded to leave the Order that he might assume the duties of kingship.[3]

[1] For his father, etc., see Cv. *Trs.* ii. 227, n. 1.

[2] He seems to have made a special casket for the Relics, which **Kittisirirājasīha** later overlaid with gold; Cv. c. 21; Cv. *Trs.* ii. 276, n. 1.

[3] Cv. xciv. 6 ff.

2. **Vimaladhammasūriya.**—King of Ceylon (**Vimaladhammasūriya II.,** 1687-1707 A.C.). He was the son of **Rājasīha II.** He held festivals in honour of the Tooth Relic and the Footprint at **Sumanakūṭa,** and, sending an embassy to **Rakkhaṅga,** obtained thirty-three monks, headed by **Santāna Thera,** to reorganize the Order in Ceylon. He was succeeded by his son, **Narindasīha.**[1]

[1] Cv. xcvii. 1 ff.

1. **Vimalabuddhi Thera.**—Author of the **Mukhamattadīpanī** on **Kaccāyana's grammar** and a ṭīkā on the **Abhidhammatthasaṅgaha.** To him is also ascribed the authorship of the Nyāsa of Kaccāyana's grammar.[1] He was probably of Ceylon, but the Sāsanavaṃsa[2] claims him as a thera of Pagan. He is sometimes called **Mahāvimalabuddhi.**

[1] P.L.C. 204; Bode, *op cit.*, 21, Gv 63, 72. [2] p 75.

2. **Vimalabuddhi.**—Called **Cūlavimalabuddhi** or **Navavimalabuddhi.** He wrote a ṭīkā on the **Vuttodaya.**[1]

[1] Gv. 67; he lived either in Pagan or in Panya; Sās. 75.

3. **Vimalabuddhi.**—See **Navavimalabuddhi.**

Vimalavilāsinī.—A Commentary by **Dhammapāla** on the **Vimāna Vatthu**[1]; it forms part of the **Paramatthadīpanī.**

[1] BuA p 236.

1. **Vimalā Therī.**—The daughter of a courtesan of **Vesālī.** Having one day seen **Moggallāna** begging in Vesālī for alms, she went to his dwelling and tried to entice him.[1] The Elder rebuked and admonished her, and she became a lay-follower and later entered the Order. There, after great effort, she became an arahant.[2]

[1] Some say, adds the Commentator, that she was influenced by the heretics. The incident is referred to at ThagA. ii. 178, but Vimalā's name is not given.

[2] ThigA. 76 f; her *udāna* verses are included in Thig. (vs. 72-6).

2. **Vimalā.**—A Nāga-maiden, queen of **Varuṇa.** See the **Vidhurapaṇḍita Jātaka.**

3. **Vimalā.**—Wife of **Piyadassī Buddha** in his last lay life.[1]

[1] Bu. xiv. 17.

4. **Vimalā.**—A Nāga-maiden; **Uppalavaṇṇā** in the time of **Padumuttara Buddha.**[1]

[1] Ap. ii. 553.

Vimāna Vatthu.—The sixth book of the **Khuddaka Nikāya.** It describes the splendour of various celestial abodes belonging to different devas, obtained by them as reward for some meritorious act performed in a previous life. The stories were learnt from the devas themselves, by **Moggallāna, Vaṅgīsa** and others, during their sojourn in the deva-

worlds, and reported by them to the Buddha. A Commentary on the work exists by **Dhammapāla**, forming part of the **Paramatthadīpanī**, and sometimes called **Vimalatthavilāsinī** (*q.v.*).

Stories from the Vimāna Vatthu were related by **Mahinda** in Ceylon in his first sermon to **Anulā** and her five hundred companions.[1]

[1] Mhv. xiv. 58

Vimutti Sutta.—On the five spheres of release experienced when one teaches the Dhamma to another, when yet another listens, when one learns it oneself, when one ponders and reflects on it, and when one has rightly penetrated into it.[1]

[1] A. iii. 21 f.

Vimokkha Sutta.—On eight kinds of deliverance.[1]

[1] A. iv. 306 f.

Vimokkhakathā.—The fifth chapter of the Mahāvagga of the **Paṭisambhidāmagga.**[1]

[1] PS ii 35-73.

1. **Viraja.**—One of the three palaces occupied by **Dhammadassī Buddha** before his Renunciation.[1]

[1] Bu. xvi. 14

2. **Viraja.**—A Pacceka Buddha.[1]

[1] ApA i 107, M. iii. 70

1. **Viraddha Sutta.**—Whoever neglects the Noble Eightfold Path neglects the way leading to the destruction of *dukkha*.[1]

[1] S. v. 23.

2. **Viraddha Sutta.**—He who neglects the four bases of psychic power neglects the way leading to the destruction of Ill.[1]

[1] S. v. 254.

3. **Viraddha** or **Āraddha Sutta.**—Whoever neglects the seven limbs of wisdom neglects the way leading to the destruction of Ill; whoever cultivates them undertakes that way.[1]

[1] S. v. 82.

Vīravapupphiya Thera.—An arahant. Ninety-one kappas ago he met **Siddhattha Buddha** and gave him a *virava*-flower.[1]

[1] Ap. i. 223.

1. **Virāga Sutta.**—The Buddha teaches non-attachment and the path thereto.[1]

[1] S. iv. 371.

2. **Virāga Sutta.**—Dispassion is the aim of the holy life as taught by the Buddha, and the way thereto is the Noble Eightfold Path.[1]

[1] S. v. 27.

3. **Virāga Sutta.**—The idea of dispassion, if cultivated, leads to great profit.[1]

[1] S. v. 133.

4. **Virāga Sutta.**—The four *satipaṭṭhānas*, if cultivated, lead to dispassion.[1]

[1] S. v. 179.

Virāgakathā.—The fifth chapter of the Yuganandha Vagga of the **Paṭisambhidāmagga.**[1]

[1] Ps. ii. 140-7.

Viriya.—A pleasaunce in **Vebhāra** where **Siddhattha Buddha** was born.[1]

[1] BuA. p. 185.

1. **Viriya Sutta.**—Energy is necessary in order to see things as they really are.[1]

[1] S. ii. 132.

2. **Viriya Sutta.**—A woman who, among other qualities, has energy is reborn in a happy condition.[1]

[1] S. iv. 244.

1. **Virūpakkha.**—One of the **Cātummahārājano** (Regent Kings).. He is Regent of the western quarter and lord of the Nāgas.[1] In the assembly of the devas he sits facing east.[2] **Kālakaṇṇī** is his daughter.[3] All Nāgas visit him regularly as their lord and wait on him, and any question of dispute arising among them would be referred to him for solution.[4]

[1] D. ii. 258; D. iii. 199; Dvy. 126, 148.
[2] D. ii. 207, 221.
[3] J. iii. 257.
[4] *E.g.*, J. vi. 168; *cf.* AA. i. 143.

2. **Virūpakkha.**—The name of a **Nāga** family[1]; they were, perhaps, followers of **Virūpakkha** (*q.v.*).

[1] Vin. ii. 109; A. ii. 72; J. ii. 145.

Virūḷha, Virūḷhaka.—One of the **Cātummahārājāno.** He is the king of the south, and, in the assembly of the devas, sits facing north.[1] He is lord of the **Kumbhaṇḍas.**[2]

[1] D. ii. 207, 221. [2] *Ibid.*, iii. 198; Dvy. 126, 148.

Virocana.—Nine kappas ago there were three kings of this name, all previous births of **Sālapupphadāyaka (Ajjuṇa) Thera.**[1]

[1] Ap. i. 169; ThagA. i. 186.

Virocana Jātaka (No. 143).—The Bodhisatta was once a lion and lived in **Kañcanaguhā.** He granted to a jackal the favour of being allowed to inform him of the presence of prey, the animal being given a portion of the carcase in return for this service. In time the jackal grew strong and begged to be allowed to kill an elephant. The lion reluctantly agreed to this, but the jackal, in his attempts to leap on to the elephant, missed his aim and fell to the ground where he was crushed to death.

The story was related in reference to **Devadatta's** attempt to pose as the Buddha and his failure to do so, wherefore he received a kick on the chest from **Kokālika** (*q.v.*). The jackal is identified with Devadatta.[1]

[1] J. i. 490-3.

Virocamānā.—Wife of **Kakusandha Buddha** before his Renunciation.[1]

[1] Bu. xxiii. 17. BuA. (p. 210) calls her Rocaṇā.

Vilattākhaṇḍa.—The weir of a tank repaired by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 67.

Vilāta.—A country.[1]

[1] Mil. 327, 331; Rhys Davids identifies it with Tartary (Mil. *Trs.* ii. 204).

Vilāna.—A place near **Aḷisāra,** mentioned in the wars of **Gajabāhu.**[1]

[1] Cv. lxx. 166.

Vilokana.—A king of eighty-one kappas ago, a former birth of **Māṇava (Sammukhāthavika) Thera.**[1]

[1] Ap. i. 159; ThagA. i. 164.

Villavarāyara.—A Damiḷa chief, ally of **Kulasekhara.** He was slain by the soldiers of **Laṅkāpura.**[1]

[1] Cv. lxxvi. 94, 163; but see 173 and 185.

Vihārakhā.—A district of Ceylon, once the residence of **Vijayabāhu I.**[1]

[1] Cv. lviii. 29.

Vivara Vagga.—The first chapter of the Catukka Nipāta of the **Jātakaṭṭhakathā.**[1]

[1] J. iii. 1-33.

1. **Vivāda Sutta.**—On the six roots of contention: scorn, hypocrisy, envy, deceit, evil-mindedness, prejudice.[1]

[1] A. iii. 334 f.; *cf.* D. iii. 246; M. ii. 245; Vin. ii. 89.

2. **Vivāda Suttā.**—Two suttas, preached in answer to a question by **Upāli,** on ten things which are the causes of contention.[1]

[1] A. v. 77 f.

Vivādamūla Sutta.—Ten causes, different from the above, of contention.[1]

[1] A. v. 78 f.

1. **Viveka Sutta.**—An admonition spoken by a deva on seeing a monk in a forest tract of Kosala indulging in wrong and evil thoughts.[1]

[1] S. i. 197.

2. **Viveka Sutta.**—**Sāriputta** tells **Ānanda,** in answer to his questions, that the clearness of his senses and the agreeable colour of his face are due to the fact that he had passed the siesta in **Andhavana,** aloof from passions and from evil things.[1]

[1] S. iii. 235 f.

Vivekakathā.—The fourth chapter of the Paññāvagga of the **Paṭisambhidāmagga.**[1]

[1] PS. ii. 219-25.

Visama Sutta.—Crooked actions of body, speech and mind lead one to purgatory; their opposites to heaven.[1]

[1] A. i. 293.

Visayha.—The Bodhisatta born as a seṭṭhi of Benares. See the **Visayha Jātaka.**

Visayha Jātaka (No. 340).—The Bodhisatta was once born as **Visayha,** seṭṭhi of Benares, and gave alms daily to six hundred thousand persons

in six different parts of the city. Sakka's throne was heated by his great generosity, and, feeling nervous for his safety, Sakka contrived that all Visayha's possessions should disappear. Quite undaunted, Visayha became a grass-cutter, and for six days gave alms from the money so earned, he and his wife fasting. On the seventh day, while cutting grass, he fainted, and Sakka, appearing before him, suggested that he should be moderate in his generosity. Visayha rejected the suggestion as unworthy and declared that his aim was Buddhahood Thereupon Sakka praised him and made him prosperous.

The story was related to **Anāthapiṇḍika,** as mentioned in the **Khadiraṅgāra Jātaka.** Visayha's wife is identified with **Rāhulamātā.**[1]

The story is given in the **Jātakamālā** (No. 5), where the seṭṭhi is called Aviṣayha.

[1] J. iii. 128-32; see also J. i. 45.

Visavanta Jātaka (No. 69).—The Bodhisatta was once a snake-bite doctor, and, on one occasion, when a countryman had been bitten by a snake, the doctor ordered the snake to be brought and asked it to suck the poison out of the wound. This the snake refused to do even though threatened with death by the doctor.

The story was told in reference to a vow taken by **Sāriputta.** Some villagers once brought some meal-cakes to the monastery, and when the monks present there had eaten, it was suggested that what remained should be saved for those monks who were absent in the village. This was done, but a young colleague of Sāriputta, arriving very late, found that Sāriputta had already eaten his portion, whereat he was very disappointed. Sāriputta immediately vowed never again to touch meal-cakes, and the Buddha said that Sāriputta would never return to anything which he had once renounced. The snake is identified with Sāriputta.[1]

[1] J. i. 310 f.

1. **Visākha.**—Husband of **Dhammadinnā.** He was a rich merchant of **Rājagaha** and accompanied **Bimbisāra** on his visit to the Buddha, who was then at **Rājagaha** for the first time after his Enlightenment. Visākha, on that occasion, became a *sotāpanna*, after hearing the Buddha preach; he later became a *sakadāgāmī* and then an *anāgāmī*. After he became an *anāgāmī* his behaviour to his wife completely changed, and when he explained to her the reason, offering her all his wealth and freedom to do as she wished, she asked his leave to join the Order. Visākha informed Bimbisāra of her wish, and, at his request, the king ordered that the city be decked in her honour on the day of

her renunciation and that she be taken to the nunnery in a golden palanquin.

After Dhammadinnā had joined the Order, she left the city and retired into the country, returning to Rājagaha after she had attained arahantship. Visākha, hearing of her return, visited her at the nunnery and asked her various questions regarding the Buddha's teachings, all of which she answered.[1] Their conversation is recorded in the **Culla-Vedalla Sutta.**[2] Visākha then visited the Buddha and reported their conversation to him, winning the Buddha's praises for Dhammadinnā.

In the time of **Phussa Buddha,** Visākha and Dhammadinnā had been husband and wife.[3] Visākha had been the treasurer, appointed by the three sons of **Jayasena,** in charge of the provisions given by them for the almsgiving held in honour of Phussa Buddha and his monks.

Visākha is mentioned[4] as one of the seven lay disciples in the time of the Buddha who had each five hundred followers.

[1] MA. i. 514 f.; ThigA. 15, 19.
[2] M. i. 299 f.; *cf.* DhA. iv. 229 f.; AA. i. 197.
[3] For details see PvA. 20 ff.; *cf.* KhpA. 202 f.; DhA. i. 86 f. AA. i. 144 f.
[4] SA. iii. 223.

2. **Visākha.**—Called **Pañcāliputta.** He was son of a provincial governor (*maṇḍalikarājā*) of **Magadha,** and was called **Pañcāliputta** because his mother was the daughter of the **Pañcāla** king.[1] He succeeded his father, and, hearing one day that the Buddha had arrived near his village, he visited him, heard him preach and joined the Order. He then accompanied the Buddha to **Sāvatthi,** where he became an arahant. Later, out of compassion, he visited his relations.

One day he was asked how many qualities were necessary to a man in order that he should be considered a skilful preacher of the Dhamma. Visākha's answer is included in the Theragāthā.[2]

Fourteen kappas ago he was a poor householder, and one day, while searching in the forest for fruit, he saw a Pacceka Buddha and offered him a *vallī*-fruit. He is evidently to be identified with **Valliphaladāyaka** of the Apadāna.[3]

Visākha was evidently a clever and arresting preacher, and the books mention that the Buddha heard him preach and praised him.[4]

[1] AA. ii. 511 calls him the son of Pañcālibrāhmaṇī.
[2] Thag. vs. 209-10; ThagA. i. 331 f.
[3] Ap. i. 296.
[4] S. ii. 280; A. ii. 51.

3. **Visākha Thera.**—He was a rich householder of **Pāṭaliputta** who, hearing that there were many shrines in Ceylon, made over his property to his family and left home with one single coin wrapt in the hem of his

garment. He had to spend one month at the port waiting for a ship, and, during that time, made one thousand by his skill in trade. Arrived at the **Mahāvihāra,** he asked to be ordained, and when, at the time of his ordination, the money was discovered, he distributed it among those who were present. After five years he set out travelling, and, with the help of a devatā, found his way to **Cittalapabbata-vihāra,** where he stayed for four months. As he was about to leave, the devatā of the *jambu*-tree which stood at the head of his *caṅkamaṇa* appeared before him weeping, and explained that while the Thera was there the non-humans lived in peace, but that when he had gone they would start quarrelling and talking loudly. Several times he tried to leave but was thus prevented, until, at last, he became an arahant and died there.[1]

[1] Vsm. i. 312 f.; the story is referred to at AA. ii. 865.

4. **Visākha.**—One of the chief lay supporters of **Maṅgala Buddha.**[1]

[1] Bu. v. 25.

5. **Visākha.**—One of the chief lay supporters of **Phussa Buddha.**[1]

[1] Bu. xix. 21.

6. **Visākha.**—A minister of **Duṭṭhagāmaṇi.** He and **Sirideva** were in charge of the arrangements for the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] MT. 517.

7. **Visākha.**—See also **Vesākha.**

Visākha Sutta.—The Buddha listens to a sermon by **Visākha Pañcālī-putta** and praises his skill in the assembly of monks. The Sutta also contains a teaching as to how the Dhamma should be preached.[1]

[1] A. ii. 51 f.; S. ii. 280 f.

1. **Visākhā.**—One of the chief lay women supporters of **Piyadassi Buddha.**[1]

[1] Bu. xiv. 22.

2. **Visākhā.**—Mother of **Kakusandha Buddha** and wife of **Aggidatta.**[1]

[1] Bu. xxiii. 58; J. i. 94; D. ii. 7.

3. **Visākhā.**—One of the five queens of the third **Okkāka.**[1]

[1] DA. i. 258; SNA. i. 352; MT. 131.

4. **Visākhā Theri.**—She belonged to the harem of the Bodhisatta and left the world with **Mahāpajāpati.** She received a topic of meditation from the Buddha and in due course won arahantship. A verse uttered by her, admonishing her companions, is included in the Therīgāthā.[1]

[1] Thig. vs. 13; ThigA. 20.

5. **Visākhā.**—The chief among the female lay disciples of the Buddha and declared by him to be foremost among those who ministered to the Order (*dāyikānaṃ aggā*).[1] Her father was **Dhanañjaya,** son of **Meṇḍaka,** and her mother **Sumanā.** She was born in the city of **Bhaddiya** in **Aṅga.** When she was seven years old, the Buddha visited Bhaddiya with a large company of monks, out of compassion for the brahmin **Sela** and others. Meṇḍaka gave Visākhā five hundred companions, five hundred slaves, and five hundred chariots, that she might visit the Buddha. She stopped the chariots some distance away and approached the Buddha on foot. He preached to her and she became a *sotāpanna.* For the next fortnight Meṇḍaka invited the Buddha and his monks daily to his house, where he fed them.

Later, when, at **Pasenadi's** request, **Bimbisāra** sent Dhanañjaya to live in **Kosala,** Visākhā accompanied her parents and lived in **Sāketa.** The messengers, sent by **Migāra** of **Sāvatthi** to find a suitable bride for his son **Puṇṇavaddhana,** saw Visākhā on her way to the lake to bathe on a feast-day. At that moment there was a great shower. Visākhā's companions ran for shelter, but Visākhā herself, walking at her usual pace, came to the place where the messengers, already greatly impressed, were awaiting her. When they asked her why she did not run to seek shelter and so preserve her clothes, she answered that she had plenty of clothes in the house, but that if she ran she might damage a limb which would be a great loss. "Unmarried girls," she said, "are like goods awaiting sale, they must not be disfigured." The messengers offered her a bouquet of flowers (*mālāguḷaṃ*), which she accepted as a proposal of marriage, and then went on to her father's house. The messengers followed and laid Puṇṇavaddhana's suit before Dhanañjaya. The proposal was accepted and confirmed by an exchange of letters.

When Pasenadi heard of it, he offered to accompany Puṇṇavaddhana to Sāketa, as a mark of signal favour. Dhanañjaya welcomed the king and his retinue, Migāra, Puṇṇavaddhana and their followers, with all honour, attending personally to all the details of hospitality. He persuaded the king to stay with him during the rains, providing all that was necessary.[2] Five hundred goldsmiths were engaged to make the

[1] A. i. 26; she is considered the ideal lay woman—*e.g.*, A. iv. 348.

[2] According to the DhA. account (*loc. cit.*) Visākhā superintended all the arrangements.

Mahālatāpasādhana (ornament), *q.v.*, for the bride; three months passed, but it was still unfinished. The supply of firewood ran out, and orders were given that the wood of dilapidated houses should be used. This wood lasted for a fortnight, and then the storehouses containing cloths were opened, the cloths soaked in oil and used for cooking the food. The ornament was finished in four months.[3]

Dhanañjaya gave his daughter, as dowry, five hundred carts full of money, five hundred with vessels of gold, five hundred each of silver, copper, various silks, ghee, rice husked and winnowed; also ploughs, ploughshares, and other farm implements, five hundred carts with three slavewomen in each, everything being provided for them. The cattle given by him filled an enclosure three quarters of a league in length and eight rods across, standing shoulder to shoulder, and in addition to these, sixty thousand bulls and sixty thousand milch cows escaped from their stalls and joined the herd already gifted to her.[4]

When the time came for Visākhā to leave, Dhanañjaya gave her ten admonitions, which Migāra overheard from the next room. These admonitions were: Not to give fire from the house outside, not to take into the house fire from without; to give only to those who give in return; not to give to those who do not give in return; to give to him that gives and to him that gives not; to sit, eat and sleep happily, to tend the fire and to honour household deities.[5]

On the following day Dhanañjaya appointed eight householders to be sponsors to his daughter and to enquire into any charges which might be brought against her. When she left, Dhanañjaya allowed any inhabitants of his fourteen tributary villages to accompany her if they so wished. As a result the villages were left empty; but Migāra, fearing that he should have to feed them, drove most of them back. Visākhā entered Sāvatthi standing in her chariot, so that all might see her glory. The citizens showered gifts on her, but these she distributed among the people.

Migāra was a follower of the **Nigaṇṭhas**, and, soon after Visākhā's arrival in his house, he sent for them and told her to minister to them. But

[3] In the time of **Kassapa Buddha** she gave bowls and robes to twenty thousand monks, also thread and needles and sewing materials; as a result of this, she received her parure in this life (DhA. i. 395).

[4] In her birth as **Saṅghadāsī**, she gave the five products of the cow to twenty thousand monks, begging them to eat; hence the escaping of the cattle for her benefit (DhA. i. 397). Visākhā's relations continued to send her costly gifts even after her marriage. The Udāna (ii. 9) contains a story of a dispute she had with the customs-officers regarding the duty they levied on one of her presents. She visited Pasenadi several times, trying to get the matter settled; but he had no time to give to the matter, and, in the end, she sought consolation from the Buddha.

[5] These riddles were later explained by Visākhā to her father-in-law (DhA. i. 403 f.).

Visākhā, repulsed by their nudity, refused to pay them homage. The Nigaṇṭhas urged that she should be sent away, but Migāra bided his time. One day, as Migāra was eating, while Visākhā stood fanning him, a monk was seen standing outside his house. Visākhā stood aside, that Migāra might see him, but as Migāra continued to eat without noticing the monk, she said to the latter, "Pass on, Sir, my father-in-law eats stale fare." Migāra was angry and threatened to send her away, but, at her request, the matter was referred to her sponsors. They enquired into the several charges brought against her and adjudged her not guilty. Visākhā then gave orders that preparations should be made for her return to her parents. But Migāra begged her forgiveness which she granted, on condition that he would invite to the house the Buddha and his monks. This he did, but, owing to the influence of the Nigaṇṭhas, he left Visākhā to entertain them, and only consented to hear the Buddha's sermon at the end of the meal from behind a curtain. At the conclusion of this sermon, however, he became a *sotāpanna*. His gratitude towards Visākhā was boundless; henceforth she was to be considered as his mother and to receive all the honour due to a mother; from this time onwards she was called **Migāramātā.**[6] Migāra got made for her everyday use an ornament called *ghanamaṭṭhaka*, at a cost of one hundred thousand.[7] On the day of the presentation of this ornament, Migāra held for her a special festival in her honour, and she was made to bathe in sixteen pots of perfumed water.[8]

Visākhā had ten sons and ten daughters, each of whom had a similar number of children, and so on down to the fourth generation. Before her death, at the age of one hundred and twenty, she had eighty-four thousand and twenty direct lineal descendants, all living.[9] She herself kept, all her life, the appearance of a girl of sixteen. She had the strength of five elephants, and it is said that once she took the trunk of an elephant, which was sent to test her, between her two fingers and forced him back on his haunches.[10] Visākhā owned such a great reputation for bringing good fortune that the people of Sāvatthi always invited her to their houses on festivals and holidays.[11]

[6] In DhA. i. 406 we are told that in order to confirm this declaration, Migāra sucked the breast of Visākhā. This account adds that she had also a son named **Migāra**; thus there was a double reason for the name. AA. i. 313 says that Migāra was her eldest son.

[7] Some time after, Visākhā sold the Matālatāpasādhana and built the **Migāramātupāsāda** (*q.v.* for details).

[8] This account of Visākhā is summarized from DhA. i. 384 ff.; AA. i. 219 ff. contains a similar account but with far less detail. The DhA. account contains numerous other particulars, some of which are given below.

[9] But see Ud. viii. 8, which speaks of the death of a grand-daughter and of Visākhā's great grief; this evidently refers to **Dattā** (*q.v.*).

[10] DhA. i. 409.

[11] *Ibid.*

Visākhā fed five hundred monks daily at her house.[12] In the afternoon she visited the Buddha, and, after listening to his sermon, would go round the monastery inquiring into the needs of the monks and nuns.[13] In these rounds she was sometimes accompanied by **Suppiyā**.[14] Visākhā begged for, and was granted, eight boons by the Buddha: that as long as she lived she be allowed to give robes to the members of the Order for the rainy season; food for monks coming into Sāvatthi[15]; food for those going out; food for the sick; food for those who wait on the sick; medicine for the sick; a constant supply of rice-gruel for any needing it; and bathing robes for the nuns.[16]

With the construction of the **Migāramātupāsāda** (*q.v.*) in the **Pubbārāma** Visākhā's ambitions were fulfilled, and it is said[17] that when the monastery was completed and the festival of opening in progress, as the evening drew on she walked round the monastery accompanied by her children, her grandchildren and her great-grandchildren, and in five stanzas sang her joy, saying, "Now is entirely fulfilled the prayer which I prayed in times of yore."[18]

The monks heard her sing and told the Buddha; he related to them how, in the time of **Padumuttara Buddha,** Visākhā had been the friend of the principal women benefactors of that Buddha. In the time of **Kassapa Buddha** she was Saṅghadāsī, youngest of the seven daughters of **Kiki,** and for long after her marriage she gave alms and performed other good works with her sisters.[19]

[12] Thus, *e.g.*, J. iv. 144; two thousand, according to DhA. i. 128; later she appointed her grand-daughter (probably Dattā) to officiate for her.

[13] Because she wished the Saṅgha well she was appointed on the committee set up to enquire into the charge of misbehaviour brought against the mother of **Kumārakassapa** (*q.v.*); Visākhā's experience as the mother of several children stood her in good stead.

[14] For an incident connected with one of these visits, see *s.v.* **Suppiyā.** DhA. (i. 100 f.) says that once five hundred young men of good family entrusted the care of their wives to Visākhā. On one occasion, when accompanying her to the monastery, they became drunk and committed improprieties in the presence of the Buddha. The Buddha frightened them by emitting a dark blue ray of light, thus restoring them to their senses. This was the occasion of the preaching of the **Kumbha Jātaka**; see also J. v. 11 f.

[15] Probably on account of this boon the monks who had been to see **Khadiravaniya Revata** (*q.v.*) visited Visākhā immediately after their return to Sāvatthi; but see the **Piṭha Jātaka.**

[16] This list of boons and Visākhā's reasons for begging them are given at Vin. i. 290 ff. According to the **Suruci Jātaka** (*q.v.*), she obtained the boons owing to her virtue in the past as well—*e.g.*, in her birth as Sumedhā (J. iv. 315 ff.); see also Vin. i. 296, where the Buddha accepts a face-towel as a special gift from Visākhā but would not accept an earthenware foot-scrubber (Vin. ii. 129 f.).

[17] DhA. i. 416 f.

[18] The wishes mentioned in these stanzas as having been fulfilled differ from the eight boons mentioned above.

[19] AA. i. 219.

According to the **Vihāravimānavatthu,**[20] Visākhā was born, after death, among the **Nimmānaratidevā** as the consort of the deva-king **Sunimmita.** Buddhaghosa says[21] that Visākhā, like **Sakka** and **Anāthapiṇḍika,** will enjoy one hundred and thirty-one kappas of happiness in the Brahma-worlds before she finally passes away into nibbāna.

Among Visākhā's relations are also mentioned, in addition to her two sons **Migajāla** and **Migāra,** a sister **Sujātā,** who became Anāthapiṇḍika's daughter-in-law[22]; a grandson, **Saḷha** (*q.v.*); a granddaughter, **Dattā,** who died[23]; and **Uggaha** (*q.v.*), called **Meṇḍakanattā.** Mention is also made of a grandson of hers on whose behalf she interceded with the Buddha when the monks refused to ordain him during the rainy season.[24]

The books contain numerous suttas preached by the Buddha to Visākhā during her frequent visits to him, chief among such suttas being the famous discourse on the keeping of the *uposatha,*[25] the discourse of the eight qualities which win for women power in this world and power and happiness in the next,[26] and eight qualities which win for a woman birth among the **Manāpakāyika-devas.**[27]

[20] Vv. iv. 6; VvA. 189, 191.
[21] DA. iii. 740.
[22] A. iv. 91; AA. ii. 724; J. ii. 347.
[23] DhA. iii. 278.
[24] Vin. i. 153.
[25] A. i. 205 ff.; *cf.* iv. 255; DhA. iii. 58 f.
[26] A. iv. 269.
[27] *Ibid.*, 267.

6. **Visākhā.**—One of the women who will renounce the world at the same time as the future Buddha **Metteyya.** She will be accompanied by eighty-four thousand other women.[1]

[1] Anāgat. vs. 63.

1. **Visākhā Sutta.**—The Buddha tells **Visākhā** (5) of the advantages of keeping the *uposatha* day.[1]

[1] A. iv. 255.

2. **Visākhā Sutta.**—The Buddha tells **Visākhā** (5) of eight qualities in a woman which will secure for her birth among the **Manāpakāyika-devā.**[1]

[1] A. iv. 267.

Visākhā-bhāṇavāra.—The second chapter of the Cīvarakhandhaka of the **Mahāvagga.**[1]

[1] Vin. i. 281-94.

Visāṇā.—The name given to the kingdom (*rājadhāni*) over which **Kuvera** rules; hence his name, **Vessavaṇa.**[1]

[1] D. iii. 201; DA. iii. 967; J. vi. 270; SNA. i. 369.

1. **Visārada Sutta.**—A man who takes life takes what is not given, is given over to lust, lies, and takes spirituous liquors, such a man lives as a layman without confidence. Following the opposite course, he lives with confidence.[1]

[1] A. iii. 203; *cf.* No. 3.

2. **Visārada Sutta.**—Five things that give confidence to a woman: beauty, wealth, kindred, sons and virtue.[1]

[1] S. iv. 246.

3. **Visārada Sutta.**—A woman who abstains from taking life, theft, sensual lusts, lying and intoxicants, lives in confidence.[1]

[1] S. iv. 250; *cf.* No. 1 above.

Visāla.—The capital of Ceylon (then known as **Maṇḍadīpa**) in the time of **Kassapa Buddha.** It was to the west of **Mahāsāgara-uyyāna,** and its king at the time was **Jayanta.**[1]

[1] Mhv. xv. 127; Dpv. xv. 60; xvii. 6; Sp. i. 87.

Visālamutta.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 81, 91.

Visālakkhi-vimāna Vatthu.—The story of **Sunandā** (*q.v.*), the daughter of a garland-maker of **Rājagaha.** The story was told by **Sakka** to **Vaṅgīsa,** who reported it to the Buddha.[1]

[1] Vv. iii. 9; VvA. 170 f.

Visālā.—See **Vesālī.**

Visirāṭṭhala.—A tank in Ceylon.[1]

[1] Cv. lxviii. 49.

Visudatta Thera.—A teacher of the Abhidhamma.[1]

[1] DhSA. p. 32.

Visuddhajanavilāsinī.—The name of the Commentary on the **Apadāna.** Its author is unknown.

Visuddhâcariya Thera.—A monk sent by **Dhammika,** ruler of **Ayojjhā,** to Ceylon, at the head of a group of monks, and at the request of **Kitti-**

sirirājasīha, to reinstate the Order in that Island. He remained in Ceylon, admitting many monks into the Order, to whom he taught the doctrine.[1]

[1] Cv. c. 131, 171 f.

Visuddhimagga.—An encyclopædia of the Buddha's teaching, written by **Bhuddhaghosa** at the request of **Saṅghapāla Thera.** It is said[1] that when Buddhaghosa arrived at the **Mahāvihāra** and asked permission to translate the Sinhalese Commentaries into Pāli, the monks, to test him, gave him two stanzas (quoted at the beginning of the book) on which they asked him to write a thesis. As soon as he had finished this, the devas hid the copy, and the same thing happened after it was rewritten. He then rewrote it a third time, and when it was being read in the assembly of monks, the two previous copies suddenly reappeared and were found to agree in every detail with the new one.[2] A Commentary on the work exists, called the **Paramatthamañjūsa,** by **Dhammāpāla,**[3] and a **Visuddhimaggagaṇṭhipadattha** was written by **Sāradassī,** a monk of **Ava.**[4]

[1] Cv. xxxvii. 236.

[2] For a description of the book, see Law, *Hist. of Pāli Lit.*, ii. 399 f.

[3] P.L.C. 113; Svd. 1231.

[4] Sās. 116; Bode, *op. cit.*, 56.

Vissakamma, Vissukamma.—A deva, inhabitant of **Tāvatiṃsa.** He is the chief architect, designer and decorator among the devas, and Sakka asks for his services whenever necessary. Thus he was ordered to build the palace called **Dhamma** for **Mahāsudassana**[1] and another for **Mahāpanāda.**[2] He also built the hermitages for the Bodhisatta in various births—*e.g.*, as **Sumedha,**[3] **Kuddālapaṇḍita,**[4] **Hatthipāla,**[5] **Ayoghara,**[6] **Jotipāla,**[7] **Sutasoma,**[8] **Temiya**[9] and **Vessantara.**[10] Vissakamma also built the hermitage for **Dukūlaka** and **Pārikā.**[11]

On the day that the Buddha renounced the world, Sakka sent Vissakamma in the guise of a shampooer to bathe him and clothe him in his royal ornaments[12]; he also sent him to adorn Temiya on the day he left the kingdom.[13] Vissakamma erected the jewelled pavilion, twelve leagues in compass, under the **Gaṇḍamba,** where the Buddha performed the Twin Miracle and built the three stairways of jewels, silver and gold,

[1] D. ii. 180.

[2] J. iv. 323; DA. iii. 856.

[3] J. i. 7.

[4] *Ibid.*, 314.

[5] J. iv. 489.

[6] *Ibid.*, 499.

[7] J. v. 132.

[8] *Ibid.*, 190.

[9] J. vi. 21, 29.

[10] *Ibid.*, 519 f.

[11] J. vi. 72.

[12] J. i. 60; DhA. i. 70; BuA. 232; he also constructed ponds in which the prince might bathe (AA. i. 379).

[13] J. vi. 12.

used by the Buddha in his descent from **Tāvatiṃsa** to **Saṅkassa.**[14] He built the pavilions in which the Buddha and five hundred arahants travelled to **Uggapura,** at the invitation of **Culla-Subhaddā.**[15] When **Ajātasattu** deposited his share of the Buddha's relics in a thūpa, Sakka ordered Vissakamma to construct around the thūpa a *cālasaṅghāṭayanta* (revolving wheel ?) to prevent anyone from approaching the relics. Later, when **Dhammāsoka** (**Piyadassī**) wished to obtain these relics for his vihāra, Vissakamma appeared before him in the guise of a village youth and, by shooting an arrow at the controlling screw of the machine, stopped its revolutions.[16] He constructed the jewelled pavilion in which **Sonuttara** placed the relics he brought from the Nāga-world till the time came for them to be deposited in the **Mahā Thūpa,**[17] and on the day of their enshrinement, Vissakamma, acting on Sakka's orders, decorated the whole of Ceylon.[18] He also provided the bricks used in the construction of the **Mahā Thūpa.**[19] Sometimes he would enter into a workman's body and inspire him with ideas—*e.g.*, in designing the form of the Mahā Thūpa.[20] He was also responsible for the construction of the golden vase in which the branch of the Bodhi-tree was conveyed to Ceylon.[21]

As in the case of **Mātali** and **Sakka,** Vissakamma is evidently the name of an office and not a personal name. Thus, in the **Surucī Jātaka,**[22] Vissakamma is mentioned as a previous birth of **Ānanda,** while, according to the Dhammapada Commentary,[23] the architect who helped **Magha** and his companions in their good works, was reborn as Vissakamma.

See *s.v.* Visvakarma in Hopkins' *Epic Mythology.*

[14] J. iv. 265 f.

[15] DhA. iii. 470; and again for the journey to **Sunāpuranta** (MA. ii. 1017).

[16] DA. ii. 613, 614.

[17] Mhv. xxxi. 76.

[18] *Ibid.*, 34.

[19] *Ibid.*, xxviii. 8.

[20] *Ibid.*, xxx. 11.

[21] *Ibid.*, xviii. 24.

[22] J. iv. 325.

[23] DhA. i. 272. The story given regarding Vissakamma in SNA. i. 233, evidently refers to the **Mahākaṇha Jātaka.** The deva who accompanied Sakka in the guise of a dog in that Jātaka was Mātali and *not* Vissakamma.

Vissasena.—A king of Benares. See the **Ārāmadūsa Jātaka.**

Vissāsabhojana Jātaka (No. 93).—The Bodhisatta was once a rich merchant and had a herdsman to guard his cows in a forest shieling. They gave but little milk, through fear of a lion living in the forest. The merchant, knowing that the lion loved a doe, had her caught and her body rubbed with poison. When she returned to the forest, the lion licked her body and died.

The Buddha related this story to the monks to show them the necessity for circumspection in accepting gifts.[1]

[1] J. i. 387 f.

Vihatābhā.—A king of twenty-nine kappas ago, a previous birth of **Campakapupphiya** (or **Belaṭṭhānika**) **Thera.**[1]

[1] Ap. i. 167; ThagA. i. 205.

1. **Vihāra Sutta.**—On the nine kinds of abiding (*vihārā*) in the four *jhānas* and in the spheres of infinite space, infinite consciousness, nothingness, neither perception nor non-perception, and in the sphere where feeling and perception have ended.[1]

[1] A. iv. 410.

2. **Vihāra Sutta.**—On the nine attainments of gradual abidings, similar to Sutta 1, the "abidings" being the same.

3. **Vihāra Sutta.**—See the **Padesavihāra Sutta.**

Vihāradevī.—Wife of **Kākavaṇṇatissa** and mother of **Duṭṭhagāmaṇi** and **Saddhātissa.** She was the daughter of **Tissa,** king of **Kalyāṇī,** and was cast adrift in a boat on the ocean in order to appease the sea-gods in their wrath against Tissa for having killed an arahant. Her name was **Devī,** but because she came ashore near the monastery of **Tolaka**[1] (?) she was called **Vihāradevī.**[2] When with her first child, she longed to eat a honeycomb one *usabha* in length and to drink the water in which had been washed the sword used in cutting off the head of **Nandasārathī,** chief of **Eḷāra's** warriors.[3] When she was the second time with child, she wished to lie under a *campaka*-tree in bloom and inhale its fragrance.[4]

When her husband died, Saddhātissa carried her off, hoping thus to win the kingdom, but she was later restored to Duṭṭhagāmaṇī. She was wise and practical and helped in Duṭṭhagāmaṇī's campaigns, especially in the capture of **Ambatittha** and **Anurādhapura.**[5] We know nothing of her later history.

[1] This is probably the correct reading of the name; see MṬ. 432.
[2] Mhv. xxii. 20 ff.
[3] *Ibid.*, 42 ff.; MṬ. 441.
[4] *Ibid.*, 443.
[5] Mhv. xxv. 9, 55.

Vihārabīja.—A village in Ceylon from which five hundred young men entered the Order on the occasion of the enshrinement of the Buddha's collar-bone in the **Thūpārāma.**[1]

[1] Mhv. xvii. 59.

Vihāravejjasālatittha.—A ford in the **Mahāvāḷukagaṅgā.**[1]

[1] Cv. lxxii. 25.

Vihāravāpi.—A village in Ceylon, near **Tulādhārapabbata.** It was the birthplace of **Labhiya-Vasabha.**[1]

[1] Mhv. xxiii. 90.

Vihāsava.—A king of the race of **Makhādeva.** He ruled in **Benares** and his son was **Vijitasena.**[1]

[1] MṬ. 130; but *Dpv.* iii. 39 calls him **Vijaya.**

Vijamāna.—Sixty thousand kappas ago there were sixteen kings of this name, all previous births of **Vidhūpanadāyaka Thera.**[1]

[1] Ap. i. 103.

Vitaṃsā.—One of the ten rivers flowing from **Himālaya.**[1]

[1] Mil. 114; see Mil. *Trs.* i. xliv, for a suggested identification with Vitastā, the modern Bihat (or Jhelum).

Vitamāla.—A king of fifty-seven kappas ago, a previous birth of **Koraṇḍapupphiya (Ramaṇiyavihāri) Thera.**[1]

[1] Ap. i. 206; ThagA. i. 116.

Vitarāga.—A Pacceka Buddha.[1]

[1] M. iii. 71; ApA. i. 107.

Vitarāga Sutta.—A monk who is not free from passion, corruption and infatuation, but is full of cant and deceit, cannot become what he should become.[1]

[1] A. iii. 111.

Vitasoka Thera.—A younger brother of **Dhammāsoka** and a lay pupil of **Giridatta Thera.** One day he saw grey hairs on his head as he was being dressed and, seated as he was, he became a *sotāpanna.* Later he entered the Order and became an arahant.

In the time of **Siddhattha Buddha** he was a brahmin, skilled in various branches of learning, and later became an ascetic. On his way to see the Buddha he died, and was reborn in the deva-world.[1] He is probably identical with **Buddhasaññaka Thera** of the Apadāna.[2]

[1] ThagA. i. 295 f.; two verses attributed to him are given in Thag. (169-70).
[2] Ap. ii. 419 f.; *cf.* Dvy. 366 f.

Vipāṭhūṇa Jātaka (No. 232).—The Bodhisatta was once a rich merchant, and a marriage was arranged between his son and the daughter of a Benares merchant. In her parents' house, the girl saw honour being

offered to a bull, and seeing a hunchback in the street on the day of her marriage, she thought him worthy of great honour (because of his hunch) and went away with him in disguise, carrying her jewellery. The Bodhisatta's friends saw her, and persuading her of her folly, took her back home.

The story was told in reference to a rich girl of **Sāvatthi** who went away with a hunchback in similar circumstances. The girls of both stories were the same.[1]

[1] J. ii. 224 f.

Vinūpamovāda.—The name given[1] to a discourse preached by the Buddha to **Soṇa Koḷvisa** (*q.v.*) at **Gijjhakūṭa.** It is generally called **Soṇa Sutta.**[2]

[1] *E.g.*, at ThagA. i. 545. [2] See A. iii. 374.

Viticcha Jātaka (No. 244).—The Bodhisatta was once a wise hermit living in a hut on the bend of a river. A pilgrim, a clever disputant, came to try and defeat him in debate. But, in answer to his question, the hermit asked him another, and the pilgrim was forced to retire discomfited.

The story was related in reference to a **Paribbājaka** who came to **Sāvatthi** to debate with the Buddha, but who was forced to own defeat. The two disputants were identical.[1]

[1] J. ii. 257 f.

Vithisammajjaka Thera.—An arahant. He once saw the **Buddha Sikhī** in the street with sixty-eight thousand monks, and, after sweeping the road, he set up a flag in honour of the Buddha. Four kappas ago he was a king named **Sudhaja.**[1] He is probably identical with **Vacchagotta Thera.**[2]

[1] Ap. i. 177. [2] ThagA. i. 221.

Vīmaṃsaka Sutta.—The Buddha tells the monks at **Jetavana** that the enquiring monk, who searches the heart of others, should study the Tathāgata. He then proceeds to give details as to how the study should be undertaken.[1]

[1] M. i. 317 ff.

Vīmaṃsana-khaṇḍa.—The section of the **Mūgapakkha Jātaka** which describes the various tests applied to **Temiya** to discover whether his appearance of being deaf and dumb was a pretence.[1]

[1] J. vi. 9.

1. **Vira Thera.**—He was born in **Sāvatthi** in the family of a minister of **Pasenadi** and became a great warrior. He married, and, on the birth of his son, left the world, attaining arahantship in due course. His former wife tried to win him back to household life, but he showed her in a verse[1] that her efforts were futile.

In the time of **Vipassī Buddha** he swept the Buddha's hermitage and offered him *niggaṇṭhi*-flowers. Later, he was born as King **Mahāpatāpa.** In the time of **Kassapa Buddha** he was a very rich merchant and gave milk-rice to the monks and alms to the poor.[2]

He is probably identical with **Niggaṇḍipupphiya Thera** of the Apadāna.[3]

[1] Thag. vs. 8. [2] ThagA. i. 50. [3] Ap. i. 205.

2. **Vira.**—A seṭṭhi whose daughter gave milk-rice to **Tissa Buddha** immediately before his Enlightenment.[1]

[1] BuA. 189.

3. **Vira.**—The village in which **Vira-seṭṭhi** lived.[1]

[1] BuA. 189.

Viraka.—The Bodhisatta born as a marsh crow. See the **Viraka Jātaka.**

Viraka Jātaka (No. 204).—The Bodhisatta was once born as a marsh crow, named **Viraka,** and lived near a pool. There was a drought in **Kāsi,** and a crow, named **Saviṭṭhaka,** finding no food, went with his wife to where Viraka lived, and, becoming his servant, ate of the fishes which Viraka caught in the pool. Later, Saviṭṭhaka, in spite of Viraka's warning, tried to catch fish himself and was drowned.

The story was told in reference to **Devadatta's** attempt to imitate the Buddha. Devadatta is identified with the crow Saviṭṭhaka.[1]

[1] J. ii. 148 f.; quoted at DhA. i. 122.

Virankurārāma.—A monastery in **Abhayagiri-vihāra;** it was built by **Sena I.**[1]

[1] Cv. l. 68.

Viragaṅga.—Name of several Damiḷa chiefs, allies of **Kulasekhara.**[1]

[1] Cv. lxxvi. 131, 140, 179, 181, 187, 190.

Virapatthambhaka.—A cemetery near Benares where **Somadatta** taught his father, **Aggidatta,** how to behave at court when he visited the king.[1]

[1] DhA. iii. 124.

Viraṇukkara.—A district in South India, mentioned in the account of the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvii. 2.

Viradeva.—Ruler of **Palandipa,** who invaded Ceylon in the reign of **Jayabāhu I. Vikkamabāhu** marched against him, but was defeated at **Mannāra** and had to retreat to **Koṭṭhasāra.** Thither he was pursued by **Viradeva,** who, however, was slain in a battle at **Antaraviṭṭhika.**[1]

[1] Cv. lxi. 36 ff.

Virapaṇḍu.—The youngest son of **Parakkama,** king of **Paṇḍu.** When his father was murdered he fled, but **Laṅkāpura** took him under his protection and restored his kingdom. He was crowned at **Madhurā,** the **Lambakaṇṇas** officiating.[1]

[1] Cv. lxxvi. 193 f.; lxxvii. 5, 25, 103; see also Cv. *Trs.* ii. 100, n. 1.

Virapperaya.—Name of several Damiḷa chiefs, allies of **Kulasekhara.**[1]

[1] Cv. lxxvi. 138, 316; lxxvii. 6, 7.

1. **Virabāhu.**—Younger brother of **Vijayabāhu I.** He was made *uparājā* and put in charge of **Dakkhiṇadesa.** He married **Subhaddā.** He helped the king in the conquest of **Pulatthipura** when the **Velakkāra** troops revolted.[1]

[1] Cv. lix. 11, 43; lx. 40.

2. **Virabāhu.** The surname assumed by **Mānābharaṇa I.** when he became governor of **Dakkhiṇadesa,** with his headquarters at **Puṅkhagāma.** He also bore the title of **Mahādipāda.** This Mānābharaṇa was the father of **Parakkamabāhu I.**[1]

[1] Cv. lxi. 26; lxii. 4, 62.

3. **Virabāhu.**—Son of **Kittinissaṅka.** He ruled for only one night.[1]

[1] Cv. lxxx. 27.

4. **Virabāhu.**—Sister's son to **Parakkamabāhu I.** He defeated the **Jāvakas** under Candabhānu, and, in celebration of his victory, worshipped **Viṣṇu** at **Devanagara** and erected the **Nandana-pariveṇa.**[1] When **Vijayabāhu IV.** became king, Virabāhu lived at court, helped the king in his duties as a devoted friend and was constantly in his company. He was specially commissioned by the king to restore **Pulatthipura** to its original grandeur, and, after its restoration,[2] was appointed to live there as

[1] Cv. lxxxiii. 41 ff. [2] *Ibid.*, lxxxvii. 15; lxxxviii. 5, 27, 55, 67, 90; lxxxix. 11, 48.

governor of the Northern Province. He was in charge of the ordination ceremony at **Sahassatittha** (*q.v.*).

5. **Virabāhu.**—Successor to **Bhuvanekabāhu V.**[1]

[1] Cv. xci. 13; see Cv. *Trs.* ii. 214, n. 2.

Viravamma.—Husband of **Yasodharā,** daughter of **Vijayabāhu I.** They had two daughters, **Līlāvatī** and **Sugalā.** He was given as dowry the province of **Merukandara.**[1]

[1] Cv. lix. 27.

Viravāpi.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 36.

Viravikkama.—King of Ceylon (*circa* 1542 A.C.). He succeeded **Vijayabāhu VI.** and claimed descent from **Sirisaṅghabodhi.** He lived in **Sirivaḍḍhanapura** (modern Kandy), built eighty-six dwelling-houses for the monks and had the Tipiṭaka copied. He went on a pilgrimage to **Mahiyaṅgaṇa** and **Sumanakūṭa.** He cultivated a rice-field himself, and, from the produce, gave alms.[1]

[1] Cv. xcii. 6 ff.

1. **Virā Therī.**—A certain lay-follower gave her a robe, and a Yakkha aware of this, went about praising his piety.[1] *v.l.* **Cirā.**

[1] S. i. 213.

2. **Virā.**—See **Dhirā.**

1. **Vuṭṭhāna Sutta.**—Among those who practise meditation are those who are skilled in emerging from concentration.[1]

[1] S. iii. 265.

2. **Vuṭṭhāna Sutta.**—Some that are skilled in emerging from concentration are not skilled in the object of concentration, the range, the resolve, in zeal, perseverance and profit.[1]

[1] S. iii. 273 f.

1. **Vuṭṭhi Sutta.**—A conversation between two devas and the Buddha's comments thereon. Of things making for progress, knowledge is the best; ignorance is the greatest worsener; among beings that walk, the Saṅgha is the best; among declarants, the Buddha is the best.[1]

[1] S. i. 42.

2. **Vuṭṭhi Sutta.**—At the end of the rains, **Sāriputta** takes leave of the Buddha to go into the country. As he is about to start, a monk reports to the Buddha that Sāriputta has offended him and has not asked his pardon.[1] Sāriputta is sent for and asked to explain; he declares with a wealth of simile that he is free from hatred and ill-will; he has nothing but loathing for his body; how then would he offend a brother monk and not ask his pardon? The accuser is convinced of his folly and begs forgiveness.[2]

[1] The Commentary (AA. ii. 797) explains that the skirt of Sāriputta's robe brushed the Elder; some say the wind blew it without his knowledge.

[2] A. iv. 373 ff.; *cf.* DhA. ii. 178 ff., where the story recurs.

1. **Vuḍḍhi Sutta.**—The seven *bojjhaṅgas*, if cultivated, conduce to increase and not decrease.[1]

[1] S. v. 94.

2. **Vuḍḍhi Sutta.**—Four conditions which conduce to the growth of insight.[1]

[1] S. v. 411.

Vuttamālāsandesasataka.—A Pāli poem of the fifteenth century, containing one hundred and two stanzas and written by **Upatapassi,** who calls himself *Sarasigāmamūlamahāsāmī.* It contains laudatory verses on the reigning king, contemporary monks and several places of worship. The book is supposed to have aimed at teaching students the right pronunciation of sounds and the proper modulation of voice in reciting verses.[1]

[1] P.L.C. 253 f.

Vuttodaya.—A work on Pāli prosody, in six chapters, partly prose, partly verse, written by **Saṅgharakkhita Thera** of Ceylon. It is based on works dealing with Sanskrit prosody—*e.g.*, of Piṅgala—and has borrowed their terms and method of treatment. There exist several Commentaries on the work, chief of which are the **Vuttodaya-pañcikā** (or **Chandosāratthavikāsinī**) by **Saddhammañāṇa** and *Ṭīkās* by **Vepullabuddhi** of Pagan, and **Navavimalabuddhi** or **Culla-vimalabuddhi** of Panyā.[1]

[1] Gv. 61, 64, 70; Svd. 1210; P.L.C. 198 f.; Bode, *op. cit.*, 26, 27, 28.

Vekhanassa.—A **Paribbājaka,** teacher of **Sakuladāyī.**[1] See **Vekhanassa Sutta.**

[1] MA. ii. 716.

Vekhanassa Sutta.—**Vekhanassa** visits the Buddha at **Jetavana** and argues about perfection. As in the **Cūla-Sakuludāyi Sutta,** the Buddha says that what Vekhanassa defines as perfection is merely a refinement of pleasure, and that only arahants can grasp the real meaning of perfection. Vekhanassa is annoyed, but the Buddha soothes him, and he becomes the Buddha's follower.[1] In the sutta Vekhanassa is called **Kaccāna.** The Commentary[2] says that Vekhanassa visited the Buddha because he wished to discover for himself why his favourite pupil, **Sakuludāyi,** should have been defeated by the Buddha, he, therefore, travelled all the way from **Rājagaha** to **Sāvatthi,** a distance of forty-five leagues, to see the Buddha.

[1] M. ii. 40 ff. [2] MA. ii. 716.

Vegabbarī.—See **Veṭambharī.**

Veghanasā.—A class of devas present at the preaching of the **Mahā-samaya Sutta.**[1]

[1] D. ii. 261

Vejanīya Sutta.—See **Saṃvejanīya Sutta.**

1. **Vejayanta.**—A *pāsāda* belonging to **Sakka.** When **Moggallāna** visited Sakka to discover if he had fully understood the Buddha's teaching in the **Cūlataṇhā-saṅkhaya Sutta,** Sakka tried to evade his questions by showing him this palace. It has one hundred towers, each seven storeys high, with seven nymphs in each storey, waited on by seven attendants. The palace appeared in **Tāvatiṃsa** on the day of Sakka's decisive victory over the **Asuras.** Moggallāna allowed himself to be shown round, and then, with his big toe, he made the palace quake and rock.[1] The palace is one thousand leagues high, and is so called because it arose in the hour of victory.[2] It is decked with banners, each three hundred leagues long—banners of gold on jewelled staffs and *vice versâ*; and the whole palace is built of the seven precious substances. It arose as the result of the rest-house built by Sakka, in his birth as **Magha,** for the use of the multitude.[3] When the Buddha visited Tāvatiṃsa with **Nanda,** Sakka was in the palace with his crimson-footed (*kakuṭapādiniyo*) nymphs and came forward with them to greet him. The nymphs had given oil for the massaging of **Kassapa Buddha's** feet, hence the colour of their own feet.[4]

[1] M. i. 252 f.; *cf.* Thag. 1196 f.; ThagA. ii. 184. The palace was also made to rock by the novice **Saṅgharakkhita** (*q.v.*) on the day he joined the Order (DA. ii. 556).

[2] J. i. 203.

[3] DhA. i. 273; *cf.* DA. iii. 696.

[4] SNA. i. 274.

When King **Sādhīna** of **Mithilā** went to Tāvatiṃsa, he lived, according to human computation, seven hundred years in Vejayanta.[5]

The Vejayantapāsāda is illustrated on the Bharhut Tope.[6]

[5] J. iv. 357. [6] Cunningham, *Bharhut Tope*, p. 137.

2. **Vejayanta.**—A chariot owned by **Sakka**, one hundred and fifty leagues in length,[1] and drawn by one thousand horses, with **Mātali** as charioteer.[2] Sakka rode into battle in this chariot,[3] and it was sent to fetch distinguished humans to **Tāvatiṃsa**—*e.g.*, **Nimi, Guttila** and **Sādhīna** (*q.v.*). The **Sudhābhojana Jātaka**[4] contains a description of the chariot with its pole of gold and its framework overlaid with gilt representations of various animals and birds. When the chariot travelled the whole world was filled with the sound of its wheels.

[1] DA. ii. 481; SA. i. 261; J. i. 202.
[2] S. i. 224.
[3] J. i. 202.
[4] J. v. 408 f.

3. **Vejayanta.**—The chief of the eighty-four thousand chariots owned by **Mahāsudassana.**[1] The navel of its wheels was made of sapphire, the spokes of seven kinds of precious things, the rim of coral, the axle of silver, etc.[2]

[1] S. iii. 145; D. ii. 187. [2] SA. ii. 237.

1. **Veṭambarī.**—One of a group of devas who visited the Buddha at **Veḷuvana** and spoke of their beliefs. Veṭambarī spoke two verses, one condemning asceticism, and the other, which followed immediately on the first, in praise of the same.[1] The Commentary says[2] that the second verse was inspired by **Māra.**

[1] S. i. 65, 67. [2] SA. i. 100.

2. **Veṭambarī.**—The name of **Buddhūpaṭṭhāyaka's** father in his birth thirty-one kappas ago.[1]

[1] Ap. i. 242.

Veṭendu.—A vassal of the **Cātummahārājāno,** present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 258.

Veṭṭhapura.—See **Veṭhipura.**

Veṭhadīpa, Veṭhadīpaka.—A brahmin settlement, the chieftain of which claimed a part of the Buddha's relics; having obtained the relics,

he built a *thūpa* over them.[1] According to the Dhammapada Commentary,[2] the kings of **Veṭhadīpaka** and **Allakappa** once lived in intimate friendship.

[1] D. ii. 165, 167; Bu. xxviii. 3. [2] DhA. i. 161; see *J.R.A.S.* 1907, p. 1049.

1. **Veṭhadīpaka.**—The brahmin of **Veṭhadīpa,** who claimed an eighth share of the Buddha's relics.[1]

[1] D. ii. 165, 167.

2. **Veṭhadīpaka.**—The king of **Veṭhadīpa** and friend of the king of **Allakappa.** They left the world together and became ascetics in the **Himālaya.** Veṭhadīpaka died and was reborn in the deva-world. He then visited his friend, and, learning that he had been troubled by elephants, taught him a charm to ward off any harm which might come from them. This charm **Udena** later learnt from Allakappa.[1]

[1] DhA. i. 163 f.

Veṭhipura.—A city in India, the birthplace of **Abhibhūta Thera.**[1] *v.l.* **Veṭṭhapura.**

[1] ThagA. i. 372.

Veṇī.—A she-jackal, wife of **Pūtimaṃsa.** See the **Putimaṃsa Jātaka.**

Veṇu.—A river in Ceylon, on the way from **Anurādhapura** to **Dakkhiṇadesa.** It lay between the **Tissavāpi** and **Jajjaranadī.**[1]

[1] VibhA. p. 446.

Veṇudatta Thera.—A monk. **Valliya Thera** heard him preach and questioned him. Pondering on what he had heard, he gained insight.[1]

[1] ThagA. i. 292.

Veṇumatī.—A channel branching off from the **Toyavāpi** on its western side. It was constructed by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 46.

Veṇḍu.—A devaputta. He visited the Buddha and asked him a question.[1]

[1] S. i. 52; SA. (i. 87) calls him **Veṇhu.**

Veṇḍu Sutta.—The question asked by **Veṇḍu** (*q.v.*) and the Buddha's answer.[1]

[1] S. i. 52.

Veṇhu.—A deva who was present, with his retinue, at the preaching of the **Mahāsamaya Sutta.**[1] See also **Veṇḍu** above. Veṇhu is a Pāli form of Viṇṇu. See also **Andhakaveṇhudāsaputta.**

[1] D. ii. 259.

Vetaraṇīnī.—The waters of the **Vetaraṇī.**[1]

[1] J. vi. 250.

Vetaraṇī.—A river in **Mahā-niraya.**[1] Buddhaghosa explains[2] that this is the name of a *mahatā khāraodikā nadī* (the great "Caustic River") referred to in the **Devadatta Sutta.**[3] Its waters are sharp and bitter (*tiṇhadhārā, khuradhārā*),[4] and the river flows by the **Asipattavana.** When beings enter it to bathe and drink (because it looks like a sheet of water) they are hacked by swords and other sharp weapons which stand concealed along the river bank.[5] Sometimes Vetaraṇī is used in a general way to indicate **Niraya.**[6] Those guilty of abortion are reborn in the Vetaraṇīnadī,[7] as are also oppressors of the weak.[8]

[1] S. i. 21; SN. vs. 674.
[2] SNA. ii. 482.
[3] M. iii. 185.
[4] SN. vs. 674; *cf.* J. v. 269.
[5] SNA. ii. 482; J. v. 275; vi. 105; where a long description is given of the horrors of Vetaraṇī.
[6] As "*desanāsīsa*"—*e.g.*, J. iii. 473; SA. i. 48; *cf.* J. iv. 273.
[7] J. v. 269.
[8] J. vi. 106.

2. **Vetaraṇī.**—A physician of old, famous for curing snake-bites.[1]

[1] J. iv. 496.

Vetullavāda.—A heretical doctrine which was introduced into Ceylon by **Vohārika-Tissa,** but was suppressed by his minister **Kapila.**[1] It appeared again later, and though officially disapproved, it does seem to have pushed its way among the monks of Ceylon, chiefly the **Dhammarucikas** (*q.v.*).[2] **Vetullavāda** is generally identified with the Mahāyāna school of Buddhism.[3] The **Vetulla-piṭaka,** the canon of the **Vetullavādins,** is condemned as *abuddhavacana.*[4]

[1] Mhv. xxxvi. 41; Dpv. xxii. 40.
[2] *E.g.*, in the reigns of Gothabhaya (Mhv. xxxvi. 111), Mahāsena, (xxxvii. 1 ff.), and Aggabodhi I. (Cv. xlii. 35).
[3] See Mhv. *Trs.* 259, n. 2; also Hocart, *Memoirs of the Archæol. Survey of Ceylon*, i. 1922, p. 15 ff.
[4] *E.g.*, SA. ii. 150; *cf.* Sp. iv. 742, where it is called **Vedaḷha-piṭaka.**

1. **Vettavatī.**—A river, probably in the kingdom of **Mejjha.** According to the **Mātaṅga Jātaka,**[1] **Mātaṅga** lived in a hermitage on the upper reaches of the river in order to humble the pride of **Jātimanta,** who lived

[1] J. iv. 388; *cf.* Dvy. 451, 456.

lower down. On the banks of the river was a city, also called **Vettavatī**. In the Milindapaṇha,[2] the Vettavatī is mentioned as one of the ten chief rivers flowing from the **Himālaya**. It is probably identical with the Vetravatī mentioned in Kālidāsa's Meghadūta, and is identified with the modern Betuva in Bhopal (the ancient Vidīsa).

[2] p. 114.

2. **Vettavatī.**—A channel branching off from the **Parakkamasamudda**; the sluice from which it started bore the same name.[1]

[1] Cv. lxxix. 44.

Vettavāsa-vihāra.—A monastery in **Pācīnakaṇḍakarāji** in Ceylon. It was given by King **Aggabodhi II.** to the minister of the **Kāliṅga** king who came over to Ceylon during his reign and entered the Order under **Jotipāla**; the minister gave it back to the Saṅgha.[1]

[1] Cv. xlii. 48; see also Cv. *Trs.* i. 71, n. 2.

Vedaññā.—See **Vedhaññā.**

Vedanā Saṃyutta.—The thirty-sixth section of the **Saṃyutta Nikāya.**[1]

[1] S. iv. 204-37.

1. **Vedanā Sutta.**—On how diversity of feelings arise because of the diversity in elements.[1]

[1] S. ii. 141.

2. **Vedanā Sutta.**—Diversity of feelings arises because of the diversity in elements and not *vice versâ*.[1]

[1] S. ii. 142.

3. **Vedanā Sutta.**—Feeling that is born of sense-contact is not abiding but fleeting.[1]

[1] S. ii. 247.

4. **Vedanā Sutta.**—The Noble Eightfold Path is the way to the comprehension of the three kinds of feelings.[1]

[1] S. iv. 255.

5. **Vedanā Sutta.**—The cultivation of the Noble Eightfold Path is for the full comprehension of the three kinds of feelings.[1]

[1] S. v. 57.

Vedanāpariggaha Sutta.—See the **Dighanakha Sutta**, for which this was evidently another name.[1]

[1] *E.g.*, DA. ii. 418; DhA. i. 79; ThagA. ii. 95.

1. "**Vedanāya**" **Sutta.**—Feelings arising from eye-contact are impermanent, likewise from ear-contact, etc.[1]

[1] S. iii. 226.

2. "**Vedanāya**" **Sutta.**—The feeling born of contact by the eye, ear, etc., this is the appearing of decay and death. The ceasing of the former is the coming to end of the latter.[1]

[1] S. iii. 230.

3. "**Vedanāya**" **Sutta.**—The desire-and-lust that is in feeling born of contact of the eye, etc., this is a corruption of the heart.[1]

[1] S. iii. 233.

1. **Vedabbha.**—The name of a charm and of a brahmin who knew it. See the **Vedabbha Jātaka.**

2. **Vedabbha Jātaka** (No. 48).—There was once a brahmin who knew the **Vedabbha** charm which, if repeated at a certain conjunction of the planets, made the seven precious things rain down from the sky. The Bodhisatta was his pupil, and one day, while journeying in the forest, they were attacked by five hundred robbers called "despatchers" (*pesankacorā*).[1] These robbers kept the brahmin and sent the Bodhisatta for the ransom. The Bodhisatta, knowing that that night the conjunction of the stars would occur, which ensured the efficacy of the charm, warned the brahmin not to make use of it. But when night came the brahmin repeated the charm, and the robbers were so delighted that he was able to persuade them to set him free. They set off with the treasures that had fallen from the sky, the brahmin accompanying them, but on the way they were attacked by another robber-band. These were told that the brahmin could make treasures fall from the sky; they were therefore set free, only the brahmin being kept back. But on being told that they must wait for one year for the necessary conjunction of planets, they were angry, cut the brahmin in two, and pursued the first band of robbers, destroying them entirely. Unable to agree on the division of the spoils which they thus obtained, the second band fought among themselves

[1] They were so called because when they took two prisoners they would keep one, sending the other for ransom.

till only two were left. These took the treasure and hid it in a jungle near the village. One guarded it while the other went to the village for rice. When he returned he cooked the rice, ate his share, and put poison in the rest hoping thus to rid himself of his companion; the latter, however, killed him, then ate the rice and died himself. The Bodhisatta returning with the ransom, found all the dead bodies, in various places, and realised what had happened. He took the treasure to his own house.

The story was told in reference to a self-willed monk who is identified with the Vedabbha brahmin.[2]

[2] J. i. 253-6.

Vedalla.—The last of the nine *aṅgas* or divisions of the Tipiṭaka, according to matter.[1] It includes such suttas as the **Culla-Vedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājaniya, Mahāpuṇṇama,** and others, which were preached in answer to questions asked through knowledge and joy (*sabbe pi vedañ ca tuṭṭhiñ ca laddhā pucchitasuttantā*).[2]

[1] M i. 133; Pug. iv. 9; Gv. 27; Vin. iii. 8; Mil. 263. [2] DA. i. 24.

Vedalla Sutta.—See **Culla-vedalla** and **Mahā-vedalla.**

Vedikāraka Thera.—An arahant. He built a railing round the *thūpa* of **Piyadassī Buddha.** Sixteen kappas ago he was king thirty-two times under the name of **Maṇippabhāsa.**[1] He is evidently identical with **Vijaya Thera.**[2]

[1] Ap. i. 171. [2] ThagA. i. 192.

Vediya, Vediyaka.—A mountain to the north of **Ambasaṇḍā,** in which was the **Indasālaguhā,** where the Buddha stayed. The mountain was bathed in radiance when **Sakka** visited the Buddha on the occasion of the preaching of the **Sakkapañha Sutta.**[1]

Buddhaghosa says[2] that the mountain was so called because its base was covered with a forest-belt, which looked like a jewel-railing (*maṇivedikā*). On the mountain lived an owl, who would accompany the Buddha half-way to the village when he went for alms, and return with him. One day the owl stood with lowered wings, its claws clasped together. The Buddha smiled when he saw it, and, in reply to **Ānanda's** question, said that the owl, after spending one hundred thousand kappas among gods and men, would become a Pacceka Buddha named **Somanassa.**[3]

[1] D. ii. 263, 264.
[2] DA. iii. 697.
[3] MA. i. 255 f.; *cp.* KhpA. 151, where the mountain is called **Vediṭaka.**

Vediyadāyaka Thera.—An arahant. He built a railing round the Bodhi-tree of **Vipassī Buddha.** Eleven kappas ago he was a king named **Sūriyassama.**[1]

[1] Ap. i. 219 f.

Vedisa, Vedisagiri.—A city, the home of **Devī,** mother of **Mahinda.** He and **Saṅghamittā** were born there, and, just before he left for Ceylon, he went there to visit his mother and stayed for one month in the monastery, which was also called **Vedisagiri.**[1] Vedisa was fifty yojanas from **Pāṭaliputta** and was founded by the Sākyans who fled from **Viḍūḍabha's** massacre.[2]

Vedisa is identified with the modern Bhilsa in Gwalior State, twenty-six miles north-east of Bhopal.[3]

[1] Dpv. vi. 15; xii. 14, 35; Sp. i. 70, 71; Mhv. xiii 6-9, 18.

[2] Mbv., p. 98.

[3] Mhv. *Trs.* 88, n. 4.

Vedisaka.—See **Vediyaka.**

Vedisadevī.—Wife of **Asoka;** she was the daughter of **Deva,** a seṭṭhi of **Vedisagiri,** and her children were **Mahinda** and **Saṅghamittā.**[1]

[1] MṬ. 324.

1. **Vedeha.**—The title of several kings of **Mithilā,** capital of **Videha**—*e.g.*, **Suruci** (J. iv. 319); **Sādhīna** (J. iv. 355, 356); **Somanassa** (J. vi. 47); **Nimi** (J. vi. 102), and **Aṅgati** (J. vi. 222, etc.). *v.l.* **Videha.**

2. **Vedeha.**—See **Videha (2) and (3).**

3. **Vedeha.**—The personal name of the king of **Kāsi,** mentioned in the **Mātuposaka Jātaka.**[1] He is identified with **Ānanda.**[2]

[1] J. iv. 94.

[2] *Ibid.*, 95.

4. **Vedeha.**—The personal name of the king of **Mithilā,** whose minister was **Mahosadha.** For his story see the **Mahāummagga Jātaka.** He is identified with **Lāḷudāyī.**[1]

[1] J. vi. 478.

5. **Vedeha.**—A rich householder of **Haṃsavatī,** in the time of **Padumuttara Buddha.** He was a former birth of **Mahā Kassapa** (*q.v.*).[1]

[1] AA. i. 93; ThagA. ii. 134; SA. ii. 135; ApA. i. 209.

6. **Vedeha.**—A Thera of Ceylon, who belonged to the **Araññavāsī Nikāya.** He wrote the **Rasavāhinī** and the **Samantakūṭavaṇṇanā,** and also, probably, the Sinhalese grammar known as the *Sidatsaṅgarā.* He lived in the thirteenth century and was a pupil of **Ānanda Vanaratna.**[1]

[1] P.L.C. 222 f.; Svd. 1263.

Vedehaputta.—An epithet of **Sotthisena,** king of **Kāsi.** The scholiast explains that his mother was a **Videha** princess.[1]

[1] J. v. 90.

Vedehamuni.—A name given to **Ānanda.**[1] The Commentary explains[2] Vedeha by *paṇḍita.* (*Vedehamunino ti paṇḍitamunino. Paṇḍito hi ñāṇasaṅkhātena vedena īhati sabbakiccāni karoti, tasmā vedeho ti vuccati. Vedeho ca so muni cāti = Vedehamuni*). The Apadāna Commentary,[3] however, gives another explanation, according to which Ānanda was the son of a Videha lady (*Videharaṭṭhe jātā, tassā deviyā putto*).

[1] S. i. 215, 219; *cf.* Mhv. iii. 36; Ap. i. 7; DhSA., p. 1.

[2] SA. ii. 132; *cf.* MṬ. 149 (*vedena paññāya īhati pavattatīti = vedeho*).

[3] ApA. i. 106.

Vedeharajja, Vedeharaṭṭha.—Name given to the kingdom of **Videha.**[1]

[1] *E.g.*, J. vi. 393, 411.

Vedehā.—The people of **Videha** (*q.v.*).

Vedehikā.—A lady (*gahapatānī*) of **Sāvatthi** who had a reputation for gentleness till her servant-girl, **Kāḷī,** convinced people that it was not deserved.[1] For the story see *s.v.* **Kāḷī** (3).

Buddhaghosa says[2] that she was called Vedehikā either because she came from a **Videha** family or because she was wise.

[1] M. i. 125 f.

[2] MA. i. 318; *cf.* **Vedehiputta, Vedehamuni.**

Vedehiputta.—An epithet constantly used in connection with **Ajātasattu** (*q.v.*). Buddhaghosa[1] explains it by saying that Videhī here means a wise woman and *not* the Videha-lady, because Ajātasattu's mother was the daughter, not of a king of **Videha,** but of a **Kosala** king.[2] According to the Nirayāvalī Sūtra,[3] there was, among the wives of **Bimbisāra,** Callanā, daughter of Ceṭaka, a rājā of Vaiśālī, whose sister **Triśālā** was

[1] *Vedehiputto ti, vedehīti paṇḍitādhivacanaṃ etaṃ; paṇḍititthiyā putto ti attho* (SA. i. 120); *cf.* DA. i. 139.

[2] *E.g.*, J. iii. 121; iv. 342; she was called Kosaladevī—*e.g.*, J. ii. 403.

[3] Jacobi, *Jaina Sutras,* SBE. xxii. Introd., p. xiii.

the mother of Mahāvīra. She was also called Śrībhadrā. According to the Tibetan Dulvā,[4] Ajatasattu's mother was Vāsavī, daughter of Siṃha of Vaiśāli. It was foretold that Vāsavī's son would kill his father.

Cf. **Vedehikā, Vedehamuni.**

[4] Rockhill: *Life of the Buddha*, 63 f.

Vedhañña, Vedañña.—A family of **Sākyans.** Buddhaghosa says[1] they were skilled in archery (hence their name the "Archers"). They learnt their craft in a technical college (*sippuggahanapāsāda*) built in a mango-grove. It was there that the **Pāsādika Sutta** was preached.[2] From the **Sāmagāma Sutta**[3] it would appear that these Sākyans lived in **Sāmagāma.**

[1] DA. iii. 905. [2] D. iii. 17. [3] M. ii. 244.

Venateyya.—A **Garuḷa,** husband of **Kākāti** (*q.v.*). He is identified with **Kuṇāla.**[1]

[1] J. v. 428.

Venasāra Jātaka.—See the **Dhonasākha Jātaka.**

Venāga Sutta.—Preached at **Venāgapura.** The brahmins of that village visit the Buddha, and their leader **Vacchagotta** expresses his admiration of the Buddha's translucent colour in various similes, suggesting that it may be due to the luxurious beds on which the Buddha is able to sleep. The Buddha, however, answers that the costly beds mentioned by Vacchagotta are not for recluses like himself, but that he has three different "couches," each of which gives him great comfort of body and mind: the broad celestial (*dibba*) couch, the sublime couch, and the Ariyan couch. He explains the nature of these couches and of the four *jhānas.* The Venāgapura brahmins thereupon accept the Buddha as their teacher.[1]

[1] A. i. 180 ff.

Venāgapura.—A brahmin village of **Kosala,** where the Buddha preached the **Venāga Sutta** (*q.v.*).[1]

[1] A. i. 180.

Vepacitti.—An **Asura** chieftain, who was present with **Namuci (Māra)** at the preaching of the **Mahāsamaya Sutta.**[1] It is said[2] that among the

[1] D. ii. 259.

[2] *E.g.*, AA. ii. 756, Vepacitti being the highest (*sabbajeṭṭhaka*, SA. i. 263).

Asuras, **Vepacitti, Rāhu** and **Pahārada** were the chiefs. Vepacitti was the friend of Rāhu, and when Rāhu seized **Candimā** and **Suriya** and these invoked the power of the Buddha, it was to Vepacitti that **Rāhu** fled for comfort.[3] The Asuras being once defeated in a fight with the Devas, the latter took Vepacitti prisoner, and brought him, bound hand and foot, to **Sakka** in the **Sudhammā**-hall. There Vepacitti reviled and railed at Sakka with scurrilous words, both on entering and on leaving the hall, but Sakka remained silent, and, when questioned by **Mātali**, said it was not proper for him to bandy words with a fool.[4] On another occasion Vepacitti suggested that victory should be given to him or to Sakka, according to their excellence in speech. Sakka agreed to this, and Vepacitti, as the *older god*, was asked to speak a verse. Sakka spoke another, the Devas applauding. Several verses were spoken by each, and both Devas and Asuras decided in favour of Sakka, because Vepacitti's verses belonged, they said, to the sphere of violence, while those of Sakka belonged to one of concord and harmony.[5] Once, when Sakka was revolving in his mind the thought that he should not betray even his enemy, Vepacitti read his thoughts and came up to him. "Stop," said Sakka, "thou art my prisoner"; but Vepacitti reminded him of his thought, and was allowed to go free.[6]

Buddhaghosa says[7] that Vepacitti's original name was **Sambara** (*q.v.*). When Sambara refused to give to the seers, who visited him, a pledge that the Asuras would not harm them, the seers cursed him, and from that time onwards he slept badly and was plagued by nightmares. This so deranged his mind (*cittaṃ vepati*) that he came to be called Vepacitti ("Crazy-nerve"). When Vepacitti lay ill of this disease, Sakka visited him and offered to cure him if he would teach him Sambara's magic art. Vepacitti consulted the Asuras, and, as they were unwilling, he refused Sakka's offer, warning him that Sambara, having practised magic, was suffering in purgatory and that he should avoid a similar fate.[8]

Buddhaghosa explains[9] that, if Vepacitti had taught him the art, it was Sakka's intention to take Vepacitti to the seers and persuade them to forgive him.

[3] S. i. 50, 51.

[4] *Ibid.*, 221 f.; *cf.* S. iv. 201, according to which his bondage caused him no inconvenience so long as he remained with the devas, but the moment he experienced the wish to rejoin the Asuras, he felt himself bound. Vepacitti's capture is referred to in Thag. vs. 749.

[5] S. i. 222 f.

[6] *Ibid.*, 225.

[7] SA. i. 266.

[8] S. i. 238 f.

[9] SA. i. 272. This episode seems to contradict Buddhaghosa's previous statement that Sambara and Vepacitti were identical. Perhaps, as Mrs. Rhys Davids suggests (KS. i. 305, n. 4), Sambara was the name of an office rather than that of a person.

Mention is made[10] of a visit once paid by Sakka and Vepacitti to a company of seers dwelling in a forest-hut. Vepacitti, in his buskins, his sword hanging at his side and his state canopy borne over his head, entered by the main gate, while Sakka, in all humility, used the side gate. Buddhaghosa explains[11] the strange relations of Sakka and Vepacitti by saying that they were father- and son-in-law, and that they were sometimes at war with each other; sometimes, however, they lived in concord. The Dhammapada Commentary[12] gives the story of the romantic marriage of Sakka to Vepacitti's daughter, **Sujā** (*q.v.*).

According to the Kathāvatthu, other members of Vepacitti's family appear to have intermarried with the devas, and the Kathāvatthu Commentary says that a troop of Asuras, belonging to the retinue of Vepacitti, was once freed from the fourfold plane of misery and was taken up among the devas.[13]

The Sanskrit texts call him Vemacitra or Vemacitrī.[14]

[10] S. i. 226.
[11] SA. i. 265.
[12] DhA. i. 278 f.; *cf.* J. i. 205 f.
[13] See *Points of Controversy*, p. 211.
[14] *E.g.*, Dvy., pp. 126, 148; Mtu. iii. 138, 254.

Vepacitti (or **Khanti**) **Sutta.**—**Vepacitti** is led in bonds to **Sakka,** whom he abuses. Sakka remains silent till the departure of Vepacitti. Then, in reply to **Mātali,** Sakka says that the man who, when reviled, does not, in his turn, revile, wins a twofold victory.[1]

[1] S. i. 221 f.; *cf.* S. iv. 201.

Vepulla, Vipula.—The highest of the five mountains surrounding **Rājagaha.**[1] In the time of **Kakusandha Buddha,** the mountain was called **Pācīnavaṃsa;** in the time of **Koṇāgamana, Vaṅkaka;** while in that of **Kassapa Buddha,** it was **Supassa;** and the people living near it were called, respectively, **Tivaras, Rohitassas** and **Suppiyas.** The mountain has diminished in size, for the Tivaras, who lived for forty thousand years, took four days to climb it and four to descend; the Rohitassas lived for thirty thousand years and took three days each way; while the Suppiyas, with a life-span of twenty thousand years, did the journey there and back in four days. In the present age, the **Magadhans,** who lived for about one hundred years, could both climb and descend the mountain in very little time.[2]

Vepulla was the abode of the Yakkha **Kumbhīra** and his one hundred thousand followers.[3] According to the **Dummedha Jātaka**[4] it was possible for an elephant to climb to the top of Vepulla. From Vepulla, the

[1] S. i. 67.
[2] *Ibid.*, ii. 190 f.
[3] D. ii. 257.
[4] J. i. 445.

Cakkavatti gets his *cakkaratana*,[5] and it was this gem which **Puṇṇaka** obtained from the mountain to be offered as stake in his game of dice with **Dhanañjaya Koravya**.[6]

[5] KhpA. p. 173; J. iv. 232. [6] J. vi. 271, 272, 326.

Vepullatā Sutta.—Four conditions which, if cultivated, lead to the increase of insight.[1]

[1] S. v. 411.

Vepullapabbata Sutta.—It gives the particulars (names, etc.) regarding Mt. **Vepulla** (*q.v.*) in the age of the four last Buddhas.[1]

[1] S. ii. 190 ff.

Vepullabuddhi.—A monk of Pagan of the fourteenth century; author of ṭīkās on the **Vuttodaya**, the **Saddasāratthajālini**, the **Abhidhammatthasaṅgaha**, and the **Vidadhimukhamaṇḍana**. He was author also of the **Paramatthamañjūsa** and the **Vacanatthajoti**.[1]

[1] Gv. 64, 67; Sās. 75; Bode, *op. cit.*, 28.

Vebhaliṅga.—See **Vehaliṅga.**

1. **Vebhāra.**—One of the five hills surrounding **Rājagaha.**[1] At its foot was the **Sattapaṇṇiguhā**, where the first Convocation was held.[2] The river **Tapodā** (*q.v.*) rose in a lake at the foot of Vebhāra.[3]

[1] *E.g.*, M. iii. 68. [2] Vin. ii. 76; iii. 159; Sp. i. 10, etc. [3] SA. i. 30 f.

2. **Vebhāra.**—A city in which **Padumuttara Buddha** preached and ordained ninety crores of men.[1]

[1] Bu. xi. 9.

3. **Vebhāra.**—The birthplace of **Siddhattha Buddha**, where, later, he preached the **Buddhavaṃsa**, when ninety crores of beings realized the Truth.[1]

[1] Bu. xvii. 5, 13; BuA. p. 186; J. i. 40.

4. **Vebhāra.**—A city built by **Vissakamma**, where **Valliya Thera (Candanamāliya)** lived in a previous birth.[1]

[1] ThagA. i. 294; Ap. ii. 424.

5. **Vebhāra.**—*v.l.* for **Dvebhāra** (*q.v.*).

Veyyākaraṇa.—A portion of the Tipiṭaka in its arrangement according to matter (*aṅga*). According to Buddhaghosa[1] it includes the whole of the Abhidhammapiṭaka and suttas not composed in verse.

[1] DA. i. 24; Pug. iv. 9, 28.

Veyyāvaccaka Thera.—An arahant. Ninety-one kappas ago he was a servant to **Vipassī Buddha,** and, having nothing to give, worshipped his feet. Eight kappas ago he was a king called **Sucintita.**[1] He is probably identical with **Sañjaya Thera.**[2]

[1] Ap. i. 138. [2] ThagA. i. 120.

1. **Vera Sutta.**—Preached to **Anāthapiṇḍika,** on the five dread hatreds: taking life, theft, fleshly lusts, lying, and indulgence in intoxicants.[1]

[1] A. iii. 204.

2. **Vera Sutta.**—Preached to **Anāthapiṇḍika,** on the advantages of getting rid of the fivefold dreads[1] (given in Sutta 1 above).

[1] A. iv. 405 f.

3. **Vera Sutta.**—The same as Sutta (2); preached to the monks.[1]

[1] A. iv. 407.

4. **Vera Sutta.**—Preached to **Anāthapiṇḍika,** on the advantages of the destruction of the five dread hatreds.[1]

[1] A. v. 182 f.

Verañja.—A brahmin. See **Verañjā.** According to Buddhaghosa,[1] his real name was **Udaya,** but he was called Verañja because he was born and lived at Verañjā.

[1] Sp. i. 111.

Verañja Sutta.—Describes the interview between the Buddha and the brahmin **Verañja.**[1] See **Verañjā.**

[1] A. iv. 172 ff.

Verañjaka Sutta.—Preached to the brahmins of **Verañjā,** who visited the Buddha at **Sāvatthi.**[1] The subject matter is identical with that of the **Sāleyyaka Sutta** (*q.v.*).

[1] M. i. 290.

Verañjakā.—The brahmins of **Verañjā,** to whom the **Verañjaka Sutta** was preached.[1]

[1] M. i. 290.

Verañjabhāṇavāra.—The first section of the **Sutta vibhaṅga.**[1]

[1] Vin. iii. 1-11.

Verañjā.—A town in which the Buddha once spent the rainy season[1] at the invitation of the brahmin **Verañja.** Verañja visits the Buddha at the foot of the **Naḷerupicumanda,** where he is staying, and asks him a series of questions, the first of which is: whether it be true that the Buddha pays no respect to aged brahmins. The Buddha replies that he has not seen a brahmin in the whole world to whom such respect is due from him. If the Tathāgata were so to honour anyone, that person's head would split in pieces. Other questions follow on the Buddha's doctrine and practices. The Buddha concludes by giving an account of his attainment of the threefold knowledge.[2] The interview ends with the conversion of Verañja and his invitation to the Buddha to spend his rainy season there.

At that time there was a famine, and five hundred householders of **Uttarāpatha,** staying at Verañjā, supplied the monks with food. **Moggallāna** proposed to get food by the exercise of his magic power or by going with the monks to **Uttarakuru,** but he was dissuaded by the Buddha. During this stay **Sāriputta** received from the Buddha an explanation as to why the religious systems of the three previous Buddhas lasted so long, while those of the three preceding them—**Vipassī, Sikhī** and **Vessabhū**—did not.

At the conclusion of the *vassa,* the Buddha wished to take leave of Verañja before setting out, as was the custom of Buddhas when they received hospitality. Verañja admitted that, though he had invited the Buddha, he had not kept his promise, and this was due to his having too many duties in the house.[3] He invited the Buddha and the monks to a meal the next day, and, at the end of the meal, presented a set of three robes to the Buddha and a pair to each of the monks.

After leaving Verañjā the Buddha went to Benares, passing through

[1] In the twelfth year, according to Buddhaghosa—*e.g.*, AA. ii. 758; *cf.* BuA. 3.

[2] Here he spoke of the *Vijjāttaya,* says UdA. (p. 183), because all the monks with the Buddha were *chaḷabhiññā,* and therefore no special mention was needed of *abhiññā.*

[3] The Commentators add that Verañja forgot his invitation because **Māra,** being in a spiteful mood, had taken possession of him and of all the inhabitants of Verañjā (Sp. i. 178 f.; DhA. ii. 153; *cf.* J. iii. 494).

Soreyya, Sankassa and **Kaṇṇakujja**, and crossing the Ganges at **Payāgapatiṭṭhāna**. From Benares he proceeded to **Vesāli**.[4]

It is said[5] that the devas put flavour (*ojā*) into every mouthful of food taken by the Buddha at Verañjā. According to the Apadāna,[6] the Bodhisatta was born of a noble house in the time of **Phussa Buddha**, and, once, seeing the monks eating good food, he had reviled them and asked them to eat oats (*yava*). It was for this reason the Buddha was condemned to eat *yava* during three months at Verañjā.

A road led from Verañjā to **Madhurā**, and the Aṅguttara Nikāya[7] contains a sermon preached by the Buddha to a large number of people while he rested by the roadside. There was evidently frequent intercourse between **Sāvatthi** and Verañjā, and the **Verañjaka Sutta** (*q.v.*) was preached to some brahmins who visited the Buddha at Sāvatthi, whither they had gone on business. The books also record[8] a visit paid by the Asura **Pahārāda** to the Buddha at Verañjā. The **Vālodaka Jātaka** (*q.v.*) and the **Cullasuka Jātaka** (*q.v.*) were preached soon after the Buddha's return from Verañjā.

[4] This account, of the Buddha's visit to Verañjā, forms the introduction to the Vinaya and is found at Vin. iii. 1-11. The interview with Verañja is given at A. iv. 172 ff. The road taken by the Buddha from Verañjā to Benares was, according to Buddhaghosa (Sp. i. 201), the shortest, and the Buddha knew the monks were tired after their experiences in Verañjā. Soon after, he appears to have visited **Kapilavatthu**. There he was visited by **Mahānāma**, the Sākyan, who asked permission to entertain him and the monks for four months that they might recover their strength. At the end of the four months he renewed his request, and thus looked after the monks for a whole year. It was this act that won for him the title of *aggo paṇītadāyakānaṃ* (AA. i. 213).

[5] SNA. i. 154; Mil. 232.

[6] Ap. i. 301; ApA. i. 103 f.; *cf.* UdA. 265.

[7] A. ii. 57 f. [8] *Ibid.*, iv. 198 f.

Verambā, Verambhā.—Probably a name for the monsoon winds. The scholiast says[1] that, according to some, it was the name of a rocky glen (*pabbataguhāpabbhāra*).

[1] ThagA. i. 534.

Verambā Sutta.—A monk whose heart is possessed by gains and flattery, and whose senses are unguarded in the presence of women—he is like a bird caught in a hurricane[1] (*verambavāta*).

[1] S. ii. 231.

Verahaccāni.—The name of a brahmin clan (*gotta*). The Saṃyutta Nikāya mentions a lady of the gotta living in **Kāmaṇḍā**, who was evidently a teacher. A pupil of hers (*antevāsī māṇavaka*) having visited **Udāyi**, then staying in the **Todeyya-ambavana**, told her of his excellences.

He was asked to invite Udāyī to a meal, and, when it was over, the teacher put on her sandals, sat on a high seat, and, with her head veiled, asked Udāyī to preach the doctrine. "A time will come for that, Sister," he said, and went away. Three times this happened, and then she told her pupil. He pointed out to her her mistake in not showing respect for the Doctrine. The next time Udāyī came, she approached him after the meal with all humility and asked him what, according to the arahants, was the cause of weal and woe. "The existence of the senses," answered Udāyī; and she, expressing her satisfaction, declared herself a follower of Udāyī.[1]

[1] S. iv. 121 f

Verahaccāni Sutta.—Contains an account of the conversion of the brahmin lady of the **Verahaccānigotta**[1] (*q.v.*).

[1] S. iv 412 f

Verī Jātaka (No. 103).—The Bodhisatta was once a rich merchant, and one day, while on his way home from a village where he had collected his dues, he noticed that there were robbers about. He, therefore, urged his oxen on to the top of their speed and reached home safely.

The story was told to **Anāthapiṇḍika,** who had a similar experience.[1]

[1] J. i. 412 f.

Veroca.—An **Asura** chieftain. All the hundred sons of **Bali** were named after him.[1] Buddhaghosa says[2] that Veroca was another name for **Rāhu,** and that he was the uncle of Bali's sons. He is probably identical with **Verocana,** lord of the Asuras, who, according to the **Samyutta Nikāya,**[3] went with Sakka to visit the Buddha during his siesta. They waited upon the Buddha, leaning against a doorpost, and each uttered two stanzas on the necessity of striving until one's aim is accomplished.

[1] D. ii. 259. [2] DA. ii. 689. [3] S. i. 225 f.

1. **Verocana.**—See **Veroca.**

2. **Verocana.**—A jewel, given to **Kusa** by **Sakka** when the former went out to fight against the seven kings who claimed **Pabhāvatī's** hand.[1]

[1] J. v. 310, 311.

2. **Verocana.**—A Nāga king, who lived in the Ganges. When **Nārada Buddha** converted the Nāga **Mahādoṇa,** Verocana invited the Buddha to a palace which he had built on the river and entertained him and

the monks with great ceremony. Eighty thousand men entered the Order after having heard the Buddha return thanks on this occasion.[1]

[1] Bu. x. 12; BuA. 154f.

Verocana Sutta.—Records the visit of **Verocana** and **Sakka** to the Buddha. See **Veroca.**

1. **Velaṅgaviṭṭhika.**—A monastery built by **Saddhatissa.**[1]

[1] Mhv. xxxiii. 8.

2. **Velaṅgaviṭṭhika.**—A tank in Ceylon, built by **Mahāsena.**[1]

[1] Mhv. xxxvii. 48.

Velakkāra.—A troop of mercenary soldiers employed by the mediæval kings of Ceylon. They revolted against **Vijayabāhu I.,** pillaged **Pulatthipura,** burnt down the palace, and took captive the king's sister **Mittā.** Vijayabāhu had to flee to **Vātagiri,** but later he quelled the rebellion and had the ringleaders tortured to death.[1] They revolted against **Gajabāhu**[2] and later against **Parakkamabāhu I.**[3] In both cases the rebellion was crushed and the leaders punished.

[1] Cv. lx. 36 ff.
[2] *Ibid.*, lxiii. 24, 29.
[3] *Ibid.*, lxxiv. 44; for details see Cv. *Trs.* i. 217, n. 5.

Velaṅkuṇḍi.—A village in South India, used as a stronghold in the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvii. 89, 93.

Velagāmi-vihāra.—A monastery in Ceylon, restored by **Vijayabāhu I.**[1]

[1] Cv. lx. 62.

Velamikā.—Chief of the eighty-four thousand women who waited on **Mahāsudassana,** king of **Kusāvatī.** She was also called **Khattiyānī.**[1]

[1] S. iii. 146; but at D. ii. 187 the chief queen is called **Subhaddā.**

Velāma.—The Bodhisatta born as the chaplain of Benares. He was son of the preceding chaplain, and went with the crown prince to **Takkasilā** to study. There, in due course, he became a famous teacher, with eighty-four thousand princes among his pupils. Later, he became chaplain to the Benares king. Every year the eighty-four thousand princes came to Benares to pay their respects to the king, causing great suffering to the people. These complained to the king, and he asked Velāma to find a way out of the difficulty. Velāma marked out

eighty-four thousand provinces for the princes, and, thereafter, they obtained their supplies from their respective dominions.

Velāma was exceedingly wealthy and wished to give alms. Therefore, turning his water-jar upside down, he wished that if there were holy men in the world, the water should flow downwards. The water, however, remained in the jar. He then discovered by the same means that his gifts would be free from blame. He thereupon held great almsgivings, distributing during seven years the seven precious things and gifts of great value, pouring forth his riches as though "making into one stream the five great rivers."[1]

Velāma's almsgiving became famous in literature as the *Velāmamahāyaññha*.[2]

[1] A list of his gifts is found at A. iv. 393 f. Velāma's story is given in AA. ii. 802 ff.; it is referred to in the **Velāma Sutta** and in the introductory story to the **Khadiraṅgāra Jātaka** (*q.v.*).

[2] *E.g.*, MA. ii. 616.

Velāma Sutta.—**Anāthapiṇḍika** loses all his wealth, and laments one day to the Buddha that he can only afford to give to the monks a coarse mixture of broken rice grains and sour gruel. The quality of the food is not important, says the Buddha, but only the heart of the giver, whether the giving is done casually or considerately and with devotion, and whether the recipients are worthy. He then tells of the great gifts made by **Velāma** (*q.v.*). Though the gifts were great, Velāma could find no holy persons as recipients. The Buddha then goes on to say that greater than the giving of alms, or even the building of monasteries, is the taking of the Refuges, the observance of good conduct, the practice of amity, and the thinking of impermanence, each of these being greater than the last.[1]

It was on this occasion that the **Khadiraṅgāra Jātaka** (*q.v.*) was preached.

[1] A. iv. 392 ff.; the sutta is referred to at DhA. iii. 11; KhA. 222; DA. i. 234 VibhA. 414.

Vellināba.—A stronghold in South India.[1]

[1] Cv. lxxvii. 39.

Veḷa, Veḷu.—A friend of **Vasabha** and father of **Veḷusumana**, who was named after his father and his father's friend **Sumana**, governor of **Girijanapada**.[1]

[1] Mhv. xxiii. 69.

Veḷuka.—A viper. See the **Veḷuka Jātaka**.

Veḷuka Jātaka (No. 43).—The Bodhisatta was once at the head of five hundred hermits, one of whom had a pet viper which was called **Veḷuka**, because it was kept in a bamboo. The Bodhisatta warned the ascetic against the snake, but his warning was unheeded. The hermit thus came to be called **Veḷukapitā**. One day the hermits went into the forest and were away for a few days, and when Veḷukapitā touched the viper on his return, the animal, hungry and angry, bit him, and he fell down dead. The story was told in reference to a headstrong monk who is identified with **Veḷukapitā**.[1]

[1] J. i. 245 f.

Veḷukaṇṭakī, Veḷukaṇḍakī, Veḷukaṇṭakiyā.—A lady of **Veḷukaṇṭa (Veḷukaṇḍa)**. She is mentioned as an exemplary lay woman.[1] She founded, for the Order headed by **Sāriputta** and **Moggallāna**, an offering which the Buddha praised, because it was endowed with the six requisite qualities.[2]

Once she rose before dawn and sang the **Parāyaṇa**. **Vessavaṇa** happened to be passing over her house on his way from north to south,[3] and hearing the song, stopped at her window to praise it and to reveal his identity. She greeted him cordially, and in return for her greeting he announced to her that Sāriputta and Moggallāna were on their way to Veḷukaṇṭa. She, delighted with the news, made all preparations and sent word to the monastery, inviting the monks to the house. After the meal, she informed the Elders that Vessavaṇa had told her of their arrival. When they expressed their amazement, she told them of several other virtues possessed by her. Her only son **Nanda** was seized by the king's men and killed before her eyes, but she experienced no disquiet, nor did she when her husband, after his death, having been born as a Yakkha,[4] revealed himself to her. She was guilty of no transgression of the precepts, could enter into the four *jhānas* at will, and had cast off the five lower fetters. The monks expressed their great admiration and Sāriputta preached to her.[5]

Buddhaghosa says[6] that she was an *anāgāmin*, and that, when she promised to share with Vessavaṇa the merits she would gain by entertaining the monks, headed by the two Chief Disciples, Vessavaṇa, to show his gratitude, filled her stores with rice, and these stores remained always full throughout her life. They thus became proverbial.

The Sutta Nipāta Commentary[7] states that she kept a daily fast

[1] A. i. 88; ii. 164.
[2] See **Dāna Sutta** (1).
[3] To see the Buddha, says SNA. i. 369.
[4] *Bhummadevatā* says the Commentary.
[5] A. iv. 63 ff.
[6] AA. ii. 718; *cf.* SNA. i. 370.
[7] SNA. i. 370.

and knew the Piṭakas by heart. It also says that, at the end of her recital of the Parāyaṇa, Vessavaṇa offered her a boon, and she asked that, as her servants were weary of carrying the harvest home from the fields, Vessavaṇa should allow his Yakkhas to do the work for them. To this he agreed, and his followers filled for her one thousand two hundred and fifty store-houses. Vessavaṇa then went to the Buddha and told him of what had happened.

The Dhammapada Commentary[6] mentions **Veḷukaṇṭakī Nandamātā** and **Khujjattarā** as the chief lay-women disciples of the Buddha. But in the Aṅguttara list[7] of eminent lay-women, while Veḷukaṇṭakī Nandamātā's name does not occur, Khujjatarā is mentioned. Mention is made of a **Nandamātā,** eminent in meditation, but she is called **Uttarā.**

[6] DhA i 340.

[7] A. i. 26; *cf* S. ii. 236, where the same two are mentioned, Mrs Rhys Davids thinks that Veḷukaṇṭakī Nandamātā is probably identical with Uttarā Nandamātā (*Brethren* 4, n. 1). This identification does not seem to be correct. See **Uttarā Nandamātā**, see also **Nanda-Kumāputta.**

Veḷukaṇḍa, Veḷukaṇṭa.—A city in **Avanti,** birthplace of **Nanda Kumāputta.**[1] **Moggallāna** and **Sāriputta** visited the place in the course of a journey in **Dakkhiṇāgiri** and were entertained by **Nandamātā.**[2] See **Veḷukaṇṭakī.** Buddhaghosa says[3] that the city was so called because bamboos were thickly planted for protection round the walls and fortifications.

[1] ThagA. i. 100. [2] A iv 62 f. [3] AA. ii. 717; SNA. i. 370.

Veḷukapitā.—See the **Veḷuka Jātaka.**

Veḷugāma.—A village in **Avanti,** birthplace of **Isidatta Thera.** *v.l.* **Vaḍḍhagāma.**

[1] ThagA. i. 238.

Veḷudanta, Veḷudatta.—Teacher of **Vaḍḍha Thera.**[1]

[1] ThagA. i. 413.

Veḷudvāra.—A brahmin village of the **Kosalans** where the **Buddha** once stayed and preached the **Veḷudvāreyya Sutta.**[1] **Buddhaghosa says**[2] that the place was so called owing to the tradition of the presence of a bamboo thicket at the entrance to the village.

[1] S. v. 352. [2] SA. iii. 217.

Veḷudvāra Vagga.—The first chapter of the **Sotāpatti Saṃyutta.**[1]

[1] S. v. 342-60.

Veḷudvāreyya Sutta.—The brahmins and householders of **Veḷudvāra** visit the Buddha when he comes to their village and ask for a teaching which will be profitable to them. The Buddha points out to them the advantages of keeping the five precepts: abstention from taking life, from theft, etc., avoidance of slander, harsh speech and frivolous talk, and of having faith in the Buddha, the Dhamma and the Saṅgha.[1]

[1] S. v. 352 f.

Veḷuppa.—A Damiḷa warrior who helped **Aggabodhi III.** in his war against **Jeṭṭhatissa III.** As Jeṭṭhatissa lay exhausted on his elephant in the thick of the battle, he saw Veḷuppa approach, and, unwilling to be killed by him, cut his own throat.[1]

[1] Cv. xliv. 111 f.

Veḷuriya.—A village and a rock near which are found *veḷuriyā* (sapphires).[1]

[1] VvA. 27.

Veḷuvagāma.—See **Beḷuvagāma.**

1. **Veḷuvana.**—A park near **Rājagaha,** the pleasure garden of **Bimbisāra.** When the Buddha first visited Rājagaha, after his Enlightenment, he stayed at the **Laṭṭhivanuyyāna.**[1] The day after his arrival, he accepted the king's invitation to a meal at the palace, at the end of which the king, seeking a place for the Buddha to live—"not too far from the town, not too near, suitable for coming and going, easily accessible to all people, by day not too crowded, by night not exposed to noise and clamour, clean of the smell of people, hidden from men and well fitted to seclusion"—decided on Veḷuvaṅa, and bestowed it on the Buddha and the fraternity. This was the first *ārāma* accepted by the Buddha, and a rule was passed allowing monks to accept such an *ārāma.*[2] The Buddha at once went to stay there, and it was during this stay that **Sāriputta** and **Moggallāna** joined the Order.[3]

[1] Vin. i. 35.

[2] *Ibid.*, 39 f.; according to BuA. (19; *cf.* ApA. i. 75) the earth trembled when the water—poured over the Buddha's hand by Bimbisāra in dedication of Veḷuvana—fell on the earth. This was the only *ārāma* in **Jambudīpa,** the dedication of which was accompanied by a tremor of the earth. It was the dedication of Veḷuvana which was quoted as precedent by **Mahinda,** when he decided to accept the **Mahāmeghavana,** at **Anurādhapura,** from **Devānampiyatissa** (Mhv. xv. 17).

[3] Vin. i. 42.

Kalandakanivāpa (*q.v.*) is the place nearly always mentioned as the spot where the Buddha stayed in Veḷuvana. There many Vinaya rules were passed—*e.g.*, on the keeping of the vassa,[4] the use of food cooked in the monastery,[5] the picking of edible (*kappiya*) fruit in the absence of any layman from whom permission to do so could be obtained,[6] surgical operations on monks,[7] the eating of sugar,[8] the rubbing of various parts of the body against wood,[9] the use of the kinds of dwelling[10] and the use of gold and silver.[11]

During the Buddha's stay at Veḷuvana, **Dabba Mallaputta**, at his own request, was appointed regulator of lodgings and apportioner of rations,[12] and Sāriputta and Moggallāna brought back the five hundred monks whom **Devadatta** had enticed away to **Gayāsīsa**.[13] The Buddha spent the second, third, and fourth vassas at Veḷuvana.[14] It was a very peaceful place, and monks, who had taken part in the first Convocation, rested there, in **Kalandakanivāpa**, after their exertions. It was there that they met **Puraṇa**, who refused to acknowledge the authenticity of their Recital.[15]

Numerous Jātakas were recited at Veḷuvana[16]—*e.g.*, **Asampadāna, Upahāna, Ubhatobhaṭṭha, Kandagalaka, Kālabāhu, Kukkuṭa, Kumbhila, Kuruṅga, Kuruṅgamiga, Giridanta, Guttila, Culladhammapāla, Cūlahaṃsa, Cūlanandiya, Jambu, Tayodhamma, Thusa, Dummedha, Dūbhiyamakkaṭa, Dhammaddhaja, Nigrodha, Parantapa, Pucimanda, Maṅgala, Maṇicora, Manoja, Mahākapi, Mahāhaṃsa, Mūsika, Romaka, Rohantamiga, Ruru, Lakkhaṇa, Laṭukika, Vānara, Vānarinda, Vinīlaka, Virocana, Saccaṅkura, Sañjīva, Sabbadāṭha, Sarabhaṅga, Sāliya, Sigāla, Sīlavanāga, Suvaṇṇakakkaṭa, Haṃsa** and **Hāritamātā.**

The books mention, in addition, various suttas which were preached there. Among those who visited the Buddha at Veḷuvana were several devaputtas: **Dighalaṭṭha, Nandana, Candana, Sudatta, Subrahmā, Asama, Sahali, Niṅka, Ākoṭaka, Veṭambari** and **Māṇavagāmiya;** also the Dhanañjanī brahmin; the **Bhāradvājas: Akkosaka, Asurinda, Bilaṅgika, Aggika, Acela-Kassapa, Susīma;** the thirty monks from **Pāvā**[17]; Theras,

[4] Vin. i. 137.
[5] *Ibid.*, 210 f.
[6] *Ibid.*, 212.
[7] *Ibid.*, 215 f.
[8] *Ibid.*, 226.
[9] *Ibid.*, ii. 105.
[10] *Ibid.*, 146.
[11] *Ibid.*, 196.
[12] *Ibid.*, 74. The Buddha was at Veḷuvana when Dabba also decided to die. He went there to take leave of the Buddha (Ud. viii. 9).
[13] Vin. ii. 200.
[14] BuA. 3; it was while the Buddha was at Veḷuvana that Devadatta attempted to kill him by causing **Nāḷāgiri** to be let loose against him (J. v. 335).
[15] Vin. ii. 289 f.
[16] Most of these refer to Devadatta, some to Ajātasattu, and some to Ānanda's attempt to sacrifice his life for the Buddha.
[17] S. ii. 187.

like **Mahākappina Aññākondañña** (just before his death); **Soṇagahapatiputta, Samiddhi, Moḷiya-Sīvaka, Tālapuṭa, Maṇicūḷaka, Mahāsuṇḍa** (during his illness),[18] **Visākha** (after his visit to **Dhammadinnā**, who preached to him the **Culla-Vedalla Sutta**), **Abhayarājakumāra, Gulissāni, Vacchagotta, Bhūmija, Samiddhi, Aciravata, Sabhiya, Vassaka, Suppabuddha, Piliṇdavaccha, Jāṇussoṇi** and the princess **Cundī**; also Bimbisāra's wife, **Khemā**, who went to Veḷuvana because she had heard so much of its beauty. Sāriputta and Ānanda[19] visited the Buddha there on several occasions, sometimes alone, sometimes in the company of others, and Ānanda lived there for some time after the Buddha's death, and during his stay there preached the **Gopakamoggallāna Sutta.**

It is said that **Māra** visited Veḷuvana several times[20] in order to work his will on the Buddha. The Buddha was there when three of the monks committed suicide—**Vakkali, Godhika** and **Channa**—and he had to pronounce them free from blame. News was brought to the Buddha, at Veḷuvana, of the illness of three of his disciples—**Assaji, Moggallāna** and **Dighāvu**—and he set out to visit them and comfort them with talks on the doctrine. Near Veḷuvana was a **Paribbājakārāma**, where the Buddha sometimes went with some of his disciples in the course of his alms rounds. Two of his discussions there are recorded in the **Cūḷa-** and **Mahā-Sakuladāyī Suttas.**

During the Buddha's lifetime, two thūpas were erected at the gate of Veḷuvana, one containing the relics of **Aññā-Koṇḍañña,**[21] and the other those of **Moggallāna.**[22]

Veḷuvana was so called because it was surrounded by bamboos (*veḷu*). It was surrounded by a wall, eighteen cubits high, holding a gateway and towers.[23]

After the Buddha's death, **Dāsaka, Upāli's** pupil, lived at Veḷuvana, and there ordained **Soṇaka** with fifty-five companions. From there Soṇaka went to the **Kukkuṭārāma.**[24]

The dedication of Veḷuvana was among the scenes depicted in the Relic Chamber of the **Mahā Thūpa.**[25]

On one side of the main building of the Veḷuvana-vihāra was a building called **Ambalaṭṭhika.**[26] There was also a *senāsana*, built for the use of monks practising austerities.[27]

[18] S. v. 181.

[19] Sāriputta is mentioned as having held discussions there with, among others, **Caṇḍikāputta** and **Lāḷudāyī.** A sermon preached by **Mahā Kassapa** to the monks at Veḷuvana is given at A. v. 161 ff.; for other suttas preached by the Buddha, see also S. i. 231; ii. 32, 183, 242, 254; iv. 20; v. 446; Ud. iv. 9.

[20] *E.g.*, S. i. 106 f.

[21] SA. i. 219. [22] J. v. 127.

[23] SNA. ii. 419; Sp. iii. 576.

[24] Mhv. v. 115 f., 122; Dpv. iv. 39.

[25] Mhv. xxx. 80.

[26] MA. ii. 635. [27] *Ibid.*, 932.

It is said that, after death, **Vassakāra** was born as a monkey in Veḷuvana and answered to his name. He had been told during his lifetime that this destiny awaited him, and therefore took the precaution of seeing that the place was well supplied with fruit trees.[28]

According to Hiouen Thsang,[29] the Kalandaka-nivāpa (**Kalandakavenuvana**, as he calls it) lay one *li* to the north of **Rājagaha**.

[28] MA. ii. 854. [29] Beal, *op. cit.*, ii. 159.

2. **Veḷuvana.**—A bamboo-grove in **Kajaṅgalā**, where the Buddha once stayed. The upāsakas of Kajaṅgalā, having questioned the **Kajaṅgalā-bhikkhunī**, went to the Buddha there and asked him to verify her answers.[1]

[1] A. v. 54 f

3. **Veḷuvana.**—A bamboo-grove in **Kimbilā**, where the Buddha stayed and was visited by **Kimbila**.[1]

[1] A. iii. 247, 339; iv. 84

4. **Veḷuvana.**—A monastery in Ceylon, built by **Aggabodhi II.** It was given by him to the **Sāgalikas**.[1] It probably lay between **Anurādhapura** and **Maṇihīra**, and **Saṅghatissa** once lay in hiding there disguised as a monk.[2] **Jeṭṭhatissa III.** gave to the vihāra the village of **Kakkalaviṭṭhi**.[3]

[1] Cv. xlii. 43. [2] *Ibid.*, xliv. 29; Cv. *Trs.* i. 77, n. 2. [3] Cv. xliv. 99.

5. **Veḷuvana.**—A monastery erected by **Parakkamabāhu I.** in the suburb of **Vijita** in **Pulatthipura**. It consisted of three image-houses, each three storeys high, a thūpa, a cloister, a two-storeyed *pāsāda*, four gateways, four long pāsādas, eight small ones, one refectory, one sermon-hall, seven fire hoses and twelve privies.[1]

[1] Cv. lxxxii. 152, lxxviii. 87 f.; see also Cv. *Trs.* ii. 113, n. 1.

Veḷusumana.—A general of **Duṭṭhagāmaṇī**. He was the son of **Vasabha**, a householder of **Kuṭumbiyaṅgaṇa** in **Girijanapada**. When the child was born, two friends of Vasabha, **Veḷa** and **Sumana**, came with gifts, and the boy was given their two names. When Veḷusumana grew up, he went to live with Sumana, governor of **Girijanapada**, and broke in a horse with which everyone else had failed. Sumana therefore gave him one hundred thousand and sent him to **Kākavaṇṇatissa's** court.[1]

When **Vihāradevī** wished to drink water in which had been washed the sword which cut off the head of **Nandasārathi, Eḷāra's** chief warrior,

[1] Mhv. xxiii. 68 ff.

Veḷusumana was entrusted with the task of killing Nandasārathi. He therefore went to **Anurādhapura,** where he became friendly with the keeper of the king's state horse, **Vāha.** One day he took the horse to bathe in the **Kadambanadī,** and, after announcing his name, rode away on him. Eḷarā sent Nandasārathi in pursuit. Veḷusumana stood concealed behind a thicket, on a mound called **Nigrodhasāla,** with drawn sword, and as Nandasārathi rode past quickly, he was transfixed by Veḷusumana's sword.[2]

Veḷusumana took a prominent part in the capture of **Vijitapura.**[3]

[2] Mhv. xxii. 51 ff.; MṬ. 440 f. [3] Mhv. xxv. 25.

Vevaṭiyakapi Jātaka. *v.l.* for **Mahākapi** (*q.v.*).[1]

[1] J. iii. 178.

Vesākha.—The month of April–May. Tradition says that the Buddha's birth, Enlightenment and death, took place on the full-moon day of Vesākha.[1] The **Vesākhapūjā** was always celebrated by the kings of Ceylon.[2] The full-moon day of Vesākha was chosen for very solemn undertakings, such as the crowning of **Devānampiyatissa,**[3] the laying of the Foundation Stone of the **Mahā Thūpa,**[4] etc.

[1] *E.g.*, J. i.; BuA. 248; Mhv. iii. 2.
[2] See, *e.g.*, *ibid.*, xxxii. 35; xxxv. 100; Cv. li. 84.
[3] Mhv. xi. 42.
[4] *Ibid.*, xxix. 1.

Vesāyī.—A name for **Yama.**[1]

[1] J. ii. 317, 318.

Vesārajja Sutta.—The four confidences of a Tāthāgata: he must be perfectly enlightened, have destroyed the *āsavas*, the hindrances declared by him must really be hindrances, the Doctrine preached by him must never fail in its aim.[1]

[1] A. ii. 8.

Vesālā.—The Nāgas of **Vesāli** who were present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 258; DA. ii. 688.

Vesāli.—A city, capital of the **Licchavis.** The Buddha first visited it in the fifth year after the Enlightenment, and spent the *vassa* there.[1] The Commentaries[2] give detailed descriptions of the circumstances of

[1] BuA., p. 3.
[2] KhpA. 160 ff.=SNA. i. 278; DhA. iii. 436 ff.; *cp.* Mtu. i. 253 ff.

this visit. Vesāli was inhabited by seven thousand and seven rājās, each of whom had large retinues, many palaces and pleasure parks. There came a shortage in the food supply owing to drought, and people died in large numbers. The smell of decaying bodies attracted evil spirits, and many inhabitants were attacked by intestinal disease. The people complained to the ruling prince, and he convoked a general assembly, where it was decided, after much discussion, to invite the Buddha to their city. As the Buddha was then at **Veḷuvana** in **Rājagaha**, the Licchavi **Mahāli**, friend of **Bimbisāra** and son of the chaplain of **Vesāli**, was sent to Bimbisāra with a request that he should persuade the Buddha to go to Vesāli. Bimbisāra referred him to the Buddha himself, who, after listening to Mahāli's story, agreed to go. The Buddha started on the journey with five hundred monks. Bimbisāra decorated the route from Rājagaha to the Ganges, a distance of five leagues, and provided all comforts on the way. He accompanied the Buddha, and the Ganges was reached in five days. Boats, decked with great splendour, were ready for the Buddha and his monks, and we are told that Bimbisāra followed the Buddha into the water up to his neck. The Buddha was received on the opposite bank by the Licchavis, with even greater honour than Bimbisāra had shown him. As soon as the Buddha set foot in the **Vajjian** territory, there was a thunderstorm and rain fell in torrents. The distance from the Ganges to Vesāli was three leagues; as the Buddha approached Vesāli, **Sakka** came to greet him, and, at the sight of the devas, all the evil spirits fled in fear. In the evening the Buddha taught **Ānanda** the **Ratana Sutta**, and ordered that it should be recited within the three walls of the city, the round of the city being made with the Licchavi princes. This Ānanda did during the three watches of the night, and all the pestilences of the citizens disappeared. The Buddha himself recited the Ratana Sutta to the assembled people, and eighty-four thousand beings were converted. After repeating this for seven consecutive days, the Buddha left Vesāli.[3] The Licchavis accompanied him to the Ganges with redoubled honours, and, in the river itself, Devas and Nāgas vied with each other in paying him honour. On the farther bank, Bimbisāra awaited his arrival and conducted him back to Rājagaha. On his return there, the Buddha recited the **Saṅkha Jātaka**. (See *s.v.* 2.)

It was probably during this visit of the Buddha to Vesāli that **Suddhodana** died.[4] According to one account,[5] the Buddha went through the

[3] According to the DhA. account the Buddha stayed only seven days in Vesāli; KhA. says two weeks.

[4] See ThigA., p. 141; AA. i. 186.

[5] It was during this visit of the Buddha to Kapilavatthu (*tadā*) that **Mahāpajāpatī Gotamī** first asked his permission to join the Order, but her request was refused (AA. i. 186).

air to visit his dying father and to preach to him, thereby enabling him to attain arahantship before his death. It is not possible to know how many visits were paid by the Buddha to Vesāli, but the books would lead us to infer that they were several. Various Vinaya rules are mentioned[6] as having been laid down at Vesāli. It was during a stay in Vesali, whither he had gone from **Kapilavatthu**, that **Mahāpajāpati Gotamī** followed the Buddha with five hundred other Sākyan women, and, with the help of Ānanda's intervention, obtained permission for women to enter the Order under certain conditions.[7]

The books describe[8] at some length the Buddha's last visit to Vesāli on his way to **Kusinārā**. On the last day of this visit, after his meal, he went with **Ānanda** to **Cāpāla-cetiya** for his siesta, and, in the course of their conversation, he spoke to Ānanda of the beauties of Vesāli: of the **Udena-cetiya**, the **Gotamaka-cetiya**, the **Sattambaka-cetiya**, the **Bahuputta-cetiya**, and the **Sārandada-cetiya**.[9] The Buddha generally stayed at the **Kūṭāgārasālā** (*q.v.*) during his visits to Vesāli, but it appears that he sometimes lived at these different shrines.[10] During his last visit to the Cāpāla-cetiya he decided to die within three months, and informed **Māra** and, later, Ānanda, of his decision. The next day he left Vesāli for **Bhaṇḍagāma**, after taking one last look at the city, "turning his whole body round, like an elephant" (*nāgāpalokitaṃ apaloketvā*).[11] The rainy season which preceded this the Buddha spent at **Beluvagāma**, a suburb of **Vesāli**, while the monks stayed in and around Vesāli. On the day before he entered into the *vassa*, **Ambapālī** invited the Buddha and the monks to a meal, at the conclusion of which she gave her **Ambavana** for the use of the Order.[12]

Vesāli was a stronghold of the **Nigaṇṭhas**, and it is said[13] that of the forty-two rainy seasons of the latter part of **Mahāvīra's** ascetic life, he passed twelve at Vesāli. The Buddha's presence in Vesāli was a source of Buddhist worship. Other monasteries are also mentioned, in or near Vesāli —*e.g.*, **Pāṭikārāma**, **Vālikārāma**.

[6] See, *e.g.*, Vin. i. 238, 287 f.; ii, 118, 119-27. The visit mentioned in the last context seems to have been a long one; it was on this occasion that the Buddha ordered the monks to turn their bowls upon the Licchavi **Vaḍḍha** (*q.v.*). For other Vinaya rules laid down at Vesāli, see also Vin. ii. 159 f.; iii. and iv. *passim*.

[7] Vin. ii. 253 ff.; see *s.v.* **Mahāpajāpatī Gotamī**.

[8] *E.g.*, D. ii. 95 ff.

[9] *Cf.* Mtu. i. 300, where a Kapinayha-cetiya is also mentioned. All these were once shrines dedicated to various local deities, but after the Buddha's visit to Vesāli, they were converted into places

[10] See *s.v.*, also D. ii. 118.

[11] *Ibid.*, 122.

[12] *Ibid.*, 98; but see Dial. ii. 102, n. 1.

[13] Jacobi: *Jaina Sūtras* (S.B.E.) *Kalpa Sūtra*, sect. 122; Vesāli was also the residence of **Kandaramasuka** and **Pāṭikaputta** (*q.v.*). Among eminent followers of the Buddha who lived in Vesāli, special mention is made of **Ugga** (chief of those who gave pleasant gifts), **Pāṭigyāni**, **Kāraṇapāli**, **Sīha**, **Vāseṭṭha** (A. iv. 258), and the various **Licchavis** (see *s.v.* **Licchavi**.)

of discomfort to the Niganṭhas, and we find mention[14] of various devices resorted to by them to prevent their followers from coming under the influence of the Buddha.

At the time of the Buddha, Vesāli was a very large city, rich and prosperous, crowded with people and with abundant food. There were seven thousand seven hundred and seven pleasure grounds and an equal number of lotus ponds. Its courtezan, **Ambapālī**, was famous for her beauty, and helped in large measure in making the city prosperous.[15] The city had three walls, each one *gāvuta* away from the other, and at three places in the walls were gates with watch-towers.[16] Outside the town, leading uninterruptedly up to the Himālaya, was the **Mahāvana**[17] (*q.v.*), a large, natural forest. Near by were other forests, such as **Gosiṅgalasāla**.[18]

Among important suttas preached at Vesāli are the **Mahāli, Mahāsīhanāda, Cūla-Saccaka, Mahā-Saccaka, Tevijja, Vacchagotta, Sunakkhatta** and **Ratana.**[19] The **Telovāda Jātaka** (No. 246) and the **Sigāla Jātaka** (No. 152) were preached at Vesāli. After the Buddha's death a portion of his relics was enshrined in the city.[20]

One hundred years later Vesāli was again the scene of interest for Buddhists, on account of the "Ten Points" raised by the **Vajjiputtakā**, (*q.v.*), and the second Council held in connection with this dispute at the **Vālikārāma.**

The city was also called **Visālā.**[21] There were Nāgas living in Vesāli; these were called **Vesālā.**[22]

Vesāli is identified with the present village of Basrah in the Muzafferpur district in Tirhut.[23]

[14] See, *e.g.*, *s.v.* **Siha.**

[15] Vin. i. 268.

[16] J. i. 504; *cf.* i. 389. Perhaps these three walls separated the three districts of Vaiśālī mentioned in the Tibetan Dulva (Rockhill, p. 62); Hoernle (*Uvāsagadasāo Translation* ii., p. 4, n. 8) identifies these three districts with the city proper, Kuṇḍapura and Vāṇiyagāma, respectively mentioned in the Jaina books. Buddhaghosa says (*e.g.*, Sp. ii. 393) that Vesāli was so called because it was extensive (*visālībhūtatā Vesāli ti uccati*); *cf.* UdA. 184 (*sikkhattuṃ vistāribhūtattā*); and MA. i. 259.

[17] DA. i. 309.

[18] A. v. 134.

[19] See also A. i. 220, 276; ii. 190, 200; iii. 38, 49 ff., 75, 142, 167, 236, 239; iv. 16, 79, 100, 179, 208, 274 ff., 279 ff., 308 ff.; v. 86, 133, 342; S. i. 29, 112, 230; ii. 267, 280; iii. 68, 116; iv. 109, 210 ff., 380; v. 141 f., 152 f., 258, 301, 320, 389, 453; D. ii. 94 ff.; the subjects of these discourses are mentioned *passim*, in their proper places; see also DhA. i. 263; iii. 267, 279, 460, 480.

[20] D. ii. 167; Bu. xxviii. 2.

[21] *E.g.*, AA. i. 47; Cv. xcix. 98.

[22] D. ii. 258.

[23] See Vincent Smith, *J.R.A.S.* 1907, p. 267 f., and Marshall, *Arch. Survey of India*, 1903-4, p. 74.

1. Vesāli Sutta.—See **Vajjiputta Sutta.**

2. **Vesāli Sutta.**—**Ugga** visits the Buddha at the **Kūṭāgārasālā** and asks a question; the Buddha explains to him that it is grasping of objects, etc., which prevents some people from being quite free in this very life.[1]

[1] S. iv. 109.

3. **Vesāli Sutta.**—The Buddha once addressed the monks on the great benefits of meditating on *asubha*, and then retired into solitude in the **Mahāvana** for a fortnight. The monks, filled with the idea of *asubha*, felt loathing for their bodies and many committed suicide. The Buddha hearing of this, summoned the monks to the **Kūṭāgārasālā** and taught them the great merits of concentration on breathing.[1]

[1] S. v. 320 f.

Vessagiri.—A monastery in Ceylon, near **Anurādhapura.** It was built by **Devānampiyatissa** for the five hundred *vessas* (merchants) who were ordained by **Mahinda.**[1] Near the monastery was a forest, where **Vaṭṭagāmaṇi,** in his flight, hid the almsbowl of the Buddha. There he also met the Elder **Kupikkala-Mahātissa.**[2] The almsbowl was discovered and taken by a Damiḷa to India, but was later recovered.[3] To the south of Vessagiri was the **Pabbata-vihāra,** and, near it, the village of **Silāsobbhakaṇḍaka.**[4]

[1] Mhv. xx. 15; Mhv. *Trs.* 137, n. 3.
[2] Mhv. xxxiii. 48 f.
[3] *Ibid.*, 55.
[4] MṬ. 616.

1. **Vessantara.**—An owl, identified with **Sāriputta.**[1] See the **Tesakuṇa Jātaka.**

[1] J. v. 125.

2. **Vessantara.**—The Bodhisatta, born as king of **Sivi.** See the **Vessantara Jātaka.**

Vessantara Jātaka (No. 547).—**Vessantara** (the Bodhisatta) was the son of **Sañjaya,** king of **Sivi,** and queen **Phusatī,** and was so called because his mother started in labour as she passed through the *vessa*-street in the city of **Jetuttara,** and he was born in a house in the same street. He spoke as soon as he was born.[1] On the same day was also born a white elephant named **Paccaya.** At the age of eight, Vessantara wished to make a great gift and the earth trembled. He married **Maddī** at the age of sixteen, and their children were **Jāli** and **Kaṇhajinā.**

At that time there was a great drought in **Kāliṅga,** and eight brahmins came from there to Vessantara to beg his white elephant, which had the

[1] *Cf.* BuA. 228.

power of making rain to fall. He granted their request, and gave the elephant together with its priceless trappings.[2] The citizens of Jetuttara were greatly upset that their elephant should have been given away, and demanded of Sañjaya that Vessantara should be banished to **Vaṅkagiri.** The will of the people prevailed, and Vessantara was asked to take the road along which those travel who have offended He agreed to go, but before setting out, obtained the king's leave to hold an almsgiving called the "Gift of the Seven Hundreds" (**Sattasataka**), in which he gave away seven hundred of each kind of thing People came from all over **Jambudīpa** to accept his gifts, and the almsgiving lasted for a whole day.

When Vessantara took leave of his parents and prepared for his journey, Maddī insisted on accompanying him with her two children They were conveyed in a gorgeous carriage drawn by four horses, but, outside the city, Vessantara met four brahmins who begged his horses. Four devas then drew the chariot, but another brahmin soon appeared and obtained the chariot. Thenceforward they travelled on foot, through **Suvaṇṇagiritāla,** across the river **Kantimārā,** to beyond Mount **Arañjaragiri** and **Dunniviṭṭha,** to his uncle's city in the kingdom of **Ceta.** The devas shortened the way for them, and the trees lowered their fruit that they might eat. Sixty thousand *khattiyas* came out to welcome Vessantara and offered him their kingdom, which, however, he refused. He would not even enter the city, but remained outside the gates, and, when he left early the next morning, the people of Ceta, led by **Cetaputta,** went with him for fifteen leagues, till they came to the entrance to the forest. Vessantara and his family then proceeded to **Gandhamādana,** northwards, by the foot of Mount **Vipula** to the river **Ketumatī,** where a forester entertained them and gave them to eat. Thence they crossed the river to beyond **Nālika,** along the bank of Lake **Mucalinda,** to its north-eastern corner, then along a narrow footpath into the dense forest, to **Vaṅkagiri.** There **Vissakamma** had already built two hermitages, by order of **Sakka,** one for Vessantara and one for Maddī and the children, and there they took up their residence. By Vessantara's power, the wild animals to a distance of three leagues became gentle. Maddī rose daily at dawn, and, having fetched water to wash, went into the forest for yams and fruit. In the evening she returned, washed the children, and the family sat down to eat. Thus passed four months.

Then from Dunniviṭṭha there came to the hermitage an old brahmin, called **Jūjaka,** who had been sent by his young wife, **Amittatāpanā,** to find slaves for her, because when she went to the well for water the other women had laughed at her, calling her "old man's darling." She told

[2] J. vi. 488 f. gives the details of these.

Jūjaka that he could easily get Vessantara's children as slaves, and so he came to Vaṅkagiri. Asking the way of various people, including the hermit **Accuta**, Jūjaka arrived at Vaṅkagiri late in the evening and spent the night on the hilltop. That night Maddī had a dream, and, being terrified, she sought Vessantara. He knew what the dream presaged, but consoled her and sent her away the next day in search of food. During her absence, Jūjaka came and made his request. He would not await the return of Maddī, and Vessantara willingly gave him the two children. But they ran away and hid in a pond till told by their father to go with Jūjaka. When Vessantara poured water on Jūjaka's hand as a symbol of his gift, the earth trembled with joy. Once more the children escaped and ran back to their father, but he strengthened his resolve with tears in his eyes. Jūjaka led the children away, beating them along the road till their blood flowed.

It was late in the evening when Maddī returned because devas, assuming the form of beasts of prey, delayed her coming, lest she should stand in the way of Vessantara's gift. In answer to her questions, Vessantara spoke no word, and she spent the night searching for the children. In the morning she returned to the hermitage and fell down fainting. Vessantara restored her to consciousness and told her of what had happened, explaining why he had not told her earlier. When she had heard his story she expressed her joy, affirming that he had made a noble gift for the sake of omniscience.

And then, lest some vile creature should come and ask for Maddī, **Sakka**, assuming the form of a brahmin, appeared and asked for her. Vessantara looked at Maddī, and she expressed her consent. So he gave Maddī to the brahmin, and the earth trembled. Sakka revealed his identity, gave Maddī back to Vessantara, and allowed him eight boons. Vessantara asked that (1) he be recalled to his father's city, (2) he should condemn no man to death, (3) he should be a helpmate to all alike, (4) he should not be guilty of adultery, (5) his son should have long life, (6) he should have celestial food, (7) his means of giving should never fail, (8) after death he should be reborn in heaven.

In the meantime, Jūjaka had travelled sixty leagues with the children, whom the devas cared for and protected. Guided by the devas, they arrived in fifteen days at Jetuttara, though Jūjaka had intended to go to **Kāliṅga**. Sañjaya bought the children from Jūjaka, paying a high price, including the gift of a seven-storeyed palace. But Jūjaka died of over-eating, and as no relation of his could be traced, his possessions came back to the king. Sañjaya ordered his army to be prepared and a road to be built from Jetuttara to Vaṅkagiri, eight *usabhas* wide. Seven days later, led by Jāli, Sañjaya and Phusatī started for Vaṅkagiri.

In the army was the white elephant, who had been returned because the people of Kāliṅga could not maintain him. There was great rejoicing at the reunion of the family, and the six royal personages fell in a swoon till they were revived by rain sent by Sakka, the rain only wetting those who so wished it. Vessantara was crowned king of Sivi, with **Maddī** as his consort. After a month's merry-making in the forest, they returned to Jetuttara. On the day Vessantara entered the city he set free every captive, including even cats In the evening, as he lay wondering how he would be able to satisfy his suitors the next day, Sakka's throne was heated, and he sent down a shower of the seven kinds of precious things, till the palace grounds were filled waist-high Vessantara was thus able to practise his generosity to the end of his days. After death he was born in **Tusita.**[3]

The story was related on the occasion of the Buddha's first visit to **Kapilavatthu.** The Buddha's kinsmen escorted him to the **Nigrodhārāma,** but sat round him without doing any obeisance, because of their great pride. The Buddha then performed the Twin Miracle, and the **Sākyans,** led by **Suddhodana,** worshipped him. There was then a shower of rain, refreshing all and falling only on those who so wished. When the people expressed their wonder, the Buddha related this story, showing that in the past, too, rain had fallen on his kinsfolk to revive them.[4]

Devadatta is identified with Jūjaka, **Cincā** with Amittatāpanā, **Channa** with Cetaputta, **Sāriputta** with Accuta, **Anuruddha** with Sakka, **Sañjaya** with Suddhodana, **Mahāmāyā** with Phusatī, **Rāhulamātā** with Maddī, **Rāhula** with Jāli, and **Uppalavaṇṇā** with Kaṇhajinā.[5]

The story also occurs in the Cariyāpiṭaka,[6] and is often referred to[7] as that of a birth in which the Bodhisatta's *dāna-pāramitā* reached its culmination. The earth shook seven times when Vessantara made his gifts, and this forms the subject of a dilemma in the Milindapañha.[8]

The story of the Jātaka was sculptured in the Relic Chamber of the **Mahā Thūpa.**[9]

The story of Vessantara is the first of the Jātakas to disappear from the world.[10] See also **Gūḷha-Vessantara.**

[3] J. i. 47; DhA. i. 69.

[4] According to BuA. 245, the Jātaka was related at the end of the recital of the **Buddhavaṃsa.**

[5] The story is given at J. vi. 479-593.

[6] i. 9.

[7] *E.g.*, Sp. i. 245; VbhA. 414; Cv. xlii. 5; c. 74.

[8] Mil. p. 113; for another question, see *ibid.*, 274 f.

[9] Mhv. xxx. 88.

[10] AA. i. 51.

1. **Vessabhū.**—The twenty-first of the twenty-four Buddhas. He was born in the pleasaunce of **Anoma** (Commentary, **Anūpama**), his father

being the *khattiya* **Suppatita (Supatita)** and his mother **Yasavatī.** On the day of his birth he roared "like a bull" a shout of triumph, hence his name (*vasabhanādahetuttā*).[1] For six thousand years he lived in the household in three palaces: **Ruci, Suruci** and **Vaḍḍhana (Rativaḍḍhana)**; his wife was **Sucittā,** and their son **Suppabuddha.** He left home in a golden palanquin, practised austerities for six months, was given milk-rice by **Sirivaḍḍhanā** of **Sucittanigama,** and grass for his seat by the Nāga king **Narinda,** and attained Enlightenment under a *sāla*-tree. He preached his first sermon at **Anurārāma** to his brothers, **Soṇa** and **Uttara,** who became his chief disciples. Among women his chief disciples were **Dāmā** and **Samālā,** his constant attendant **Upasanta (Upasannaka),** his chief lay patrons **Sotthika** and **Rāma** among men, and **Gotamī (Kāligotamī)** and **Sirimā** among women. He was sixty cubits in height and lived for sixty thousand years. He died at the **Khemārāma** in **Usabhavatī** and his relics were scattered. The Bodhisatta was King **Sudassana** of **Sarabhavatī.**[2]

Vessabhū Buddha kept the uposatha once in every six years.[3]

[1] But MṬ. 63 gives another explanation: *hīnaṃ janānaṃ abhibhūto maggena abhibhavitakilesahīno ti vā.* Dvy. 333 calls him Viśvabhū.

[2] Bu. xxii. 1 ff.; BuA. 205 ff.; D. ii. 5.; J. i. 41.

[3] DhA. iii. 236.

2. **Vessabhū.**—King of **Avanti** in the time of **Reṇu.** His capital was **Māhissatī.**[1]

[1] D. ii. 236.

Vessara.—A pleasaunce in which **Maṅgala Buddha** died.[1]

[1] Bu. iv. 32.

Vessavaṇa.—One of the names of **Kuvera** (*q.v.*), given to him because his kingdom is called **Visāṇā.**[1] He is one of the **Cātummahārājāno** (*q.v.*) and rules over the **Yakkhas,** his kingdom being in the north.[2] In the **Āṭānāṭiya Sutta**[3] he is the spokesman, and he recited the Āṭānāṭiya-rune for the protection of the Buddha and his followers from the Yakkas who had no faith in the Buddha. He rides in the **Nārīvāhana,** which is twelve yojanas long, its seat being of coral. His retinue is composed of ten thousand crores of Yakkhas.[4] He is a *sotāpanna* and his life-span is ninety thousand years.[5] The books record a conversation between him

[1] D. iii. 201; SNA. i. 369, etc.

[2] *E.g.*, D. ii. 207.

[3] *Ibid.*, iii. 194; he was spokesman because "he was intimate with the Buddha, expert in conversation, well-trained" (DA. iii. 962).

[4] SNA. i. 379; the preacher's seat in the **Lohapāsāda** at **Anurādhapura** was made in the design of the Nārīvāhana (Mhv. xxvii. 29).

[5] AA. ii. 718.

and **Veḷukaṇṭakī Nandamātā** (*q.v.*), when he heard her sing the **Pārāyaṇa Vagga** and stayed to listen. When **Cūḷasubhaddā** wished to invite the Buddha and his monks to her house in **Sāketa**, and felt doubtful about it, Vessavaṇa appeared before her and said that the Buddha would come at her invitation.[6]

On another occasion[7] he heard **Uttara Thera** preaching to the monks in **Dhavajālikā** on the **Saṅkheyya** Mountain, near **Mahisavatthu**, and went and told Sakka, who visited Uttara and had a discussion with him.

Once when Vessavaṇa was travelling through the air, he saw **Sambhūta Thera** wrapt in *samādhi*. Vessavaṇa descended from his chariot, worshipped the Thera, and left behind two Yakkhas with orders to wait until the Elder should emerge from his trance. The Yakkhas then greeted the Thera in the name of Vessavaṇa and told him they had been left to protect him. The Elder sent thanks to Vessavaṇa, but informed him, through the Yakkhas, that the Buddha had taught his disciples to protect themselves through mindfulness, and so further protection was not needed. Vessavaṇa visited Sambhūta on his return, and finding that the Elder had become an arahant, went to **Sāvatthi** and carried the news to the Buddha.[8]

Mention is made of Vessavaṇa's **Gadāvudha**[9] and his mango-tree, the **Atulamba**.[10] **Āḷavaka's** abode was near that of Vessavaṇa.[11]

Bimbisāra, after death, was born seven times as one of the ministers (*paricaraka*) of Vessavaṇa, and, while on his way with a message from Vessavaṇa to **Virūḷhaka**, visited the Buddha and gave him an account of a meeting of the devas which Vessavaṇa had attended and during which **Sanaṅkumāra** had spoken in praise of the Buddha and his teachings.[12] Vessavaṇa seems to have been worshipped by those desiring children.[13] There was in **Anurādhapura** a banyan-tree dedicated as a shrine to Vessavaṇa in the time of **Paṇḍukābhaya**.[14] Vessavaṇa is mentioned as having been alive in the time of **Vipassī Buddha**. When **Vipassī** died, there was a great earthquake which terrified the people, but Vessavaṇa appeared and quieted their fears.[15] Vessavaṇa accompanied Sakka when he showed **Moggallāna** round **Vejayanta-pāsāda**.[16]

[6] *Ibid.*, 483.

[7] A. iv. 162; on his way to see the Buddha.

[8] ThagA. i.46 f. Just as he encouraged the good, so he showed his resentment against the wicked; see, *e.g.*, *s.v.* **Revatī**.

[9] SNA. i. 225; the books (*e.g.*, SA. i. 249; Sp. ii. 440) are careful to mention that he used his *Gadāvudha* only while he was yet a *puthujjana*.

[10] J. iv. 324, also called **Abbhantaramba** (see the **Abbharantara Jātaka**).

[11] SNA. i. 240.

[12] D. ii. 206 f.

[13] See, *e.g.*, the story of **Rājadatta** (ThagA. i. 403).

[14] Mhv. x. 89.

[15] ThagA. i. 149.

[16] M. i. 253; because he was Sakka's very intimate friend (MA. i. 476).

As lord of the Yakkhas, it was in the power of Vessavaṇa to grant to any of them special privileges, such as the right of devouring anyone entering a particular pond, etc.[17]

Vessavaṇa, like **Sakka**, was not the name of a particular being, but of the holder of an office. When one Vessavaṇa died, Sakka chose another as his successor. The new king, on his accession, sent word to all the Yakkhas, asking them to choose their special abodes.[18] It was the duty of Yakkhiṇīs to fetch water from **Anotatta** for Vessavaṇa's use. Each Yakkhiṇī served her turn, sometimes for four, sometimes for five months. But sometimes they died from exhaustion before the end of their term.[19]

Vessavaṇa's wife was **Bhuñjatī** (*q.v.*), who, like himself, was a devoted follower of the Buddha.[20] They had five daughters: **Latā, Sajjā, Pavarā, Acchimatī,** and **Sutā.**[21] **Puṇṇaka** was Vessavaṇa's nephew.[22]

The pleasures and luxuries enjoyed by Vessavaṇa have become proverbial.[23]

An ascetic named **Kañcanapatti**[24] is mentioned as having been the favourite of Vessavaṇa. See also *s.v.* **Yakkha.**

[17] See, *e.g.*, DhA. iii. 74; J. i. 128; iii. 325 (**Makhādeva**). Sometimes, *e.g.*, in the case of **Avaruddhaka** (DhA. ii. 237), a Yakkha had to serve Vessavaṇa for twelve years in order to obtain a particular boon (*cf.* J. ii. 16, 17). (Three years at J. iii. 502.) Vessavaṇa sometimes employs the services of uncivilized human beings (*paccantamilakkhavāsika*) DA. iii. 865 f. The Yakkhas fear him greatly. If he is angry and looks but once, one thousand Yakkhas are broken up and scattered "like parched peas hopping about on a hot plate" (J. ii. 399). This was probably before he became a *sotāpanna*.

[18] J. i. 328.

[19] DhA. i. 40; also J. iv. 492; v. 21.

[20] D. ii. 270.

[21] For a story about them, see VvA. 131 f.

[22] J. vi. 265, 326.

[23] See, *e.g.*, Vv. iv. 3, 46 (*bhuñjāmi kāmakāmī rājā Vessavaṇo yathā*); MṬ. 676 (*Vessavaṇassa rājaparihārasadisaṃ*); *cf.* J. vi. 313.

[24] J. ii. 399.

Vessānara.—A name for the God of Fire.[1]

[1] J. vi. 203.

1. **Vessāmitta.**—A celebrated sage of old.[1]

[1] Vin. i. 245; D. i. 104; M. ii. 169, 200; A. iii. 224; iv. 61, etc.

2. **Vessāmitta.**—A king of old who led a good life and was reborn in Sakka's heaven.[1]

[1] J. vi. 251.

3. **Vessāmitta.**—A Yakkha chief who, with five hundred others of the same name, was present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 257.

He is mentioned among the Yakkha chiefs to be invoked in time of need by followers of the Buddha.[2] Buddhaghosa says[3] he was so called because he lived on a mountain called **Vessāmitta.**

[2] *Ibid.*, iii. 205. [3] DA. ii. 686; iii. 970.

Vehapphala.—One of the Brahma-worlds of the Rūpaloka plane. Beings are born there as a result of developing the Fourth Jhāna.[1] Their life-span is five hundred *mahākalpas*,[2] and even *puthujjanas* can be born there.[3] Baka-Brahma was once an inhabitant of Vehapphala.[4] Anāgāmins born there reach Nibbāna without going elsewhere.[5] Buddhaghosa[6] explains the name thus: *vipulā phalā ti = Vehapphalā*. In ages in which the world is destroyed by wind, Vehapphala forms the limit of the destruction.[7]

[1] AbhS. chap. v., sec. 3 (d).
[2] *Ibid.*, sec. 6; A. ii. 128, 129.
[3] VbhA. 376. [4] J. iii. 358; SA. i. 162.
[5] VbhA. 522.
[6] *Ibid.*, 521 = MA. i. 29.
[7] CypA. 9.

Vehaliṅga (*v.l.* **Vekaliṅga, Vebhaliṅga**).—A township (*nigama*) where lived **Ghaṭīkāra,** friend of **Jotipāla.**[1] The township was in **Kosala,** and once, during his long stay in Kosala, the Buddha visited the *ārāma* in which **Kassapa Buddha** had preached to Jotipāla, and there he himself preached the **Ghaṭīkāra Sutta.**[2]

[1] S. i. 34, 60. [2] M. ii. 45 ff.

Voyalaggamu.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 122.

1. **Vohāra Suttā.**—Four suttas on modes of speech which are Ariyan and non-Ariyan.[1]

[1] A. iv. 307.

2. **Vohāra Suttā.**—Two suttas, one on the eight un-Ariyan practices and the other on their opposites.[1]

[1] A. iv. 307.

Vohārapatha Suttā.—Two suttas, similar to **Vohāra Sutta.**[1]

[1] A. ii. 227 = ii. 229.

Vohārikatissa.—King of Ceylon (269-91 A.C.). He was the son of **Sirināga** and his name was **Tissa.** He was called "Vohārika" because of his knowledge of law and tradition; he repealed the penalty of bodily

injury. He patronized **Deva Thera** of **Kappukagāma** and **Mahātissa** of **Anurārāma.** He built the **Sattapaṇṇakapāsāda,** and erected parasols on eight thūpas and walls round six vihāras.[1] On days when the **Ariyavaṃsa** was being read, he held almsgiving throughout Ceylon. He suppressed the **Vetulya** heresy with the help of his minister **Kapila.** He was killed by his brother, **Abhayanāga.**[2]

[1] For details see Mhv. xxxvi. 33 f. [2] *Ibid.*, xxxvi. 27 ff.

Vyaggha Jātaka (No. 272).—The Bodhisatta was once a tree-sprite and lived near another tree-sprite. No one dared to enter the forest, fearing a lion and a tiger who roamed about there. So the people could not collect wood. One day the second tree-sprite assumed an awful shape, in spite of the Bodhisatta's advice, and frightened away the lion and the tiger. The people, finding that they had disappeared, began cutting down the trees. Then the foolish tree-sprite tried in vain to bring the animals back.

The story was told in reference to **Kokālika's** attempt to bring **Sāriputta** and **Moggallāna** back, after having insulted them. Kokālika is identified with the foolish sprite, Sāriputta with the lion, and Moggallāna with the tiger.[1]

[1] J. ii. 356-8; *cf.* the **Takkāriya Jātaka.**

Vyagghapajja.—The name given to the city of the **Koliyans** (*q.v.*), because it was built on a tiger's track. The Koliyans themselves thus came to be called **Vyagghapajjā.**[1]

[1] AA. ii. 558, 778; SNA. i. 356; DA. i. 262; *cf.* Mtu. i. 355.

Vyasana Sutta.—Ten evils which befall a monk who reviles Āriyans and his fellow-celibates.[1]

[1] A. v. 169=317.

1. **Vyākaraṇa Sutta.**—Five qualities, including knowledge of the four kinds of analysis, which enable a monk to attain his aim.[1]

[1] A. iii. 110.

2. **Vyākaraṇa Sutta.**—Preached by **Mahā Moggallāna,** on ten qualities which should be abandoned in order to achieve one's purpose in the *sāsana.*[1]

[1] A. v. 155 f.

S.

Saṃyama.—A king of Benares, mentioned in the **Mahāhaṃsa Jātaka** (*q.v.*). **Khemā** was his chief consort. He is identified with **Sāriputta.**[1]

[1] J. v. 354, 382.

Saṃyutta Nikāya, Saṃyuttāgama.—One of the five divisions of the **Sutta Piṭaka.** It consists of 7,762 suttas,[1] and, at the First Council, was given in charge of **Mahā Kassapa** and his pupillary succession (*nissitaka*).[2] The Nikāya is divided into five main Vaggas and fifty-six sections, called Saṃyuttas, each Saṃyutta being again subdivided into minor Vaggas or chapters. Buddhaghosa wrote a Commentary on the Saṃyutta, called **Sāratthappakāsinī.** The Saṃyutta Nikāya is quoted in the Milindapañha.[3]

Kittisirirājasīha, king of Ceylon, had the Saṃyutta Nikāya copied by scribes.[4] One of the Saṃyuttas, the **Anamatagga,** was preached by **Rakkhita** in **Vanavāsa**[5] and by **Mahinda** in **Ceylon,**[6] soon after their respective arrivals in these countries, at the conclusion of the Third Council. The Nikāya has been translated into Burmese.[7]

[1] DA. i. 17; Gv. 56.
[2] DA. i. 15.
[3] *E.g.*, pp. 137, 242, 377, 379; see also Vin. ii. 306, where Uposatha Saṃyutta is mentioned, but what is evidently meant is the Uposatha Khandhaka.
[4] Cv. xcix. 33.
[5] Mhv. xii. 32.
[6] *Ibid.*, xv. 186.
[7] Bode, *op. cit.*, 92.

Saṃyoga Sutta.—On how men and women forge bonds for themselves by being attached to sex.[1]

[1] A. iv. 57.

Saṃyojana Sutta.—On the ten *saṃyojanas.*[1]

[1] A. v. 17.

Saṃvaṇṇanānayadīpanī.—A grammatical work by **Jambudhaja Thera** of Pagan.[1]

[1] Bode, *op cit.*, 55.

1. **Saṃvara.**—The youngest of the hundred sons of Brahmadatta, king of Benares. See the **Saṃvara Jātaka.**

2. **Saṃvara.**—The Ājīvaka mentioned in the **Paṇḍara Jātaka** (*q.v.*).[1]

[1] J. v. 87; see scholiast, *ibid.*, line 27.

3. Saṃvara.—A chieftain of the **Asuras,** skilled in wiles.[1] *Cf.* **Sambara.**

[1] J. v. 452, 454.

Saṃvara Jātaka (No. 462).—The Bodhisatta was the teacher of **Saṃvara** (1), youngest of the hundred sons of the king of Benares. When he had finished his studies, the king offered him a province, but, at the suggestion of his teacher, he preferred to live near his father. There, acting on the Bodhisatta's advice, he won all hearts, and on the death of his father the courtiers made him king. The brothers protested, and Saṃvara, again following his teacher's advice, divided his father's wealth among them. Then his brothers, led by **Uposatha,** acknowledged him king.

The story was told to a monk who had dwelt in the forest and had then given up striving. He is identified with Saṃvara and **Sāriputta** with Uposatha.[1]

[1] J. iv. 130 ff.; see also the **Allnacitta Jātaka** and **Gāmaṇi Jātaka.**

Saṃvara Sutta.—On the four efforts: to restrain, abandon, make become and watch over.[1]

[1] A. ii. 6.

Saṃvasita.—A king of twenty-eight kappas ago, a former birth of **Gandhodaka Thera.**[1]

[1] Ap. i. 106.

Saṃvāsa Suttā.—Two Suttas—one preached to some householders on the road between **Madhurā** and **Verañjā,** the other to the monks—on four ways of living together: a vile man with a vile woman, a vile man with a *devī*, a *deva* with a vile woman, a *deva* with a *devī*.[1]

[1] A. ii. 57 ff.

Saṃvutta Sutta.—The three spheres—*kāma, rūpa, arūpa*—must be given up and three kinds of training must be developed: greater virtue (*adhisīla*), greater thought, greater insight.[1]

[1] A. iv. 444.

Saṃvejanīya Sutta.—Four spots connected with the Buddha—the scenes of his birth, his Enlightenment, the preaching of his first sermon, and his death—which should be looked upon with emotion by believers.[1] *v.l.* **Vejanīya.**

[1] A. ii. 120; D. ii. 140.

Saṃsaya.—A divine musician or a musical instrument.[1]

[1] VvA. 93, 372.

Saṃsāraphala.—A park in Ceylon, laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 10.

Saṃsāramocakā.—A class of *micchādiṭṭhikas*.[1]

[1] *E.g.*, PvA. 67.

Sa-ādhāna Vagga.—The sixth chapter of the Aṭṭhaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 274-93.

Sakacittaniya Thera.—An arahant. Ninety-one kappas ago, in the time of **Sikhī Buddha,** he made a *thūpa* of bamboos in the name of the Buddha and offered flowers to it. Eighty kappas ago he was a king.[1]

[1] Ap. i. 111 f.

Sakaṭa.—A **Yakkha** who, with five thousand others, guarded the fifth door of **Jotiya's** palace.[1] *v.l.* **Kasakaṇḍa.**

[1] DhA. iv. 209.

1. **Sakalikā Sutta.**—Seven hundred devas of the **Satullapa** group visit the Buddha at **Maddakucchi** as he lay grievously hurt by a stone splinter. They express their admiration, in various ways, of the Buddha's mindfulness and self-possession and blame his enemy (**Devadatta**) for trying to injure so marvellous a being.[1]

[1] S. i. 27 f.

2. **Sakalikā Sutta.**—**Māra** approaches the Buddha at **Maddakucchi** as he lay there in great pain, and tries to grieve him by saying that he is idle and full of brooding thoughts. The Buddha denies the charge.[1]

[1] S. i. 110.

Sakā.—A tribe, mentioned in a list.[1] The name probably refers to the Scythians.

[1] Mil. 327, 331.

Sakiṃsammajjaka Thera.—An arahant. He saw the *Pāṭali*-bodhi of **Vipassī Buddha** and swept around it and paid it honour. On the way home he was killed by a python.[1]

[1] Ap. i. 376 ff.

Sakuṇa Jātaka (No. 36).—The Bodhisatta was once a bird, leader of a large flock. He lived in a tree, and noticing one day that two of the boughs were grinding one against the other and producing smoke, he warned his flock of the risk of fire and left for elsewhere. The wiser birds followed him, but some remained behind and were burnt to death.

The story was related to a monk whose cell was burnt down. He told the villagers of this, and they continually promised to build him a new one, but failed to do so. As a result the monk lived in discomfort and his meditations were fruitless. When he reported this, the Buddha blamed him for not going elsewhere.[1]

[1] J. i. 215 f.

Sakuṇagghi Jātaka (No. 168).—The Bodhisatta was once a quail and was seized one day by a falcon. The quail lamented, saying that if he had remained in the feeding ground of his own people he would not have suffered thus. The falcon, hearing this, let him go, saying that he could catch him, no matter where he was. The quail flew back and perched on an immense clod, whence he called to the falcon. The falcon swooped down, but the quail just turned over, and the falcon was dashed to pieces against the clod.[1]

The Jātaka was related on the occasion of the preaching of the **Sakuṇovāda Sutta** (*q.v.*).

[1] J. ii. 58 f.

Sakuṇagghi Sutta.—See **Sakuṇovāda Sutta.**

Sakuṇovāda Sutta.—A monk must keep to his own pasture ground, his own native beat (*pettikavisaya*)—viz., the four satipaṭṭhānas. Objects, sounds, etc., are passion-fraught, inciting to lust.[1]

The introduction of the sutta contains the **Sakuṇagghi Jātaka** (*q.v.*). The name given in the *uddāna* of the Saṃyutta is the **Sakuṇagghi Sutta.**

[1] S. v. 146 f.

1. **Sakula.**—A city in **Mahiṃsakaraṭṭha.**[1]

[1] J. v. 337.

2. **Sakula.**—A king of **Sakula.** See the **Cullahaṃsa Jātaka.** He is identified with **Sāriputta.**[1]

[1] J. v. 337, 353.

1. **Sakulā Therī.**—She belonged to a brahmin family of **Sāvatthi** and became a believer on seeing the Buddha accept **Jetavana.** Later,

she heard an arahant monk preach, and, being agitated in mind, joined the Order. Having developed insight, she won arahantship. Afterwards the Buddha declared her foremost among nuns in *dibbacakkhu*.[1]

In the time of **Padumuttara Buddha** she was **Nandā**, daughter of King **Ānanda**, and, therefore, half-sister of the Buddha. One day she heard the Buddha declare a nun chief among possessors of the "heavenly eye" and herself wished for similar honour. In the time of **Kassapa Buddha** she was a brahminee and later became a **Paribbājikā**. One day she offered alms at the Buddha's *thūpa* and kept a lamp burning there all night. She was then reborn in **Tāvatiṃsa**.[2]

[1] *Cf.* A. i. 25. [2] Thig. vss. 98-101; ThigA. 91 f.; Ap. ii. 569 f.; AA. i. 199 f.

2. **Sakulā**.—Sister of **Somā**. They were both wives of **Pasenadi** and followers of the Buddha. Once, when Pasenadi was staying at **Ujjuññā**, he went to see the Buddha, and carried to him the greetings of the two queens.[1]

[1] M. ii. 125 f.; MA. ii. 757.

Sakuludāyī.—A famous **Paribbājaka**. The **Mahā-Sakuladāyī** and the **Culla-Sakuladāyī Suttas** (*q.v.*) record two conversations between him and the Buddha in the **Paribbājakārāma** at **Moranivāpa** in **Rājagaha**. He is also said to have been present when the Buddha visited the Paribbājakārāma on the **Sappinī** River and talked to the Paribbājakas there.[1] In these contexts he is said to have been in the company of **Annabhāra** (**Anugāra**) and **Varadhara**, evidently themselves eminent Paribbājakas. Sakuladāyī's teacher was **Vekhanassa**.[2]

[1] A. ii. 29, 176. [2] MA. ii. 716.

Sakoṭa, or **Koraṇḍadāyaka Thera**.—An arahant. Thirty-one kappas ago he saw the footprint of **Sikhī Buddha** and worshipped it, covering it with *koraṇḍa*-flowers.[1]

[1] Ap. i. 283.

Sakka.—Almost always spoken of as "*devānaṃ indo*," chief (or king) of the devas. The **Saṃyutta Nikāya**[1] contains a list of his names: he is called **Maghavā**, because as a human being, in a former birth, he was a brahmin named **Magha**.[2] As such he bestowed gifts from time to time, hence his name **Purindada**[3] (generous giver in former births or giver in towns). Because he gives generously and thoroughly (*sakkaccaṃ*) he is known as **Sakka**.[4] Because he gives away dwelling-places (*āvasa-*

[1] S. i. 229; DhA. i. 264.

[2] But see *s.v.* **Magha**; *cf.* Sanskrit Maghavant as an epithet of Indra.

[3] *Cf.* Indra's epithet Purandara (destroyer of cities).

[4] Śakra occurs many times in the Vedas as an adjective, qualifying gods (chiefly Indra), and is explained as meaning "able, capable." It is, however, not found as a name in pre-Buddhistic times.

thousand) he is called **Vāsava.**[5] Because in one moment he can think of one thousand matters, he is called **Sahassakkha.**[6] Because he married the Asura maiden **Sujā,** he is called **Sujampati.**[7] Because he governs the devas of **Tāvatiṃsa,** he is called *Devānam Indo.*[8] Elsewhere[9] Sakka is addressed as **Kosiya** (*q.v.*). He is also spoken of as **Yakkha.**[10]

Sakka rules over Tāvatiṃsa *devaloka*, the lowest heaven but one of the lower plane. His palace is **Vejayanta** (*q.v.*) and his chariot bears the same name. Though king of the Tāvatiṃsa devas, he is no absolute monarch. He is imagined rather in the likeness of a chieftain of a **Kosala**-clan. The devas meet and deliberate in the **Sudhammā-sabhā** and Sakka consults with them rather than issues them commands. On such occasions, the Four Regent Devas are present in the assembly with their followers of the **Cātummahārājika**-world.[11] Among the Tāvatiṃsa devas, Sakka is more or less *primus inter pares*, yet he surpasses his companions in ten things: length of life, beauty, happiness, renown, power; and in the degree of his five sense-experiences: sight, hearing, smelling, taste and touch.[12]

In the Saṃyutta Nikāya[13] the Buddha gives seven rules of conduct, which rules Sakka carried out as a human being, thus attaining to his celestial sovereignty. When the devas fight the **Asuras**[14] they do so under the banner and orders of Sakka. **Pajāpati, Varuṇa** and **Isāna** are also mentioned as having been associated with him in supreme command.[15]

In the Saṃyutta Nikāya a whole Saṃyutta—one of the shortest, consisting of twenty-five short suttas—is devoted to Sakka. In the first and second suttas Sakka praises energy (*viriya*); in the third he denounces timidity; in the fourth he shows forbearance to his enemy[16];

[5] But see *s.v.* **Vāsava.**

[6] Also **Sahassanetta.**

[7] For the romantic story of Sakka's marriage, see *s.v.* **Sujā.** Thus Sujā's father, **Vepacitti** (*q.v.*), became Sakka's father-in-law. Several quaint stories are related about father- and son-in-law. The two sometimes quarrelled and at others lived together in peace (SA. i. 265).

[8] See *s.v.* **Inda.**

[9] *E.g.*, D. ii. 270; M. i. 252.

[10] M. i. 252; *cf.* S. i. 206 (Sakkanāmako Yakkho); at S. i. 47 **Māghadevaputta** (Sakka) is called **Vatrabhū,** slayer of Vṛtra (SA. i. 83); Sakka is also, in the Jātakas, called **Gandhabbarāja** (J. vi. 280) and **Mahinda** (J. v. 397, 411).

[11] See, *e.g.*, D. ii. 207 f., 220 f.

[12] A. iv. 242; these are also attributed to the rulers of the other deva-worlds.

[13] S. i. 228, 229, 231; *cf.* Mil. 90; for details of these see **Magha.**

[14] For details of Sakka's conquest of the Asuras see *s.v.* **Asura.** The Asuras called him **Jara-sakka** (J. i. 202).

[15] S. i. 219.

[16] The enemy, in this case, is his father-in-law, **Vepacitta.** Sakka had a reputation for great forbearance. In sutta 22 a Yakkha is said to have come and to have sat on his throne, to anger him. But Sakka showed him great honour and the Yakkha vanished. The Commentary adds (SA. i. 272) that it was no Yakkha, but a Rūpāvacara Brahmā, named **Kodhahārikā,** who had come to test Sakka's patience.

in the fifth he advocates the conquest of anger by kindness; in the sixth kindness to animals; in the seventh he denounces trickery, even towards enemies; and in the ninth he preaches courtesy and honour towards the wise. In the eleventh are described the seven life-long habits which raised him to his present eminent position; twelve and thirteen repeat this and explain his titles. In the fourteenth Sakka explains how new gods, who outshine the old ones, do so because they have observed the Buddha's teaching. In the fifteenth he describes as the most beautiful spot that where arahants dwell; in the sixteenth he praises gifts to the Order[17]; in the seventeenth he praises the Buddha, but is told by **Sahampati** that he has selected the wrong attributes for praise. In eighteen to twenty he says that whereas brahmins and nobles on earth and the gods of the Cātummahārājika-world and of Tāvatiṃsa worship him, he himself worships good men and arahants. Numbers twenty-one, twenty-two, twenty-four and twenty-five are against anger, and twenty-three is against deceit.

These and other passages show that Sakka was considered by the early Buddhists as a god of high character, kindly and just, but not perfect, and not very intelligent. His imperfections are numerous: in spite of his very great age,[18] he is still subject to death and rebirth[19]; as an example of this, it is mentioned that **Sunetta** had thirty-five times been reborn as Sakka,[20] a statement confirmed by the Buddha.[21] Sakka is not free from the three deadly evils—lust, ill-will, stupidity[22]; nor is he free from anxiety. He is timid, given to panic, to fright, to running away.[23]

In the **Sakkapañha Sutta** (*q.v.*), Sakka is said to have visited the Buddha at **Vediyagiri** in **Ambasaṇḍā** and to have asked him a series of questions.

[17] The story connected with this sutta is that of Sakka, seeing the people of **Aṅga** and **Magadha** make preparations for a great sacrifice to Mahā Brahmā, feels pity for them and comes among them in the guise of Brahmā, advising them to take their offerings to the Buddha and seek his counsel (SA. i. 270).

[18] At J. ii. 312, Sakka's life is given as lasting thirty million and sixty times one hundred thousand years.

[19] A. i. 144.

[20] *Ibid.*, iv. 105.

[21] *Ibid.*, 89.

[22] *Ibid.*, i. 144. The story of **Rohiṇī** shows that Sakka was very susceptible to the charms of beauty. He evidently liked other people to enjoy life and sent a heavenly dancer to amuse **Mahāpanāda** when nobody on earth could accomplish that feat (SNA. ii. 400). On another occasion, as Sakka was rejoicing in his triumph over the Asuras, he saw a crane on a hill-top who wished to be able to eat fish without going down into the stream. Sakka immediately sent the stream, in full flood, to the hill-top (J. iii. 252).

[23] He is mentioned in the Jātakas as being frightened of ascetics who practised severe penances, lest they should unseat him from his throne, *e.g.*, J. ii, 394; also the stories of **Visayha**, **Lomasa-kassapa**, **Kaṇha**, **Akitti**, **Mahā-Kañcana** and **Isisiṅga**.

He sends **Pañcasikha** with his *vīnā*[24] to play and sing to the Buddha and to obtain permission for him (Sakka) to visit him and question him. The Buddha says to himself that Sakka, for a long time past, has led a pure life, and gives him permission to question him on any subject. It is stated in the course of the sutta[25] that it was not the first time that Sakka had approached the Buddha for the same purpose. He had gone to him at the **Saḷalaghara** in **Sāvatthi,** but found him in meditation, with **Bhuñjatī,** wife of **Vessavaṇa,** waiting on him. He therefore left with a request to Bhuñjatī to greet the Buddha in his name. He also declares[26] that he has become a *sotāpanna* and has earned for himself the right to be reborn eventually in the **Akaniṭṭhā**-world, whence he will pass entirely away.

The Commentary says[27] that Sakka was constantly seeing the Buddha and was the most zealous of the devas in the discharge of his duties to the *sāsana*. But this visit to the Buddha at Vediyagiri had a special object. Sakka saw signs that his life was drawing to an end and was frightened by this knowledge. He therefore went to the Buddha to seek his help. It adds[28] that, as Sakka sat listening to the Buddha, he died in his old life and was reborn a new and young Sakka; only Sakka himself and the Buddha was aware of what had happened. The Commentary continues[29] that Sakka became an "*uddhaṃ-sota*," treading the path of *anāgāmins*. As such he will live in **Avihā** for one thousand kappas, in **Atappa** for two thousand, in **Sudassanā** for four thousand, and will end in the Akaniṭṭha-world, after having enjoyed life in the Brahma-worlds for thirty-one thousand kappas.

An account of another interview which Sakka had with the Buddha is given in the **Cūḷataṇhāsaṅkhaya Sutta** (*q.v.*). There the question arises regarding the extirpation of cravings. Sakka accepts the Buddha's answer and leaves him. Anxious to discover whether Sakka has understood the Buddha's teaching, **Moggallāna** visits Sakka and questions him. Sakka evades the questions and shows Moggallāna the glories of his Vejayanta palace. Moggallāna then frightens him by a display of *iddhi*-power, and Sakka repeats to him, word for word, the Buddha's answer. Moggallāna departs satisfied, and Sakka tells his handmaidens that Moggallāna is a "fellow of his" in the higher life, meaning, probably,

[24] It was Sakka who had given the **Beluvapaṇḍuvīnā** to Pañcasikha (SNA. ii. 394).

[25] D. ii. 270.

[26] *Ibid.*, 286.

[27] DA. iii. 697. In the sutta Sakka admits (D. ii. 284) that he visited other brahmins and recluses as well. They were pleased to see him, and boasted that they had nothing to teach him; but he had to teach them what he knew.

[28] DA. iii. 732; *cp.* DhA. iii. 270.

[29] DA. iii. 740.

that he himself is a *sotāpanna* and therefore a kinsman of the arahant.[30]

The later books contain a good deal of additional information regarding Sakka. His city extends for one thousand leagues, and its golden streets are sixty leagues long; his palace Vejayanta is one thousand leagues high; the Sudhammā-hall covers five hundred leagues, his throne of yellow marble (**Paṇḍukambalasilāsana**) is sixty leagues in extent, his white umbrella with its golden wreath is five leagues in circumference, and he himself is accompanied by a glorious array of twenty-five million nymphs.[31] Other features of his heaven are the **Pāricchattaka**-tree, the **Nandā-pokkharaṇī** and the **Cittalatāvana.**[32] His body is three gavutas in height[33]; his chief conveyance is the marvellous elephant **Erāvaṇa** (*q.v.*), but he goes to war in the **Vejayanta-ratha** (*q.v.*). Reference is often made to his throne, the Paṇḍukambalasilāsana (*q.v.*), composed of yellow stone. It grows hot when Sakka's life draws towards its end; or his merit is exhausted; or when some mighty being prays; or, again, through the efficacy of virtue in recluses or brahmins or other beings, full of potency.[34]

Sakka's devotion to the Buddha and his religion is proverbial. When the Bodhisatta cut off his hair and threw it into the sky, Sakka took it and deposited it in the **Cūḷāmaṇi-cetiya.**[35] He was present near the Bodhi-tree, blowing his **Vijayuttara-saṅkha** (*q.v.*), when **Māra** arrived to prevent the Buddha from reaching Enlightenment.[36] When the Buddha accepted **Bimbisāra's** invitation to dine in his palace, Sakka, in the guise of a young man, preceded the Buddha and his monks along the street to the palace, singing the Buddha's praises.[37] When the Buddha performed his **Yamaka-pāṭihāriya** at the foot of the **Gaṇḍamba,** it was Sakka who built for him a pavilion, and gave orders to the gods of the Wind and the Sun to uproot the pavilions of the heretics and cause them great discomfort.[38] When the Buddha returned to **Saṅkassa** from Tāvatiṃsa, whither he went after performing the Twin Miracle, Sakka

[30] In a passage in the Saṃyutta (S. i. 201) Sakka is represented as descending from heaven to make an enquiry about Nibbāna, and in another (S. iv. 269 f.), as listening, in heaven, to Moggallāna's exposition of the simplest duties of a good layman. On another occasion, at Vessavaṇa's suggestion, Sakka visited **Uttara Thera** on the **Saṅkheyyaka** Mountain and listened to a sermon by him (A. iv. 163 f.). See also **Sakka Sutta (2)** and **(3)**.

[31] J. v. 386.

[32] DA. iii. 716; see also *s.v.* Tāvatiṃsa.

[33] DhA. iii. 269.

[34] J. iv. 8; when the Buddha, however, sat on it, he was able to conceal it in his robe (DhA. iii. 218).

[35] J. i. 65.

[36] *Ibid.*, 72.

[37] Vin. i. 38.

[38] DhA. iii. 206, 208.

created three ladders—of gold, of silver, and of jewels respectively—for the Buddha and his retinue.[39]

Sakka was present at **Vesāli** when the Buddha visited that city in order to rid it of its plagues. His presence drove away the evil spirits, and the Buddha's task was thus made easier.[40] When the Buddha and his monks wished to journey one hundred leagues, to visit **Culla Subhaddā** at **Uggapura,** Sakka, with the aid of **Vissakamma,** provided them with pavilions (**kūṭāgāra**) in which they might travel by air.[41] Once, when the ponds in Jetavana were quite dry, the Buddha wished to bathe, and Sakka immediately caused rain to fall and the ponds were filled.[42] In Sakka's aspect as **Vajirapāṇi** (*q.v.*) he protected the Buddha from the insults of those who came to question him.[43] During the Buddha's last illness, Sakka ministered to him, performing the most menial tasks, such as carrying the vessel of excrement.[44] He was present at the Buddha's death, and uttered, in verse, a simple lament, very different from the studied verses ascribed to **Brahmā.**[45] At the distribution, by **Doṇa,** of the Buddha's relics, Sakka saw Doṇa hide the Buddha's right tooth in his turban. Realizing that Doṇa was incapable of rendering adequate honour to the relic, Sakka took the relic and deposited it in the Cūḷāmaṇicetiya.[46] And when **Ajātasattu** was making arrangements to deposit his share of the relics, Sakka gave orders to Vissakamma to set up a **vāḷasaṅghāṭayanta** for their protection.[47]

Sakka did all in his power to help followers of the Buddha in their strivings for the attainment of the goal, as in the case of **Paṇḍitasāmaṇera,** when he sent the Four Regent Gods to drive away the birds, made the Moon-deity shroud the moon, and himself stood guard at the door of Paṇḍita's cell, lest he should be disturbed.[48] Often, when a monk achieved

[39] DhA., *ibid.*, 225.
[40] *Ibid.*, 441
[41] *Ibid.*, 470.
[42] J. i. 330.
[43] See also the story of **Ciñcā-māṇavikā,** when Sakka protected the Buddha from her charges. Sakka also regarded it as his business to protect the Buddha's followers, as is shown by the manner in which he came to the rescue of the four seven-year-old novices—**Saṅkicca, Paṇḍita, Sopāka** and **Revata**—when they were made to go hungry by a brahmin and his wife (DhA. iv. 176 f.).
[44] *Ibid.*, 269 f. He did the same for other holy men—*e.g.*, **Sāriputta.** Sakka also waited on the Buddha when he was in **Gayāsīsa** for the conversion of the **Tebhātikajaṭilas** (Vin. i. 28 f.); see also the story of **Jambuka** (DhA. ii. 59). The Udāna (iii. 7) contains a story of Sakka assuming the guise of a poor weaver and Sujā that of his wife, in order to give alms to **Mahā Kassapa** who had just risen from a trance. They succeeded in their ruse, to the great joy of Sakka (*cp.* DhA. i. 424 f.). On other occasions—*e.g.*, in the case of **Mahāduggata**—Sakka helped poor men to gain merit by providing them with the means for giving alms to the Buddha (DhA. ii. 135 ff.).
[45] D. ii. 157; on the importance of this verse, however, see Dial. ii. 176, n. 1.
[46] DA. ii. 609.
[47] *Ibid.*, 613.
[48] DhA. ii. 143; *cf.* the story of **Sukha** *ibid.*, iii. 96 f.

his ambition, Sakka was there to express his joy and do him honour.[49] He was ready to help, not only monks and nuns, but also eminent laymen, such as **Jotika,** for whom he built a palace of wondrous splendour, and provided it with every luxury.[50] Sakka was always ready to come to the rescue of the good when in distress—*e.g.*, in the case of **Cakkhupāla** when he became blind; Sakka led him by the hand and took him to Sāvatthi.[51] He loved to test the goodness of men, as in the case of the leper **Suppabuddha,**[52] to see if their faith was genuine. The Jātaka contains several stories of his helping holy men by providing them with hermitages, etc.—*e.g.*, **Kuddāla-paṇḍita, Hatthipāla, Ayoghara, Jotipāla (Sarabhaṅga), Sutasoma, Dukūlaka, Pārikā** and **Vessantara.** Sometimes, when he found that ascetics were not diligently practising their duties, he would frighten them—*e.g.*, in the **Vighāsa** and **Somadatta Jātakas.** The Aṅguttara Nikāya[53] contains a story of Sakka punishing a deva called **Supatiṭṭha,** who lived in a banyan-tree, because he failed to keep the *rukkhadhamma.*

Sakka appears as the guardian of moral law in the world. When wickedness is rampant among men, or kings become unrighteous, he appears among them to frighten them so that they may do good instead of evil. He is on the side of the good against the wicked, and often helps them to realize their goal. Instances of this are seen in the **Ambacora, Ayakūṭa, Udaya, Kaccāni, Kāma, Kāmanīta, Kumbha, Keḷisīla, Kharaputta, Culladhanuggaha, Dhajavihetha, Biḷārikosiya, Maṇicora, Mahākaṇha, Vaka, Sarabhaṅga, Sarabhamiga** and **Sudhābhojana Jātakas.** Sakka patronised good men; some of the more eminent he invited to his heaven, sending his charioteer **Mātali** to fetch them, and he showed them all honour—*e.g.*, **Guttila, Mandhātā, Sādhīna,** and **Nimi;** others he rewarded suitably—see, *e.g.*, the **Uraga Jātaka.**

The lesser gods consulted Sakka in their difficulties and problems—*e.g.*, in the case of the deity of **Anāthapiṇḍika's** fourth gateway, who incurred the displeasure of Anāthapiṇḍika by advising him to refrain from too much generosity towards the Buddha and his monks.[54] Sakka has also to deal with disputes arising among the devas themselves.[55] On several occasions Sakka helped the Bodhisatta in the practice of his Perfections—*e.g.*, as King **Sivi, Temiya, Nimi** and **Vessantara,** also in

[49] See, *e.g.*, the story of **Mahāphussa** (SNA. i. 55 f.).

[50] DhA. iv. 207 f.

[51] *Ibid.*, i. 14 f. Many instances are found in the Jātaka where Sakka rescued the good in distress—*e.g.*, **Dhammaddhaja, Guttila, Kaccāni,** the Kinnarī **Candā, Sambulā, Kusa, Mahājanaka's** mother, **Candakumāra's** mother, **Candā,** and **Mahosadha.**

[52] DhA. ii. 34 f.; see also the story of the courtezan in the **Kurudhamma Jātaka** (J. ii. 380).

[53] iii. 370 f.

[54] J. i. 229.

[55] DA. iii. 705.

his birth as a hare; in this last story, the **Sasa Jātaka** (*q.v.*), Sakka paints the picture of a hare in the moon to commemorate the Bodhisatta's sacrifice.

Sakka sometimes answers the prayers of good and barren women and gives them sons—*e.g.*, **Sumedhā, Sīlavatī, Candādevī.** Mention is also made of other boons granted by Sakka to various persons. Thus in the **Mahāsuka Jātaka** he visited the parrot who clung to the dead stump of a tree through gratitude, and granted him the boon that the tree should once more become fruitful.[56] He granted four boons to **Kaṇha,** that he might be calm, bear no malice or hatred against his neighbour, feel no greed for others' glory, and no lust towards his neighbour.[57] To **Akitti** he granted several boons, the last of which was that he should have no more visits from Sakka[58]! When Sivi became blind, Sakka gave him two eyes; these were not natural eyes, but the eyes of Truth, Absolute and Perfect (*saccapāramitā-cakkhuṇī*). Sakka confesses that he has not the power of restoring sight; it was the virtue of Sivi himself which had that power.[59] When Sīlavatī wished for a boon, Sakka took her to heaven, where he kept her for seven days; then he granted that she should have two sons, one wise and ugly and the other a fool and handsome. He also presented her with a piece of *kusa*-grass, a heavenly robe, a piece of sandalwood, the flower of the Pāricchattaka-tree and a **Kokanda-lute.** All this passed into the possession of **Kusa,** and, later, Sakka gave him the **Verocana**-jewel.[60] He gave **Phusatī,** mother of Vessantara, ten boons[61] and to Vessantara himself he gave eight.[62]

In the **Sarabhaṅga Jātaka**[63] mention is made of four daughters of Sakka —**Āsā, Saddhā, Hirī** and **Sirī.** His wife, **Sujā,** accompanied him everywhere on his travels,[64] even into the world of men, because that was the boon she had asked for on her marriage to him.[65] **Vessavaṇa** was Sakka's special friend,[66] and when one Vessavana died, it was Sakka's duty to appoint a successor.[67] **Mātali** (*q.v.*) is Sakka's charioteer and constant companion. **Vissakamma** (*q.v.*) is his "handy-man." Sakka has twenty-five million handmaids and five hundred dove-footed nymphs (*kakuṭapādiniyo*), famed for their beauty. It was the sight of these which tempted the Buddha's step-brother, **Nanda,** to give up thoughts of *Janapadakalyāṇī-Nandā.*[68] Sakka's special weapon

[56] J. iii. 493.
[57] J. iv. 10.
[58] *Ibid.*, 240 f.
[59] *Ibid.*, 410 f.
[60] J. v. 280 f., 310.
[61] J. vi. 481 f.
[62] *Ibid.*, 572.
[63] J. v. 392.
[64] *E.g.*, J. iii. 491.
[65] DhA. i. 279.
[66] MA. i. 476 f.
[67] J. i. 328.
[68] J. ii. 93.

is the **Vajirāvudha** (*q.v.*), and his special drum the **Ālambara** (*q.v.*). His voice is sweet, like the tintinabulation of golden bells.[69]

It is Sakka's special duty to protect the religion of the **Buddha** in Ceylon. As the Buddha lay dying, he enjoined on **Sakka** the task of looking after **Vijaya** and his successors. This duty Sakka, in turn, entrusted to the god **Uppalavaṇṇa.**[70] Sakka informed **Mahinda** of the right moment for his visit to Ceylon.[71] When **Devānampiyatissa** wished for relics to place in the **Thūpārāma-Thūpa, Sumana-sāmaṇera** visited Sakka and obtained from him the right collar-bone of the Buddha, which Sakka had placed in the **Cūḷāmaṇi-cetiya.**[72] Again, when **Duṭṭhagāmaṇi** was in need of building materials for the **Mahā Thūpa,** it was Sakka who supplied them.[73] On the occasion of the enshrining of the relics in the **Mahā Thūpa,** Sakka gave orders to **Vissakamma** to decorate the whole of Ceylon. He also provided the throne and casket of gold for the relics brought from the Nāgā-world by **Soṇuttara** and was himself present at the festival, blowing his conch-shell.[74]

Other Cakkavāḷas have also their Sakka,[75] and in one place[76] mention is made of many thousands of Sakkas.

It is evident from the foregoing account that, as Rhys Davids suggests,[77] Sakka and Indra are independent conceptions. None of the personal characteristics of Sakka resemble those of Indra. Some epithets are identical but are evidently borrowed, though they are differently explained. The conception of the popular god which appealed to a more barbarous age and to the clans fighting their way into a new country, seems to have been softened and refined in order to meet the ideals of a more cultured and peaceful civilization. The old name no longer fitted the new god, and, as time went on, Sakka came to be regarded as an entirely separate god.

[69] SA. i. 273.
[70] Mhv. vii. 1 ff.
[71] *Ibid.*, xiii. 15.
[72] *Ibid.*, xvii. 9 ff.
[73] *Ibid.*, xxviii. 6 ff.
[74] *Ibid.*, xxxi. 34, 75, 78.
[75] (*aññehi Cakkavāḷehi Sakkā āgacchanti*) J. i. 203.
[76] *Ibid.*, 204.
[77] Dial. ii. 297 f.

2. **Sakka.**—A **Yakkha.** See **Sakka Sutta** (1).

3. **Sakka.**—Another form of **Sākya** (*q.v.*).[1]

[1] *E.g.*, A. iv. 195; v. 334.

Sakka Saṃyutta.—The eleventh section of the **Saṃyutta Nikāya.**[1] It contains twenty-five short discourses connected with **Sakka** (*q.v.*).

[1] S. i. 216-42.

1. **Sakka Sutta.**—A Yakkha visits the Buddha at **Gijjhakūṭa** and tells him that he should not spend his time teaching others. The Buddha answers that he does it out of sympathy and compassion.[1]

The Commentary adds[2] that this Sakka was a Yakkha belonging to **Māra's** faction (*Mārapakkhiko*).

[1] S. i. 206. [2] SA. i. 232.

2. **Sakka Sutta.—Sakka,** king of the devas, visits the Buddha at **Gijjhakūṭa** and asks him why only some beings are fully set free in this life. Because of grasping, answers the Buddha.[1]

[1] S. iv. 101.

3. **Sakka Sutta.**—A series of four conversations which **Sakka** and his retinue had with **Moggallāna,** at **Jetavana,** on various simple topics, such as taking refuge in the Buddha, having unwavering faith in him, etc.[1]

[1] S. iv. 269 ff.

Sakkacca Vagga.—The fourth section of the **Sekhiyā** in the **Vinaya Piṭaka.**[1]

[1] Vin. iv. 191-4.

Sakkacca Sutta.—Four qualities, including zeal, desirable in those who practise meditation.[1]

[1] S. iii. 267, 271, 277.

Sakkaṭa.—A Yakkha who, with five hundred others, stood guard over the fifth gates of **Joṭiya's** palace.[1] *v.l.* **Kasakanda.**

[1] DhA. iv. 209.

"Sakkatvā" Sutta.—Sāriputta, seated in seclusion and pondering as to whom a monk should respect and rely on, finds, in answer, that a monk should respect and revere the Buddha, the Dhamma and the Saṅgha, and should rely on goodwill. He visits the Buddha and consults him, and the Buddha tells him that his conclusions are correct.[1]

[1] A. iv. 120 f.

Sakkadattiya.—This word, occurring several times in the **Jātaka,**[1] is evidently not a name but an adjective, meaning "provided by Sakka."

[1] *E.g.*, **J. iii. 463; iv. 489; vi. 21, etc.**

1. **Sakkanamassa Sutta.**—The Buddha tells the monks of how **Sakka** once ordered **Mātali** to fetch his chariot that he might visit his gardens. The chariot was brought, and before entering it, Sakka clasped his hands and did obeisance to the several quarters. On being asked by Mātali as to whom he so honoured, Sakka answered that he worshipped all monks and laymen who led the virtuous life.[1]

[1] S. i. 234.

2. **Sakkanamassa Sutta.**—Similar to (1). The honour was paid to the Buddha.[1]

[1] S. i. 235.

3. **Sakkanamassa Sutta.**—Similar to (1). The honour was paid to the Order of monks.[1]

[1] S. i. 236.

Sakkapañha Sutta.—The twenty-first of the **Dīgha Nikāya.**[1] **Sakka**[2] visits the Buddha at the **Indasālaguhā** in **Vediyagiri,** and, having obtained leave from the Buddha through **Pañcasikha,** asks a series of fourteen questions on the causes of malice and avarice, favour and disfavour, of desire, of mental preoccupation, obsession (*papañca*), happiness (*somanassa*), sorrow (*domanassa*), equanimity, good behaviour of body and speech (as enjoined in the Pāṭimokkha), right pursuit (*pariyesanā*), control of the sense-faculties, the presence of divers persuasions (*anekadhātu*), and failure in attaining the right ideal.[3] The Sutta also contains the story of the Sākyan maiden **Gopikā** (*q.v.*). Sakka is greatly pleased with the Buddha's answers, and, together with eighty thousand devas, becomes a *sotāpanna.*

In order to show his gratitude to **Pañcasikha,** he obtains for him as his wife, **Timbarū's** daughter, **Bhaddā Suriyavaccasā.**

The sutta is quoted by name at S. iii. 13. Buddhaghosa says[4] that the sutta comes under the **Vedalla** division.

[1] D. ii. 263-89.

[2] For details of this visit see *s.v.* **Sakka.**

[3] A summary of the Sutta is given at DA. iii. 738.

[4] DA. i. 24; also Gv. 57.

Sakkapabba.—A section of the **Vessantara Jātaka,** dealing with the story of **Sakka** obtaining from **Vessantara** his queen **Maddī** as handmaiden and his restoration of her to Vessantara.[1]

[1] J. vi. 573.

Sakkasenāpati.—An office granted by **Kassapa V.** to his son, who was entrusted with the care of the **Dhammapotthaka** (?). Kassapa's wife

was Devā. The prince was later sent to India to help the **Pandu** king against the king of **Cola**. There he died of the *upasagga*-plague.[1]

[1] Cv. lii. 52, 62, 72 ff.

Sakkā.—See **Sakyā.**

1. **Sakkā Sutta.**—**Mahānāma** visits the Buddha at **Nigrodhārāma,** where he was convalescing, and questions him regarding knowledge and concentration. **Ānanda,** wishing to save the Buddha's strength, takes Mahānāma aside and talks to him of *sīla, samādhi* and *paññā,* both of the learner (*sekha*) and of the adept (*asekha*).[1]

[1] A. i. 219 f.

2. **Sakkā Sutta.**—A large number of **Sākyans** visit the Buddha at **Nigrodhārāma,** and he impresses on them the very great advantage of keeping the fast day well.[1]

[1] A. v. 83.

1. **Sakkāya Sutta.**—The Buddha teaches the monks about *sakkāya,* its arising, its cessation, and the way thereto.[1]

[1] S. iii. 159.

2. **Sakkāya Sutta.**—It is by the realization of impermanence in all things that *sakkāya-diṭṭhi* can be abandoned.[1]

[1] S. iv. 147.

3. **Sakkāya Sutta.**—**Sāriputta** tells **Jambukhādaka** that *sakkāya* is the five factors of grasping; the Noble Eightfold Path leads to its comprehension.[1]

[1] S. iv. 259.

Sakkāra.—See **Sakkhara.**

Sakkupaṭṭhāna Vatthu.—The story of **Sakka** ministering to the Buddha in his last illness.[1]

[1] DhA. iii. 269 f.

Sakkodana.—A Sākyan, one of the five sons of **Sīhahanu** and **Kaccānā.**[1] He was brother to **Suddhodana,** the Buddha's father.[2]

[1] Mhv. ii. 20; Dpv. iii. 45. [2] MA. i. 289.

Sakkhara. *v.l.* **Sakkara.**—A township of the Sākyans where the Buddha once stayed with **Ānanda.**[1] It was not far from **Rājagaha** and was the residence of **Macchariya-Kosiya.**[2] It was forty-five yojanas from **Jetavana.**[3]

[1] S. v. 2. [2] DhA. i. 367; J. i. 345. [3] *Ibid.*, 348.

Sakkharālayagaṅgā.—A river in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 29; see Cv. *Trs.* i. 322, n. 1.

Sakkharasobbha.—A port in **Rohaṇa** where **Iḷanāga** landed on his return from India to Ceylon.[1]

[1] Mhv. xxxv. 28.

Sakkhi Sutta.—A monk who does not know, for a fact, what things partake of failure, of stability, distinction and penetration, and is not strenuous, zealous, or helpful—such a one is incapable (*abhabba*) of any achievement.[1]

[1] A. iii. 426.

Sakyaputtiyā.—The name given to the monks of the Buddha's Order,[1] as followers of **Sakyamuni.**

[1] *E.g.*, Ud. iv. 8; D. iii. 84.

Sakyamuni.—An epithet of the Buddha.[1]

[1] See Bu. xxvi. 9; Mil. 115.

Sakyā, Sakka, Sākiyā.—A tribe in North India, to which the **Buddha** belonged. Their capital was **Kapilavatthu.** Mention is also made of other Sākyan settlements—*e.g.*, **Cātumā, Khomadussa, Sāmagāma, Devadaha, Silāvatī, Nagaraka, Medatalumpa, Sakkhara** and **Uḷumpa** (*q.v.*). Within the Sākyan tribe there were probably several clans, *gottā.* The Buddha himself belonged to the **Gotamagotta.** It has been suggested[1] that this was a brahmin clan, claiming descent from the ancient *isi* **Gotama.** The evidence for this suggestion is, however, very meagre. Nowhere do we find the Sākyans calling themselves brahmins. On the other hand, we find various clans claiming a share of the Buddha's relics on the ground that they, like the Buddha, were *khattiyas.*[2] It is stated[3] that the Sākyans were a haughty people. When the Buddha first visited them, after his Enlightenment, they refused to honour him on account of his youth. The Buddha then performed a miracle and preached the **Vessantara Jātaka,** and their pride was subdued. They were

[1] *E.g.*, Thomas, *op. cit.*, 22.
[2] D. ii. 165.
[3] Vin. ii. 183; D. i. 90; J. i. 88; DhA. iii. 163. Hiouen Thsang, however, found them obliging and gentle in manners (Beal, *op. cit.*, ii. 14).

evidently fond of sports and mention is made of a special school of archery conducted by a Sākyan family, called **Vedhaññā.**[4] When the prince **Siddhattha Gotama** (later the Buddha) wished to marry, no Sākyan would give him his daughter until he had showed his proficiency in sport.[5]

The Sākyans evidently had no king. Theirs was a republican form of government, probably with a leader, elected from time to time. The administration and judicial affairs of the *gotta* were discussed in their *Santhāgāra*, or Mote-Hall, at Kapilavatthu.[6] **Ambaṭṭha** (*q.v.*) once visited it on business; so did the envoys of **Pasenadi,** when he wished to marry a Sākyan maiden (see below). A new Mote-Hall was built at Kapilavatthu while the Buddha was staying at the **Nigrodhārāma,** and he was asked to inaugurate it. This he did by a series of ethical discourses lasting through the night, delivered by himself, **Ānanda,** and **Moggallāna.**[7]

The Sākyans were very jealous of the purity of their race; they belonged to the **Ādiccagotta,**[8] and claimed descent from **Okkāka** (*q.v.*). Their ancestors were the nine children of Okkāka, whom he banished in order to give the kingdom to **Jantukumāra,** his son by another queen. These nine children went towards **Himavā,** and, having founded **Kapilavatthu** (*q.v.* for details), lived there. To the eldest sister they gave the rank of mother, and the others married among themselves. The eldest sister, **Piyā,** later married **Rāma,** king of Benares, and their descendants became known as the **Koliyans** (see *s.v.* **Koliyā** for details). When Okkāka heard of this, he praised their action, saying, "*Sakyā vata bho kumārā, paramasakyā vata bho rājakumāra*[9]"; hence their name came to be "Sakyā."

[4] D. iii. 117; DA. iii. 905.

[5] J. i. 58.

[6] See, *e.g.*, D. i. 91; the Sākyans had a similar Mote Hall at **Cātumā** (M. i. 457). The **Mallas** of **Kusinārā** also had a *Santhāgāra* (D. ii. 164); so did the **Licchavis** of **Vesāli** (Vin. i. 233; M. i. 228).

[7] M. i. 353 f.; S. iv. 182 f.; the hall is described at SA. iii. 63; *cf.* UdA. 409.

[8] *Ādiccā nāma gottena, Sākiyā nāma jātiyā* (SN. vs. 423).

[9] SNA. i. 352 f.; *cf.* DA. i. 258. Okkāka had a slave girl, **Disā,** her offspring were the **Kaṇhāyanas,** to which *gotta* belonged Ambaṭṭha (*q.v.*). The Mhv. (ii. 12 ff.) gives the history of the direct descent of the Buddha from Okkāka, and this contains a list of the Sākyan chiefs of Kapilavatthu: **Okkāmukha** was Okkāka's eldest son; **Nipuna, Candimā, Candamukha, Sivisañjaya, Vessantara, Jāli, Sīhavāhana** and **Sīhassara** were among his descendants. Sīhassara had eighty-two thousand sons and grandsons, of whom **Jayasena** was the last. Jayasena's son was **Sīhahanu,** and his daughter **Yasodharā.** Sīhahanu's wife was **Kaccāna,** daughter of **Devadahasakka** of **Devadaha,** whose son **Añjana** married Yasodharā. Añjana had two sons, **Daṇḍapāṇi** and **Suppabuddha,** and two daughters, **Māyā** and **Pajāpatī.** Sīhahanu had five sons and two daughters: **Suddhodana, Dhotodana, Sakkodana, Sukkodana, Amitodana, Amitā** and **Pamitā.** Māyā and Pajāpatī were married to Suddhodana, and Māyā's son was the Buddha. Suppabuddha married **Amitā** and they had two children, **Bhaddakaccānā** and **Devadatta.** The consort of the Bodhisatta was Bhaddakaccānā; their son was Rāhula.

From the very first there seems to have been intermarriage between the Sākyans and the Koliyans; but there was evidently a good deal of endogamy among the Sākyans, which earned for them the rebuke of the Koliyans in the quarrel between them—"like dogs, jackals, and such-like beasts, cohabiting with their own sisters."[10]

A quarrel, which broke out in the Buddha's lifetime, between the Sākyans and the Koliyans is several times referred to in the books. The longest account is found in the introductory story of the **Kuṇāla Jātaka.** The cause of the dispute was the use of the water of the River **Rohiṇī** (*q.v.*), which flowed between the two kingdoms. The quarrel waxed fierce, and a bloody battle was imminent, when the Buddha, arriving in the air between the two hosts, asked them, "Which is of more priceless value, water or *khattiya* chiefs?" He thus convinced them of their folly and made peace between them. On this occasion he preached five Jātaka stories—the **Phandana, Daddabha, Laṭukika, Rukkhadhamma** and **Vaṭṭaka** (Sammodamāna)—and the **Attadaṇḍa Sutta.** To show their gratitude the Sākyans and Koliyans gave each two hundred and fifty young men from their respective families to join the Order of the Buddha.[11] Earlier, during the Buddha's first visit to Kapilavatthu, when he had humbled the pride of his kinsmen by a display of miracles, each Sākyan family had given one representative to enter the Order and to help their famous kinsman. The wives of these, and of other Sākyans who had joined the Order, were the first to become nuns under **Pajāpatī Gotamī** (*q.v.*) when the Buddha gave permission for women to enter the Order. Among the most eminent of the Sākyan young men, who now joined, were **Anuruddha, Ānanda, Bhaddiya, Kimbila, Bhagu** and **Devadatta.** Their barber, **Upāli,** entered the Order at the same time; they arranged that he should be ordained first, so that he might be higher than they in seniority and thus receive their obeisance, and thereby humble their pride.[12]

The Buddha states, in the **Aggañña Sutta,**[13] that the Sākyans were vassals of King **Pasenadi** of **Kosala.** Yet, when Pasenadi wished to establish connection with the Buddha's family by marrying one of the daughters of a Sākyan chief, the Sākyans decided in their Mote-Hall that it would be beneath their dignity to marry one of their daughters to

[10] *E.g.*, SNA. i. 357; J. v. 412 f.; there were eighty-two thousand rājās among the Koliyans and Sākyans (SNA. i. 140).

[11] J. v. 412 f.; for their history see also SNA. i. 358 f.

[12] Vin. ii. 181 f.; according to DhA. i. 133, eighty thousand Sākyan youths had joined the Order.

[13] D. iii. 83 (*Sakyā . . . Pasenadi-Kosalassa anuyuttā bhavanti, karonti Sakyā rañño Pasenadimhi Kosale nipaccakāraṃ abhivādanaṃ paccuppaṭṭhānaṃ añjalikammaṃ sāmīcikammaṃ*); *cf.* SN. vs. 422, where the Buddha describes his country as being "*Kosalesu nikețino.*"

the King of Kosala. But as they dared not refuse Pasenadi's request, the Sākyan chieftain, **Mahānāma,** solved the difficulty by giving him **Vāsabhakhattiyā** (*q.v.*), who was his daughter by a slave-girl, **Nāgamuṇḍā.** By her Pasenadi had a son, **Viḍūḍabha.** When Pasenadi discovered the trick, he deprived his wife and her son of all their honours, but restored them on the intervention of the Buddha. Later, when Viḍūḍabha, who had vowed vengeance on the Sākyans for the insult offered to his father, became king, he marched into Kapilavatthu and there massacred the Sākyans, including women and children. The Buddha felt himself powerless to save them from their fate because they had committed sin in a previous life by throwing poison into a river. Only a few escaped, and these came to be called the **Naḷasākiyā** and the **Tiṇasākiyā.**[14] Among the Sākyans who thus escaped was **Paṇḍu,** son of **Amitodana.** He crossed the Ganges, and, on the other side of the river, founded a city. His daughter was **Bhaddakaccānā** (*q.v.*), who later married **Paṇḍuvāsudeva,** king of Ceylon.[15] Thus the kings of Ceylon were connected by birth to the Sākyans.

[14] The Mhv. Ṭīkā (p. 180) adds that, during this massacre, some of the Sākyans escaped to the **Himālaya,** where they built a city, which came to be called **Moriyanagara** because the spot resounded with the cries of peacocks. This was the origin of the Moriya dynasty, to which **Asoka** belonged (189). Thus Asoka and the Buddha were kinsmen.

[15] Mhv. viii. 18 ff. Six of her brothers also came to Ceylon, where they founded settlements: **Rāma, Uruvela, Anurādha Vijita, Dighāyu** and **Rohaṇa** (Mhv. ix 6 ff.).

1. **Sakhā Sutta.**—Seven qualities which make a man a desirable friend: he gives what is hard to give, does what is hard to do, bears what is hard to bear, confesses his own secrets, keeps others' secrets, does not forsake one in time of need, and does not despise one in time of one's ruin.[1]

[1] A. iv. 31.

2. **Sakhā Sutta.**—Seven things which make a person a desirable friend: he is genial, pleasant, grave, cultured, eloquent, gentle, profound in speech, and urges one on at the proper time.[1]

[1] A. iv. 32.

Sagara.—A mythical king of the line of **Okkāka.** He had sixty thousand sons, who ruled in as many towns in **Jambudīpa.**[1]

[1] Cv. lxxxvii. 34; the legend of Sagara and his sons is given in the *Mahābhārata* (iii. 106 ff.).

Sagaradeva.—A king who dug the ocean.[1] The reference is evidently to **Sāgara** (*q.v.*), who, through anger, caused the earth to be excavated, and the earth came thus to have the ocean as her bosom. From this the ocean has come to be called Sāgara.[2]

[1] DA. i. 91; MA. ii. 689. [2] Mahābhārata xii. 29.

1. **Sagātha Vagga.**—The first section of the **Saṃyutta Nikāya.**

2. **Sagātha Vagga.**—The first chapter of the **Vedanā Saṃyutta.**[1]

[1] S. iv. 204-16.

Sagāthapuññābhisanda Vagga.—The fifth chapter of the **Sotāpatti Saṃyutta.**[1]

[1] S. v. 399-404.

Sagga.—A minstrel of **Tamba,** king of Benares. See the **Sussondī Jātaka.**

Saṅkantikā.—A heretical sect, a division of the **Kassapiyā.**[1]

[1] Mhv. v. 9; Dpv. v. 48.

Saṅkappa Jātaka (No. 251).—The Bodhisatta was once born into a very rich family of Benares. When his parents died he gave away his wealth, became an ascetic in the **Himālaya,** and developed *iddhi*-powers. During the rains he returned to Benares, where, at the king's invitation, he lived in the royal park. For twelve years he did this, till, one day, the king had to leave to quell a frontier rebellion, after having instructed the queen to look after the ascetic. One evening the ascetic returned rather late to the palace, and the queen, rising hastily at his arrival, let her garment slip. The ascetic's mind became filled with thoughts of lust, and he lost his powers. On his return to the hermitage, he lay there for seven days without touching food. On his return, the king visited the ascetic, who explained that his heart had been wounded. Asking the king to retire from the hut, he once more developed his trance. He then took leave of the king and returned to Himavā.

The story was told to a monk who was filled with discontent because he had fallen in love with a woman whom he met on his alms rounds. The king is identified with **Ānanda.**[1]

[1] J. ii. 271-77.

Saṅkappa Vagga.—The first chapter of the Tika Nipāta of the **Jātakaṭṭhakathā.**[1]

[1] J. ii. 271-321.

Saṅkassa.—A city, thirty leagues from **Sāvatthi.**[1] It was there that the Buddha returned to earth, after preaching the **Abhidhammapiṭaka** in **Tāvatiṃsa,** following the performance of the Twin Miracle under the **Gaṇḍamba** tree. As the time approached for the Buddha to leave Tāvatiṃsa, **Moggallāna**[2] announced his coming return to the multitude, who had been waiting at Sāvatthi, fed by **Culla-Anāthapiṇḍika,** while Moggallāna expounded the Dhamma. They then made their way to Saṅkassa. The descent of the Buddha took place on the day of the *Mahāpavāraṇa* festival. **Sakka** provided three ladders for the Buddha's descent from **Sineru** to the earth: on the right was a ladder of gold for the gods; on the left a silver ladder for **Mahā Brahmā** and his retinue; and in the middle a ladder of jewels for the Buddha. The assembled people covered the earth for thirty leagues round. There was a clear view of the nine Brahma-worlds above and of **Avīci** below. The Buddha was accompanied by **Pañcasikha, Mātali, Mahā Brahmā** and **Suyāma. Sāriputta** was the first to welcome him,[3] and the Buddha preached the Law, starting with what was within the comprehension even of a *puthujjana,* and ending with what only a Buddha could understand. On this occasion was preached the **Parosahassa Jātaka** (*q.v.*) to proclaim to the multitude the unparalleled wisdom of Sāriputta.[4] It is said[5] that the Buddha's descent to Saṅkassa had provided opportunity for Moggallāna to show his eminence in *iddhi,* **Anuruddha** in *dibbacakkhu,* and **Puṇṇa** in skill in preaching, and the Buddha wished to give Sāriputta a chance of shining in his wisdom. He therefore asked of Sāriputta questions which no one else could answer. The opening words of the **Sāriputta Sutta** (*q.v.*) are supposed to refer to this descent from Tusita (*sic*). The site of the city gate of Saṅkassa is one of the " unchangeable " spots of the world (*avijahitaṭṭhānaṃ*). All Buddhas descend at that spot to the world of men after preaching the Abhidhamma.[6] From Saṅkassa the Buddha went to Jetavana.[7] A shrine was erected on the spot where the Buddha's right foot first touched the ground at Saṅkassa.[8] When the Chinese pilgrims, Hiouen Thsang and Fa Hien, visited the place, they found three ladders, which had been built of brick and stone by the ancients, to commemorate the Buddha's descent, but the ladders were nearly sunk in the earth.[9]

There was, in the Buddha's time, a deer park at Saṅkassa where

[1] DhA. iii. 224.

[2] **Anuruddha,** according to SNA. ii. 570; *cf.* Vsm., p. 391.

[3] Followed by **Uppalavaṇṇā** (SNA. ii. 570).

[4] DhA. iii. 224 ff.; see also SNA. ii. 570.

[5] *Ibid., loc. cit.*; J. iv. 266; see also **Jhānasodhana, Sarabhamiga,** and **Candābha Jātakas.**

[6] BuA. 106, 247; MA. i. 371, etc.

[7] J. i. 193.

[8] DhA. iii. 227.

[9] Beal, *op. cit.,* i. 203; Fa Hien, p. 24.

Suhemanta Thera heard the Buddha preach.[10] During the **Vajjiputta** controversy, **Revata Thera,** on his way from **Soreyya** to **Sahājāti,** went through Saṅkassa. The road he took passed through Saṅkassa, **Kaṇṇakujja, Uḍumbarā** and **Aggāḷapura.**[11]

Saṅkassa is now identified with Sankissa-Basantapura on the north bank of the Ikkhumatī (Kālīnadī), between Atranji and Kanoj, twenty-three miles west of Fatehgarh and forty-five north of Kanoj.

[10] ThagA. i. 212. [11] Vin. ii. 299 f.

Saṅkāsanā Sutta.—The Buddha says that in the Four Ariyan Truths, as taught by him, there are numberless shades and variations of meaning.[1]

S. v. 430.

1. **Saṅkicca Thera.**—He was born in a very eminent brahmin family of **Sāvatthi.** His mother died just before his birth and was cremated, but he was found unburnt on the funeral pyre.[1] The men who burnt his mother's body, turning the pyre over with sticks, pierced the womb and injured the pupil of the child's eye. Hence his name (*Saṅkunā chinnakkhikoṭitāya = Saṅkicco*). When he was discovered, they consulted soothsayers, who told them that if he lived in the household seven generations would be impoverished, but if he became a monk he would be the leader of five hundred. At the age of seven he came to know of his mother's death and expressed a wish to join the Order. His guardians agreeing to this, he was ordained under **Sāriputta.** He won arahantship in the Tonsure-hall.[2]

At that time, thirty men of Sāvatthi, who had entered the Order and had practised the duties of higher ordination for four years, wished to engage in meditation. The Buddha, foreseeing danger for them, sent them to Sāriputta. Sāriputta advised them to take with them the novice Saṅkicca, and they reluctantly agreed. After a journey of one hundred and twenty leagues, they came to a village of one thousand families, where they stayed at the request of the inhabitants, who provided all their needs. At the beginning of the rains, the monks agreed among themselves not to talk to one another; if any among them fell ill, he was to strike a bell. One day, as the monks were eating their meal on the banks of a neighbouring river, a poor man who had travelled far stood near them and they gave him some food. He then decided to stay with them, but after two months, wishing to see his daughter, he left the monks without a word. He travelled through a forest where lived five hundred robbers, who had vowed to offer a human sacrifice to a spirit of the forest.

[1] *Cf.* the story of **Dabba.** [2] ThagA. i. 533.

As soon as they saw him, they captured him and prepared for the sacrifice. The man then offered to provide them with a victim of far higher status than himself, and led them to the monks. Knowing their habits, he struck the bell and they all assembled. When the robbers made known their design, each one of the monks offered himself as a victim, and in the end Saṅkicca, with great difficulty, persuaded the others to let him go. The thieves took Saṅkicca, and, when all was ready, the leader approached him with drawn sword. Saṅkicca entered into *samādhi*, and when the blow was struck, the sword buckled and bent at the end and split from hilt to top. Marvelling at this, the thieves did obeisance to Saṅkicca, and, after listening to his preaching, asked leave to be ordained. Saṅkicca agreed to this, and, having ordained them, took them to the other monks. There he took leave of them and went with his following to the Buddha. In due course, Saṅkicca received the higher ordination, and ten years later he ordained his sister's son, **Atimuttaka (Adhimuttaka)**, who, likewise, ordained five hundred thieves.[3]

The **Nāgapeta Vatthu** (*q.v.*) contains a story of another of Saṅkicca's pupils.[4] The Theragāthā[5] contains a series of stanzas spoken by Saṅkicca in praise of the charms of the forest in reply to a layman who, wishing to wait upon him, wished him to dwell in the village.

Saṅkicca is one of the four novices mentioned in the **Catusāmaṇera Vatthu** (*q.v.*). Saṅkicca's *iddhi* is described[6] as *ñāṇavippphāra-iddhi*. The *iddhi* referred to in this connection is Saṅkicca's escape from death while his mother's body was being burnt.[7]

[3] DhA. ii. 240 ff.; for the story of Atimuttaka see *s.v.* Saṅkicca's story is often referred to—*e.g.*, Vsm. 313; J. vi. 14.

[4] PvA. 53 ff. [5] Thag. vs. 597-607.

[6] Ps. ii. 211; BuA. 24.

[7] Vsm., p. 379.

2. **Saṅkicca.**—See **Kisa-Saṅkicca**, where Saṅkicca is given as a *gotta*-name.

3. **Saṅkicca.**—The Bodhisatta, born as an ascetic. See the **Saṅkicca Jātaka.**

Saṅkicca Jātaka (No. 530).—The Bodhisatta was once born in the family of the chaplain of the king of Benares and was educated in **Takkasilā**, with the king's son. They became great friends, and, when the prince became viceroy, they lived together. The prince, having conceived the plan of killing his father in order to become king, confided this idea to Saṅkicca. The latter tried to dissuade him, but finding his efforts in vain, he fled to the Himālaya, where he became an ascetic. The prince killed his father, but was later filled with remorse and could find no peace

of mind. He longed to see Saṅkicca, but it was not till fifty years later that Saṅkicca, with five hundred followers, came to the garden of Dayāpassa in Benares. The king visited him and questioned him on the results of wickedness. Saṅkicca described the horrors of hell awaiting the wicked, illustrating his story with stories of **Ajjuna** who annoyed the sage **Gotama**, of **Daṇḍaki**, who defied **Kisavaccha**, of the king of **Mejjha**, whose country became a desert, of the **Andhaveṇhudāsaputtā** who assailed **Dipāyana**, and of **Ceeca**, swallowed up by the earth [1] After describing the terrors awaiting the victims of various hells, Saṅkicca showed the king the *deva*-worlds and ended his discourse, indicating the possibility of making amends.

The king was much comforted and changed his ways. He is identified with **Ajātasattu**, in reference to whose parricide and its consequences the story was related. It was not till Ajātasattu sought the Buddha and listened to his preaching that he found peace of mind.[2]

[1] For details of these stories see *s.v.* [2] J. v. 261-77.

Saṅkita Sutta.—A monk who haunts the house of a widow, an unmarried woman (*thullakumārī*), a eunuch, or the premises of a nun, is suspect.[1]

[1] A. iii. 128.

Saṅkiliṭṭhābhā.—A class of devas. Beings are born in their world when they have absorbed the idea of tarnished brilliance.[1]

[1] M. iii. 147.

Saṅkilesiya Sutta.—See **Kilesiya Sutta.**

Saṅkamanattā Therī.—An arahant. Seeing **Koṇḍañña Buddha** walking along the road, she came out of her house and prostrated herself. The Buddha touched her head with his foot.[1]

[1] Ap. ii. 514.

Saṅketahāla.—A place in Ceylon where the **Damiḷas** captured **Brāhmaṇatissa.**[1] *v.l.* **Guttahāla, Gottahāla.**

[1] MṬ. 613.

1. **Saṅkha.**—The Bodhisatta, born as a brahmin in **Molinīnagara** (Benares). See the **Saṅkha Jātaka.**

2. **Saṅkha.**—The Bodhisatta, born as a seṭṭhi of **Rājagaha.** See the **Asampadāna Jātaka.**

3. **Saṅkha.**—A future king, who will be the Cakkavatti of **Ketumatī** at the time of the appearance of **Metteyya Buddha** in the world. He will raise up again the palace of King **Mahāpanāda** and live there. But later he will give it to the Order and become an arahant.[1]

According to the Commentary,[2] he was one of two cane-workers (*naḷakārā*), father and son, who made a hut for a Pacceka Buddha. After death, both were born in heaven. The son became Mahāpanāda, and, later, **Bhaddajī** (*q.v.*). The father is in the deva-world and will be reborn as Saṅkha. Mahāpanāda's palace still remains undestroyed, ready for his use.

[1] D. iii. 75 f.; Anāgat. p. 42 (vs. 10). [2] DA. iii. 856.

4. **Saṅkha.**—A Nāga-king; a previous birth of **Rāhula.**[1]

[1] SNA. i. 341; but elsewhere (*e.g.*, SA. iii. 26) he is called **Pālita.** See *s.v.* **Pālita.**

5. **Saṅkha.**—One of the treasure troves which arose from the earth for the use of the Bodhisatta in his last lay life. These appeared on the day of his birth.[1]

[1] DA. i. 284.

6. **Saṅkha.**—The Bodhisatta born as a brahmin in **Takkasilā.** He was the father of **Susīma.** See the **Saṅkha Jātaka** (2).

7. **Saṅkha.**—A general of **Kittisirimegha;** he lived in **Badalatthalī.** The king entrusted him with the celebrations in connection with the *upanayana*-ceremony of **Parakkamabāhu** (afterwards **Parakkamabāhu I.**). When Parakkamabāhu returned to Badalatthalī in his tour of preparation, Saṅkha welcomed him and paid him all honour. But Parakkamabāhu proved treacherous and had him slain.[1]

[1] Cv. lxiv. 8 f., 22 f.; lxv. 13 f., 27 f.

8. **Saṅkha.**—A Sinhalese general who maintained a stronghold in **Gaṅgādoṇi** in the **Maṇimekhala** district, while **Māgha** ruled in the capital.[1]

[1] Cv. lxxxi. 7 f.

1. **Saṅkha Jātaka** (No. 442).—The Bodhisatta was once born in **Molinī-nagara** (Benares) as a very rich brahmin, named **Saṅkha.** He spent six thousand daily on almsgiving. He had a ship built, equipped and prepared to sail for **Suvaṇṇabhūmi.** A Pacceka Buddha, seeing him with his divine eye, and foreseeing the danger in store for him,

appeared before him on the way to the seaport. Saṅkha paid him all honour and presented him with his shoes and umbrella.

Saṅkha's ship sprang a leak on the seventh day. Taking with him one companion, he dived overboard and swam in the direction of Molinī. He swam thus for seven days, till **Maṇimekhalā,** seeing his plight, came to his rescue and offered him food. But this he refused, as he was keeping the fast. The goddess told him that his purity in worshipping the Pacceka Buddha had been the cause of her coming to his aid and offered him a boon. He chose to be sent back to Molinī. The goddess provided him with a ship full of treasure, and he returned safely to Molinī with his attendant.

The story was related by way of thanks to a pious layman of **Sāvatthi,** who, having entertained the Buddha and his monks for seven days, presented shoes to the Buddha and to the members of his Order.

Ānanda is identified with Saṅkha's attendant and **Uppalavaṇṇā** with Maṇimekhalā.[1] The story is also called the **Saṅkhabrāhmaṇa Jātaka.**[2]

[1] J. iv. 15-22. [2] *E.g.*, *ibid.*, 120.

2. **Saṅkha Jātaka.**—The Bodhisatta was once born as a brahmin in **Takkasilā** and had a son, **Susīma.** When Susīma was about sixteen, he took leave of his father and went to Benares to study the Vedas. His teacher, who was a friend of his father's, taught him all he knew, and then Susīma went to **Isipatana,** where lived some Pacceka Buddhas. He entered the Order under them, attained arahantship, and died while yet young. Having heard no news of his son for some time, Saṅkha was alarmed and went to Benares in search of him. There, after enquiry, he heard of his son's death as a Pacceka Buddha; and was shown the shrine erected in his memory. Saṅkha weeded the grass round the shrine, sprinkled sand, watered it, scattered wild flowers round it, and raised aloft his robe as banner over it. He then planted his parasol over the top and departed.

The Buddha related the story to the monks at **Rājagaha,** after his return from **Vesāli,** to explain the unparalleled honours he had received during the journey. Because he had uprooted the grass round Susīma's shrine, a road of eight leagues was prepared for him to journey comfortably; because he had spread sand, his route was also so spread; because he had scattered flowers, his route was covered with flowers; because he had sprinkled water, there was a shower in Vesāli on his arrival; because he had raised a banner and set up a parasol. the whole *cakkavāḷa* was gay with flags and parasols.[1]

[1] DhA. iii. 445 f.; KhpA. 198 f. The story is not given in the Jātakaṭṭhakathā.

Saṅkha Sutta.—The Buddha, at the **Pāvārika-ambavana,** has a discussion with **Asibandhakaputta** regarding the teachings of **Nigaṇṭha-Nātaputta** and proves to him that Nigaṇṭha's teachings are contradictory and misleading as compared with his own. The Ariyan disciple, by following the Buddha's teaching, cultivates kindliness, compassion and equanimity and suffuses the four quarters with these qualities, as easily as a powerful conchblower fills the four quarters with sound.[1]

[1] S. iv. 317 f.

Saṅkhata Sutta.—There are three condition marks in that which is "conditioned" (*Saṅkhata*). Its genesis is apparent, likewise its passing away and its changeability while it persists.[1]

[1] A. i. 152.

Saṅkhatthalī, Saṅkhanāyakatthalī, Saṅkhanāthatthalī.—An important place in the **Dakkhiṇadesa** of Ceylon, where **Kittisirimegha** had his capital. It was near **Badalatthalī,** and is mentioned several times in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxiii. 43; lxiv. 22; lxvi. 9; lxvii. 78, 82; also Cv. *Trs.* i. 241, n. 2.

Saṅkhadhamana Jātaka. (No. 60).—The Bodhisatta was once a conch-blower. He went with his father to a public festival, where they earned a great deal of money. On their way through a forest infested with robbers, the son warned his father not to blow on his conch-shell, but his father persisted, and they were plundered by the robbers.

The story was told to a self-willed monk who is identified with the father.[1]

[1] J. i. 284.

Saṅkhadhātu.—One of the **Daṇḍanāyaka-bhātaro**[1] (*q.v.*).

[1] Cv. lxxii. 162.

1. **Saṅkhapāla.**—The Bodhisatta born as a Nāga-king. See the **Saṅkhapāla Jātaka.** Saṅkhapāla is evidently a generic name for the Nāgas of that world.

2. **Saṅkhapāla.**—A king of **Ekabala. Mahosadha** (*q.v.*), hearing that he was collecting arms and assembling an army, sent a parrot to find out about it. The parrot reported that there was no reason to fear Saṅkhapāla.[1]

[1] J. vi. 390.

3. **Saṅkhapāla.**—A lake in the **Mahiṃsakaraṭṭha.** It was the residence of the Nāga king, **Saṅkhapāla.** From the lake rose the river **Kaṇṇapeṇṇā.**[1]

[1] J. v. 162.

4. **Saṅkhapāla Thera.**—A pupil of **Buddhadatta,** to whom he dedicated his **Vinayavinicchaya.**[1]

[1] Gv. 40; P.L.C. 109.

Saṅkhapāla Jātaka (No. 524).—The Bodhisatta born as **Duyyodhana,** son of the king of **Rājagaha.** When he came of age his father handed over the kingdom to him, became an ascetic, and lived in the royal park. There Duyyodhana frequently visited him; finding this inconvenient, the ascetic went to **Mahiṃsakaraṭṭha** and lived in a hut on a bend of the **Kaṇṇapeṇṇā River,** which flows from the **Saṅkhapāla Lake** near Mount **Candaka.** There he was visited by the Nāga-king **Saṅkhapāla,** to whom he preached the Dhamma. Later, Duyyodhana discovered the whereabouts of the ascetic and visited him There he saw the Nāga-king, and, impressed by his great magnificence, desired to visit the Nāga-world. On his return to the capital, Duyyodhana engaged in works of merit, and was born after death in the Nāga-world and became its king under the name of **Saṅkhapāla.** In course of time, he grew weary of his magnificence, and, leaving the Nāga-world, lived near the Kaṇṇapeṇṇā, on an ant-hill, keeping the holy fast. As he lay there, sixteen men, roaming in the forest, saw him and seized him. They drove stakes into his body, and made holes in the stakes and fastened ropes to them in order to drag him along. But Saṅkhapāla showed no resentment. A landowner of **Mithilā,** called **Aḷāra,** saw him being ill-treated and had him released. Thereupon, Saṅkhapāla invited Aḷāra to the Nāga-world, and Aḷāra lived there for one year. He later became an ascetic, and, in due course, visited Benares, where he told the king the story of his visit to the Nāga-world. After the rains he returned to the Himālaya.

The story was told to some laymen who kept the fast.

The Bodhisatta's father is identified with **Mahā Kassapa,** the king of Benares with **Ānanda,** and Aḷāra with **Sāriputta.**[1]

The story is given in the Cariyāpiṭaka[2] to illustrate *Sīla-pāramitā.*

[1] J. v. 161-71. See also *s.v.* **Aḷāra.**
[2] ii. 10; see also J. i. 45; MA. ii. 617; BuA. 50.

Saṅkhabrāhmaṇa Jātaka.—See the **Saṅkha Jātaka** (1).

Saṅkhavaḍḍhamāna.—A river in Ceylon, which unites with the **Kumbhīlavāṇa.** At the spot where they unite, the **Sūkaranijjhara** was constructed.[1]

[1] Cv. lxviii. 32; see Cv. *Trs.* i. 279, n. 4.

Saṅkhaseṭṭhi.—See **Saṅkha** (1).

Saṅkhāna Sutta.—Four powers that are in the world: of computation, cultivation, innocence and collectedness.[1]

[1] A. ii. 142.

Saṅkhāra Sutta.—Some people accumulate acts of body, speech and mind that are discordant; others those that are harmonious; yet others those that are both discordant and harmonious.[1]

[1] A. i. 122.

Saṅkhāruppatti Sutta.—The 120th sutta of the **Majjhima Nikāya.** A monk who possesses the five *saṅkhāras* ("plastic forces") of faith, virtue, learning, munificence and wisdom, if he cultivate and develop them, can be reborn in any condition or world he may desire; he can even, thereby, win Nibbāna.[1] The sutta contains a long list of Deva-worlds and Brahma-worlds.

[1] M. iii. 99 ff.

Saṅkhitta Saṃyutta.—Mentioned by Buddhaghosa[1] as an example of a collection of discourses connected with *Suññatā.* The reference is probably to the **Saṭṭhipeyyāla.**[2]

[1] SA. ii. 168. [2] At Saṃyutta iv. 148 ff.

Saṅkhepaṭṭhakathā.—A compilation quoted by Buddhaghosa[1] as opposed to the **Mahāaṭṭhakathā.**

[1] *E.g.*, at Sp. ii. 494.

Saṅkhepavaṇṇanā.—A *navaṭīkā* by **Saddhammajotipāla**[1] on the **Abhidhammattha-Saṅgaha.**

[1] Gv. 40.

Saṅkheyya-pariveṇa.—A monastery in **Sāgala** where **Āyupāla** and, later, **Nāgasena,** lived. **Milinda** visited this monastery to discuss with these monks.[1]

[1] Mil. 19, 22, etc.

Saṅkhyāpakāsaka.—A grammatical work by **Ñāṇavilāsa** of Laos. **Sirimaṅgala** wrote a *ṭīkā* on it.[1]

[1] Bode, *op. cit.*, 47.

Saṅgagāma.—A village in Ceylon, near the **Kālavāpi.**[1]

[1] Cv. xlviii. 91.

1. **Saṅgayha Sutta.**—On the six spheres of contact—eye, ear, etc.—and the necessity for controlling them in order to get rid of lust and hate.[1]

[1] S. iv. 70 f.

2. **Saṅgayha Sutta.**—**Māluṅkyaputta** visits the Buddha in his old age and asks for a teaching in brief. The Buddha teaches him to guard the six senses.[1]

[1] S. iv. 72 f.

3. **Saṅgayha Sutta.**—The Buddha explains to the monks that they are fortunate to be born as men, and neither in hell, where all things are uninviting, nor in heaven, where all things are attractive.[1]

[1] S. iv. 126.

Saṅgaha Sutta.—The four bases of sympathy (*saṅgahavatthu*) are charity, kind speech, kind action, and like treatment of all men.[1]

[1] A. ii. 31 = *ibid.*, 248.

Saṅgāma.—A king of **Magadha. Buddhaghosa's** father, **Kesi,** was his purohita.[1]

[1] Gv. 66.

Saṅgāmaji Thera.—He was the son of a very rich seṭṭhi of Benares. When he came of age, his parents married him and he had a son. One day he joined a party of people going to **Jetavana,** and, at the conclusion of the Buddha's sermon, asked the Buddha to ordain him. But the Buddha wished him to have his parent's leave. This he obtained only with the greatest difficulty and with the promise to visit them later. After ordination he lived in a forest grove, and soon afterwards attained arahantship.

When he returned to **Sāvatthi,** after having paid homage to the Buddha, he spent the noonday under a tree. His parents, hearing of his arrival, went to see him. Their efforts to persuade him to return to lay life were too insistent, and he would not even speak to them. They returned discomfited and sent his wife and son to him. His

wife appealed to him with various arguments, but he refused even to look at her. She then placed the child on his lap and went away. When she discovered that **Saṅgāmaji** would not even talk to his son, she took him away, saying that her husband was a useless man.

The Buddha saw all this with his divine eye and expressed his joy in verse.[1]

Posiya Thera was Saṅgāmaji's younger brother.[2]

[1] Ud. i. 8; UdA. 71 ff.; the verse is quoted at Netti, p. 150. [2] ThagA. i. 97.

Saṅgāmāvacara Jātaka (No. 182).—The Bodhisatta was once a skilled elephant-trainer. The king, in whose service he was, attacked Benares, riding the state elephant; but the elephant was so scared by the missiles and noise that he would not approach the place. Thereupon his trainer encouraged him, telling him that he should feel at home on the battle-field, and the elephant, impressed by his words, broke down all obstacles and achieved victory for his master.

The story was told in reference to the Buddha's step-brother **Nanda** (*q.v*), who, at first, kept the precepts of the Order, because the Buddha had promised to get for him the dove-footed nymphs (*kakuṭapādiniyo*) of Sakka's heaven; but later, moved by **Sāriputta's** words, he put forth effort and attained arahantship. Nanda was the elephant and **Ānanda** the king.[1]

[1] J. ii. 92-5.

Saṅgārava.—A very learned brahmin of **Caṇḍalakappa.** One day he saw **Dhānañjānī** trip up, and heard her exclaim three times, "Glory to the Buddha, the arahant, the all-enlightened." He blamed her for thus extolling a shaveling monk, but when she told him of the Buddha's marvellous qualities, he felt a desire to see him. Some time after, the Buddha went to Caṇḍalakappa and stayed in **Todeyya's** Mango-grove. When Dhānañjānī told Saṅgārava that he was there, Saṅgārava visited him and questioned him on his views on brahmins. The Buddha said he had great regard for brahmins who had here and now won the goal, having discovered unaided a doctrine before unknown. He himself was one of these. He then proceeds to describe how he came to leave the household life and how, in due course, he won Enlightenment.

Saṅgārava asks further whether there are any gods. The Buddha answers that of that there is no doubt; the whole world is in agreement on that point. Saṅgārava is pleased and accepts the Buddha as his teacher.[1] Buddhaghosa says[2] that Saṅgārava was the youngest of the **Bhāradvājas** (*q.v.*), brothers of Dhānañjānī's husband.

[1] M. ii. 209 ff. [2] MA. ii. 803.

The Saṃyutta[3] mentions a Saṅgārava who is perhaps distinct from the above. He lived in **Sāvatthi** and was a "bath-ritualist," believing in purification by water, bathing morning and evening. The **Buddha**, at **Ānanda's** request, visited his house and preached to him the Doctrine, after which he became the Buddha's follower.

The Commentary[4] explains that Ānanda and Saṅgārava had, as laymen, been friends, and Ānanda was anxious to prevent "this wretch (*vaṅko*) who, for all our friendship has contracted wrong views, from becoming a hell-filler; moreover he has a circle of friends, and hundreds may follow if he is converted."

Another Saṃyutta passage[5] contains a sutta in which the brahmin Saṅgārava visits the Buddha and asks him why he can remember certain mantras with great ease and others not at all. It may be this same brahmin who is mentioned several times also in the Aṅguttara.[6] The Commentary states[7] that he was an overseer in charge of the repair of the dilapidated buildings in Rājagaha (*Rājagahanagare jiṇṇapaṭisaṅkharaṇakārako āyuttakabrāhmaṇo*).

[3] S. i. 182 f.
[4] SA. i. 207.
[5] S. v. 121 f.; see **Saṅgārava Sutta** (3).
[6] A. i. 168 f.; iii. 230 f.; v. 232, 252. For details see **Saṅgārava Suttā** (4-7).
[7] AA. i. 396.

1. **Saṅgārava Sutta.**—The 100th Sutta of the Majjhima Nikāya. It contains an account of the discussion between the Buddha and **Saṅgārava-brāhmaṇa** of **Caṇḍalakappa.**[1] See **Saṅgārava.**

[1] M. ii. 209 ff.

2. **Saṅgārava Sutta.**—An account of the visit of the Buddha and **Ānanda** to **Saṅgārava-brāhmaṇa** of **Sāvatthi.** Saṅgārava explains to the Buddha that he washes away his faults by bathing morning and evening. The Buddha says that the only true purification is through the Dhamma.[1]

[1] S. i. 182 f.

3. **Saṅgārava Sutta.**—The Buddha explains to **Saṅgārava** that mantras learnt at a time when the heart is possessed by sensual lust, malevolence, sloth and torpor, excitement and flurry, doubt and wavering, are easily forgotten; as is the case of a man who tries to see his reflection in a bowl of water, either mixed with some dye, or heated on the fire, or overspread with mossy grass, or ruffled by the wind, or muddied and set in the dark. The cultivation of the seven *bojjhaṅgas* will remove these disadvantages.[1]

[1] S. v. 121 ff.; *cf.* No. 5 below.

4. **Saṅgārava Sutta.**—**Saṅgārava** visits the Buddha and states that a brahmin is of more use than a **Paribbājaka** because he not only performs sacrifices himself, but makes others do likewise. The Buddha says that the appèarance of a Tathāgata in the world is of benefit to many beings. **Ānanda** asks Saṅgārava which of the two practices appears to him the simpler and of greater profit. Saṅgārava evades a straight answer, even though asked three times. The Buddha then tells him of the marvels of *iddhi*, *ādesanā* and *anusāsanā* possessed by monks, and describes them in detail. Saṅgārava admits that the *ādesanā-pāṭihāriya* appeals most to him. The Buddha tells him that numerous monks in the Order possess all three marvels.[1]

[1] A. i. 168 ff.

5. **Saṅgārava Sutta.**—Saṅgārava visits the Buddha and questions him on the power of remembering mantras.[1] Same as No. 3 above.

[1] A. iii. 230 f.

6. **Saṅgārava Sutta.**—The Buddha tells **Saṅgārava,** in answer to a question, that wrong view, wrong thinking, speech, action, living, effort, mindfulness, concentration, knowledge and release, are the "hither shore" and their opposites the "further shore."[1]

[1] A. v. 232 f.

7. **Saṅgārava Sutta.**—The Buddha tells **Saṅgārava** that taking life, theft, wrong sexual conduct, falsehood, spiteful and bitter speech, idle babble, coveting, harmfulness, wrong view, are the "hither shore" and abstention from these is the "further shore."[1]

[1] A. v. 252 f.

Saṅgillagāma.—A village in Ceylon, the residence of **Bhayasīva.**[1]

[1] Cv. xli. 69.

Saṅgīti Sutta.—The thirty-third sutta of the **Dīgha Nikāya,**[1] preached at **Ubbhaṭaka,** the new Mote-Hall of the **Mallas** of **Pāvā.** They had invited the Buddha to consecrate it by preaching there, and this he did until late into the night. Then, seeing that his audience wished for more, he asked **Sāriputta** to continue the preaching while he himself rested. Sāriputta therefore preached the Saṅgīti Sutta, at the end of which the Buddha expressed his great appreciation of Sāriputta's exposition.

This sutta, like the **Dasuttara,** is arranged in a new plan—which is

[1] D. iii. 207 ff.

regularly followed in the Aṅguttara Nikāya—of grouping the points or chief items brought forward, numerically, in arithmetical progression—in this case 1 to 10. This scheme is a kind of thematic index to the doctrines scattered through the Four Nikāyas.

The Sarvāstivādins held this Sutta in high esteem, and included it (under the name of *Saṅgītiparyāya*) among the seven books constituting their Abhidhamma Piṭaka. The Tibetan recensions attribute the Sutta to **Mahā Koṭṭhita.**[2] The sutta treats of the *dasadhammā* (or ten conditions) in much the same way as the Puggalapaññatti deals with the *dasapuggalā* (ten individuals).

[2] See Takākusu's article on the Sarvāstivādins (*J.P.T.S.* 1904-5).

1. **Saṅgha.**—An astrologer (*saṃvaccharikanāyaka*) who predicted the destiny of **Kitti** (afterwards **Vijayabāhu I.**). It was this prediction which made **Buddharāja** support Kitti.[1]

[1] Cv. lvii. 48.

2. **Saṅgha.**—Father of **Sūranimmila;** he was the father of seven sons and lived in **Khaṇḍaviṭṭhika.**[1]

[1] Mhv. xxiii. 19.

3. **Saṅgha.**—An *upāsaka* who will wait on **Metteyya Buddha**[1] and be his chief lay patron.[2]

[1] Anāgat. vs. 61. [2] *Ibid.*, 98.

Saṅgha Sutta.—The Buddha tells **Upāli** of ten things which disunite the Order and their ten opposites which unite it.[1]

[1] A. v. 73.

Saṅghakapiṭṭha.—See **Kapiṭṭha.**

1. **Saṅghatissa.**—A **Lambakaṇṇa** who became king of Ceylon (303-7 A.C.) after slaying **Vijayakumāra.** He set up a parasol on the **Mahā Thūpa** and did other works of merit. Having heard from the **Thera Mahādeva** of **Dāmahālaka** of the merits of giving rice-gruel, he arranged for a regular distribution of it. He used to visit **Pācīnadīpaka** in order to eat *jambu*-fruits there, and the people, annoyed by his visits, poisoned him. He was succeeded by **Saṅghabodhi.**[1]

[1] Mhv. xxxvi. 58 ff.; Dpv. xxii. 48 f.

2. **Saṅghatissa.**—Called **Asiggāha.** He succeeded **Aggabodhi II.** as king of Ceylon (611-13 A.C.). **Moggallāna** (afterwards **Moggallāna III.**)

rose against him, and **Anurādhapura** was deserted by the people. **Saṅghatissa** was once forced to eat food prepared for the monks at the **Mahāpāli**. His Senāpati proved treacherous, the king was defeated in battle and was forced to flee to **Merumajjara**. From there he went to **Veḷuvana**, where, at the suggestion of the monks, he put on yellow robes and went towards **Rohaṇa** with his son and minister. He was, however, recognized and taken captive at **Maṇihira**, brought to **Sīhagiri**, and beheaded at the command of Moggallāna. His son asked to be beheaded before him, and his request was granted; his minister was also beheaded, because he refused to leave his king. Saṅghatissa had another son, **Jeṭṭhatissa**.[1]

[1] Cv. xliv. 1 ff.; see Cv. *Trs.* i. 74, n. 1.

3. **Saṅghatissa**.—A viceroy (*uparāja*) of **Aggabodhi IV.** He built the **Uparājaka-pariveṇa**.[1]

[1] Cv. xlvi. 24.

Saṅghadāyikā.—See **Saṅghadāsī** (1).

1. **Saṅghadāsī**.—The youngest of the seven daughters of **Kiki**, king of Benares. She was **Visākhā** in the present age.[1] One day, as she was giving the five products of the cow to a company of twenty thousand monks, she persuaded them to accept her gifts even when they covered their bowls, saying: "Enough, enough." For this reason, when, as Visākhā, she was given cattle by her father at the time of her marriage, other herds of cattle joined them, in spite of the efforts of men to prevent them.[2]

The Apadāna,[3] however, gives her name as **Saṅghadāyikā**.

[1] J. vi. 481. [2] DhA. i. 396 f., 418. [3] Ap. ii. 655 (vs. 16).

2. **Saṅghadāsī**.—An eminent nun of **Jambudīpa**.[1]

[1] Dpv. xviii. 10.

1. **Saṅghapāla**.—A *pariveṇa*, residence of **Goṭhābhaya Thera**.[1] The Mahāvaṃsa Commentary[2] calls it *Saṅghapālaṅgaṇa*.

[1] xxxvi. 114. [2] MT. 673.

2. **Saṅghapāla**.—A monk of the **Mahāvihāra**, teacher of **Buddhaghosa**.[1] The **Visuddhimagga** was composed according to the wishes of Saṅghapāla.[2]

[1] Cv. xxxvii. 232. [2] Vsm., p. 711.

Saṅghabodhi.—A **Lambakaṇṇa**, king of Ceylon (307-9 A.C.), generally called **Sirisaṅghabodhi**. He succeeded **Saṅghatissa** and set up a saṅkhā-

house in the **Mahāvihāra.** He was a very good king, and made rain fall by virtue of his goodness. He quelled the Yakkha **Rattakkhi,** who devastated his territory. When his treasurer, **Goṭhakābhaya,** rose in revolt, he abdicated in his favour and became an ascetic. Later, he gave his head in gratitude to a poor man who gave him a meal, so that the man could win from the king the price which had been set on his head.[1]

The legend of the king surrendering his head is famous in Ceylon, and forms the theme of a Pāli Chronicle, the **Hatthavanagallavihāravaṃsa.**[2]

[1] Mhv. xxxvi. 73 ff., Dpv. xxii. 53 f. [2] *q.v.*

Saṅghabhaddā.—A queen of **Aggabodhi II.**[1]

[1] Cv. xlii. 42

Saṅghabheda Sutta.—The results of bringing about dissension in the Order.[1]

[1] A. v. 74.

Saṅghabedaka Jātaka.[1]—Probably another name for the **Sandhibheda Jātaka.** *Cf.* **Kosambī Jātaka.**

[1] J. iii. 211.

Saṅghabhedaka-Khandhaka.—The seventh chapter of the Culla Vagga of the Vinayapiṭaka.[1]

[1] Vin. ii. 180-206.

Saṅghabhedakagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 125, 127.

Saṅghabhedaparisakkana Vatthu.—The story of how **Devadatta** informed **Ānanda** of his intention to bring about schism in the Order.[1]

[1] DhA. iii. 154 f.

Saṅghamāna.—A Malaya king.[1]

[1] Cv. xlvii. 3.

Saṅghamitta.—A **Cola** monk, follower of the **Vetullavāda.** At the **Thūpārāma** he defeated in argument the Thera **Goṭhābhaya,** and became a favourite of King **Goṭhābhaya,** being appointed tutor to his sons, **Jeṭṭhatissa** and **Mahāsena.** When Jeṭṭhatissa came to the throne, Saṅghamitta returned to Cola, as he was not greatly liked by the king; but on the accession of Mahāsena he returned to Ceylon. Acting on

Saṅghamitta's advice, Mahāsena decreed that no alms should be given to the monks of **Mahāvihāra,** and all the treasures belonging to **Mahāvihāra** were taken to **Abhayagiri** with the help of the minister **Soṇa.** Saṅghamitta had the **Lohapāsāda** destroyed. It was not till his favourite minister, **Meghavaṇṇābhaya,** rose in revolt against him, that Mahāsena saw the error of his ways and cast off Saṅghamitta. While the king was away, Saṅghamitta attempted to destroy the Thūpārāma, and one of the king's wives persuaded a labourer to kill both Saṅghamitta and Soṇa.[1]

[1] Mhv. xxxvi. 113 f.; xxxvii. 2 ff.; Cv. xxxviii. 55, 58

Saṅghamitta-vihāra.—A monastery in Ceylon, restored by **Aggabodhi V.**[1]

[1] Cv. xlviii. 6.

Saṅghamittā Therī.—Daughter of **Asoka** and sister of **Mahinda.** She was born in **Ujjeni** and was married to **Aggibrahmā**—who later joined the Order—and had by him a son, **Sumana.** She was ordained in her eighteenth year together with **Mahinda,** her preceptor being **Dhammapālā** and her teacher **Āyupālā.**[1] After her ordination and attainment of arahantship she lived in **Pāṭaliputta,** and, when **Anulā** and other women of **Devānampiyatissa's** court at **Anurādhapura** wished to enter the Order, Devānampiyatissa, at Mahinda's suggestion, sent an embassy, led by **Ariṭṭha,** to Asoka, asking that Saṅghamittā might be sent to Ceylon, and with her a branch of the Bodhi-tree for Anurādhapura. Asoka granted the request, and sent Saṅghamittā, by sea, with eleven other nuns, carrying a branch of the Bodhi-tree. On the way, when **Nāgas** surrounded the Bodhi-tree, Saṅghamittā frightened them away by assuming the form of a **Garuḍa.** She landed at **Jambukola,** and, after her arrival at Anurādhapura, ordained Anulā and her companions. She lived at the **Upāsikāvihāra,** and had twelve buildings erected there for the use of the nuns. Later, the king built for her the **Hatthāḷhaka-vihāra** (*q.v.*). She died at the age of fifty-nine, in the ninth year of the reign of King **Uttiya,** and celebrations, lasting one whole week, were held in her honour throughout Ceylon. Her body was cremated to the east of the Thūpārāma near the (later) **Cittasālā,** in sight of the Bodhi-tree, on a spot indicated by the Therī herself before her death. Uttiya had a *thūpa* erected over her ashes.[2]

[1] Mhv. v. 190-208; xiii. 4, 11; Dpv. vi. 17; vii. 18, 19; xv. 77, 90; xvii. 20; xviii. 11, 25; Sp. i. 51.

[2] Mhv. xviii. 13 f.; xix. 5, 20, 53, 65, 68 ff., 83 f.; xx. 48 ff.; Sp. i. 90 f.

1. **Saṅgharakkhita Thera.**—He belonged to a wealthy family of **Sāvatthi,** and, after joining the Order, lived with another monk in a

forest tract, meditating. Near them a doe had given birth in a thicket to a fawn. While she tended it, her love kept her always near it, and she was famished for lack of grass and water. On seeing her, the Thera repeated: "Alas! this world suffers, bound in bonds of craving," and with this as his incentive, he developed insight and won arahantship. Seeing his companion cherish wrong thoughts, the Thera admonished him in a verse,[1] and he, too, became an arahant.

Ninety-four kappas ago, Saṅgharakkhita saw seven Pacceka Buddhas at the foot of a rock and offered them *kadamba*-flowers. Ninety-two kappas ago he was king seven times, under the name of **Phulla.**[2]

He is evidently identical with **Kadambapupphiya** of the Apadāna.[3]

[1] This is given in Thag. vs. 109. [2] ThagA i. 216 f. [3] Ap. i. 178.

2. **Saṅgharakkhita.**—A monk, probably of Ceylon. Reference is made[1] to a novice under him who, seeing the king on an elephant's back, developed thoughts of the foulness of the body and became an arahant.

[1] Vsm. 194; DhsA. 200.

3. **Saṅgharakkhita.**—A novice, nephew of **Mahānāga Thera.** He became an arahant in the Tonsure-hall, and, having discovered that no other monk had made the **Vejayanta-pāsāda** tremble, on the very day he became an arahant, the novice, standing on it, tried in vain to shake it. The nymphs within laughed at him. Discomfited, he sought his teacher, who was spending his siesta in a cave on the edge of the ocean, and, having consulted him, he returned to Vejayanta. The nymphs again laughed at him, but he made a resolve that the space on which Vejayanta stood should turn into water. When this happened, he touched the pinnacle of the palace with his toe and it rocked till the nymphs begged for mercy.[1]

[1] DA. ii. 558 f.

4. **Saṅgharakkhita.**—See also **Bhāgineyya Saṅgharakkhita** and **Mahā-Saṅgharakkhita.**

5. **Saṅgharakkhita.**—A Thera of Ceylon. He was a pupil of **Sāriputta** and **Medhaṅkara.** He wrote several books dealing with grammar, rhetoric, and prosody: the **Vuttodaya, Subodhālaṅkāra, Susaddasiddhi, Sambandhacintā, Yogavinicchaya** and **Khuddasikkhā-ṭīkā.**[1]

[1] P.L.C. 197 f.; Gv. 6. 66. 71; Sās. 69. 70; Svd. 1209.

6. **Saṅgharakkhita.**—An Elder, who lived in the time of **Vijayabāhu III.** The king made him head of the Order and entrusted him with the Tooth

Relic and the Alms Bowl; he also gave into his charge the education of the heir to the throne.[1]

[1] Cv. lxxxi. 76 f.

7. **Saṅgharakkhita.**—An eminent monk in the time of **Kittisirirājasīha.** He was entrusted by the king with the restoration of the **Majjhapalli-vihāra.**[1]

[1] Cv. c. 234.

Saṅghasivā.—Wife of **Mahātissa.** She was the daughter of the ruler of **Rohaṇa** and had three sons: **Aggabodhi, Dappula** and **Maṇiakkhika.**[1]

[1] Cv. xlv. 39.

Saṅghasena.—A building in the **Mahāvihāra,** erected by **Sena I.** and his queen, **Saṅghā.**[1]

[1] Cv. l. 70.

Saṅghasenapabbata.—A building in the **Abhayagiri-vihāra,** erected by **Saṅghā,** wife of **Sena II.**[1]

[1] Cv. li. 86.

1. **Saṅghā Therī.**—She belonged to Prince **Siddhattha's** court, and having joined the Order with **Pajāpatī Gotamī,** became an arahant.[1]

[1] Thig. vs. 18; ThigA. 24.

2. **Saṅghā.**—Daughter of **Mahānāma** and step-sister of **Sotthisena.** She killed Sotthisena and gave the kingdom to her husband, who was his umbrella-bearer, but he died within a year.[1]

[1] Cv. xxxviii. 1 f.

3. **Saṅghā.**—Wife of King **Mānavamma.** She was the daughter of the **Malayarāja Saṅghasena.**[1]

[1] Cv. xlvii. 3, 8.

4. **Saṅghā.**—Daughter of **Aggabodhi VI.** and wife of **Aggabodhi VII.** Her husband once struck her in anger, and, when she complained to her father, he sent her to a nunnery. There her maternal cousin, also called **Aggabodhi,** became friendly with her and ran away with her to **Rohaṇa.** But her husband made war on him and seized both him and **Saṅghā.** After that husband and wife lived in peace.[1]

[1] Cv. xlviii. 54 ff.

5. **Saṅghā.**—Mahesī of **Sena I.** She and her husband built the **Pubbārāma** and the **Saṅghasenārāma** in the **Mahāvihāra.** Saṅghā also built the **Uttara-vihāra** and the **Mahindasena-pariveṇa.**[1]

[1] Cv. l. 7, 69, 79.

6. **Saṅghā.**—Daughter of **Kittaggabodhi** and **Devā** and wife of **Sena II.** She had a son (**Kassapa V.**). She built the **Saṅghasenapabbatārāma** and placed a sapphire diadem on the stone image of the Buddha.[1]

[1] Cv. l. 58; li. 6, 9, 86; Saṅghā's son (Kassapa V.), is called *dvayābhiseka-sañjāta* (born of the twice-anointed queen). Tradition has it that after the death of Sena II. she became the wife of his successor, who made her his *mahesī*.

7. **Saṅghā.**—Wife of **Kassapa V.** She was a daughter of **Mahinda,** *yuvarāja* of **Sena II.** and of **Tissā.**[1]

[1] Cv. li. 15, 18.

8. **Saṅghā.**—An *upāsikā*, mentioned among those who will wait on **Metteyya Buddha.** She will be his chief patron among lay-women.[1]

[1] Anāgat. vs. 61, 99.

Saṅghāṭagāma.—A village given by **Vijayabāhu I.** to the **Lābhavāsins.**[1]

[1] Cv. lx. 68.

Saṅghāta.—**A Niraya.** It is so called because massive rocks of heated iron meet and crush the victims.[1]

[1] J. v. 256, 270.

Saṅghādisesa.—The second division of the **Pārājikā** of the Vinayapiṭaka. It comprises thirteen rules, violation of which involves temporary separation from the Order.

Saṅghanandi.—A monk to whom is attributed the *Vutti* of **Kaccāyana's** grammar.[1]

[1] P.L.C. 180.

Saṅghupaṭṭhāka Thera.—An arahant. He was a servant in the monastery of **Vessabhū Buddha** and waited on the Saṅgha with great devotion. Seven kappas ago he was king seven times, under the name of **Samotthata.**[1]

[1] Ap. i. 191.

Sacakkhu.—Five kappas ago there were twelve kings of this name, previous births of **Ekadhammasavaṇiya** (or **Maggasaññaka**) **Thera.**[1]

[1] ThagA. i. 152; Ap. i. 151.

Sacitta Vagga.—The sixth chapter of the Dasaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. v. 92-112.

Sacitta Sutta.—Like a man or woman fond of self-adornment, examining the reflection of the face to see if it is clean, even so should a monk examine himself, and, finding evil qualities in himself, should strive to get rid of them as earnestly as though his head were on fire.[1]

[1] A. v. 92 f.

Sacca.—A Pacceka Buddha.[1]

[1] M. iii. 70; ApA. i. 107.

Sacca Saṃyutta.—The last section of the **Saṃyutta Nikāya.**[1] It was preached by **Mahinda** to **Anulā** and her companions, and they became *sotāpannas.*[2]

[1] S. v. 414-78. [2] Mhv. xiv. 58.

1. **Sacca Sutta.**—The Buddha visits the **Paribbājakārāma** on the **Sappinikā,** and tells the Paribbājakas that, in his view, the brahmin truths are as follows: all living things should be inviolate, all sense-delights are impermanent, painful, void of self; so with all becomings, "I have no part in anything anywhere, and herein, for me, there is no attachment to anything."[1]

[1] A. ii. 176 f.

2. **Sacca Sutta.**—The Buddha teaches Truth and the path thereto:[1]

[1] S. iv. 269.

Saccaka.—A **Nigaṇṭha** who had two interviews with the Buddha, as recorded in the **Cūḷa-Saccaka** and **Mahā-Saccaka Suttas** (*q.v.*). He is addressed as **Aggivessana,** that being his *gotta*-name (the *Agniveśyāyanas*). Buddhaghosa says[1] that both his parents were Nigaṇṭhas, skilled debaters, who married at the suggestion of the **Licchavis,** because they were unable to defeat each other in argument. The Licchavis provided for their maintenance. Four daughters were born to them: **Saccā, Loḷā, Paṭācārā**

[1] MA. i. 450; *cf.* J. iii. 1, where Sivāvatikā is called **Avavādakā.**

and **Sivāvatikā.** These engaged in a discussion with **Sāriputta,** and were defeated by him. Having then entered the Order, they became arahants. Saccaka was their brother and was the youngest of them. He was a teacher of the Licchavis and lived at **Vesāli.**

When Saccaka was defeated by the Buddha, as stated in the Cūla-Saccaka Sutta, one of the Licchavis, **Dummukha,** compared him to a crab in a pool, its claws being smashed one after the other and unable to return to the pool. Saccaka owned defeat, and begged the Buddha to take a meal at his house. The Buddha agreed, and Saccaka became his follower.[2]

It is said[3] that, in a later birth, long after the Buddha's death, Saccaka was born in Ceylon as the **Thera Kāḷa-Buddharakkhita** and attained arahantship. Saccaka is identified with **Senaka** of the **Mahāummagga Jātaka.**[4]

[2] M i. 234 f [3] MA. i 469 f [4] J. vi. 478.

Saccaka Sutta.—See **Cūḷa-Saccaka** and **Mahā-Saccaka** Suttas.

Sacca-kathā.—The second chapter of the **Yuganandha Vagga** of the **Paṭisambhidāmagga.**[1]

[1] Ps. ii. 104-15

Saccakāmā.—See **Sabbakāmā.**

Saccakāli.—A younger brother of **Sumedha Buddha.** The Buddha preached to him his first sermon, and he became an arahant.[1]

[1] BuA. 164.

Saccaṅkira Jātaka (No. 73).—The king of Benares had a son called **Duṭṭhakumāra,** who was hated by everyone. One day, when he was bathing in the river, a storm came on, and he ordered his servants to take him into the middle of the river and there bathe him. The servants thereupon flung him into the water and reported to the king that he was lost. As he was swept along on the stream, he caught hold of a tree-trunk, and on to this tree-trunk there came to cling, also, a snake, a rat, and a parrot, who had all lost their dwelling-places in the storm. The Bodhisatta, who was an ascetic living on the bank of the river, rescued Duṭṭha and his companions and looked after them. When they bade him farewell, the snake said that he had forty crores hidden in a certain spot, and the ascetic had only to ask for these and they were his. The rat had thirty crores, also at the ascetic's disposal; the parrot promised the ascetic waggonloads of rice; and Duṭṭha promised to provide him with

the four requisites. In his heart, however, he hated the ascetic for an imaginary slight, and vowed vengeance.

After Duṭṭha became king, the ascetic wished to test the faith of his former guests. He went to the snake and called out his name, and the snake at once appeared, offering his treasure. The rat and the parrot did likewise, but Duṭṭha, riding in a procession and seeing him from afar, gave orders that the ascetic should be beaten and put to death. On his way to the place of execution the ascetic kept on repeating: "They knew the world who framed this proverb true: a log pays better salvage than some men!" When asked what these words meant, he related the whole story.

The enraged citizens, seizing Duṭṭha, put him to death and made the ascetic king. Later, he brought the snake, the rat, and the parrot to the palace and looked after them.

The story was told in reference to **Devadatta's** attempts to kill the Buddha. Devadatta is identified with **Duṭṭha,** the snake with **Sāriputta,** the rat with **Moggallāna,** and the parrot with **Ānanda.**[1]

[1] J. i. 322-7.

Saccatapāvī.—A white-robed nun (*setasamaṇī*) who lived in a hut in a cemetery near Benares and abstained from four out of every five meals She was held in high esteem. On a certain festival day, some goldsmiths were seated in a tent making merry. One of them, becoming sick through drink, vomited, saying: "Praise be to Saccatapāvī." One of the others called him a fool, saying that all women were alike, and accepted a wager of one thousand that he would seduce Saccatapāvī. The next day he disguised himself as an ascetic and stood near her hut, worshipping the sun. Saccatapāvī saw him and worshipped him, but he neither looked at her nor spoke. On the fourth day he greeted her, and on the sixth day, as she stood near him, they talked of the penances they practised, and the ascetic professed that his were far more severe than hers. But he confessed that he had found no spiritual calm; neither had she, and they agreed that it would be better to return to and enjoy the lay life. He brought her to the city, and having lain with her and made her drunk, he handed her over to his friends.

This story was related by **Kuṇāla** (*q.v.*), who said that he was the goldsmith of the story.[1]

[1] J. iv. 424, 427 f.

Saccanāmā.—One of the two chief women disciples of **Dhammadassī Buddha.**[1] *v.l.* **Sabbanāmā.**

[1] Bu. xvi. 19; J. i. 39.

Saccabaddha, Saccabandha.—A mountain between **Sāvatthi** and **Sunāparanta.** The Buddha stopped there on his way to see **Puṇṇa** in Sunāparanta, and preached to the hermit who lived on the mountain, and who also was called Saccabaddha. At the end of the sermon the hermit became an arahant. From Saccabaddha the Buddha went to Sunāparanta. On the way back to Sāvatthi he stopped at the river **Nammadā,** and from there he proceeded to Saccabaddha, where he left his footprint on the hard stone as clear as on kneaded clay. From Saccabaddha he returned to **Jetavana.**[1]

There is in Siam a sacred mountain called **Saccabandhava,** which holds a footprint of the Buddha, said to have appeared there miraculously. Perhaps it is to be identified with the above **King Dhammika** of Siam sent a model of this footprint, together with other gifts, to **Kittisirirājasīha,** king of Ceylon.[2]

[1] SA. iii. 17 f.; MA. ii. 1017 f [2] Cv. c. 253; Cv. *Trs.* ii. 295, n. 2.

Saccavibhaṅga Sutta.—The Buddha addresses the monks in the Migadāya at **Isipatana** and tells them how he had first preached the Four Noble Truths there. He exhorts them to follow **Sāriputta** and **Moggallāna,** and then retires to his cell. Sāriputta takes up the discourse and gives a detailed explanation of the Truths.[1]

[1] M. iii. 248-52. This sutta is incorporated in the concluding portion of the **Mahāsatipaṭṭhāna Sutta** (*q.v.*)

Saccasaṅkhepa.—A short treatise of five chapters on Abhidhamma topics. It was written by **Culladhammapāla.**[1] The **Saddhammasaṅgaha**[2] attributes it to Dhammapāla's teacher, **Ānanda. Vācissara** and **Sumaṅgala** wrote *ṭīkās* on it, the first being older than the second.[3]

[1] Gv. 60, 71, 75; Sās. 89; Svd. 1220. [2] p. 64. [3] P.L.C. 203 f.

Saccasaññaka Thera.—An arahant. Twenty-nine kappas ago he heard **Vessabhū Buddha** preach, and was reborn in the deva-world. Twenty-six kappas ago he was King **Ekaphusita** (*v.l.* **Ekapaññita**).[1]

[1] Ap. i. 209.

Saccasandha.—See **Janasandha.**

Saccā.—A **Licchavi** maiden, daughter of a Niganṭha and a Niganṭhī. She was sister to **Saccaka.** She was a great disputant, and, one day, she and her sisters, **Paṭācarā, Lolā** and **Avavādakā,** engaged in a dispute with

Sāriputta. Having been defeated, she joined the Order and became an arahant.[1]

[1] J. iii. 1 f.

Sacchikātabba Sutta.—One should realize the All as impermanent, woeful, void of self.[1]

[1] S. iv. 29.

Sacchikiriyā Sutta.—The eight releases must be realized by one's own person; former life by recollections; the death and rebirth of beings by sight; and the destruction of the *āsavas* by wisdom.[1]

[1] A. ii. 182.

Sañcetanika Vagga.—The eighteenth chapter of the Catukka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. ii. 157-70.

Sajjā.—One of the four daughters of **Vessavaṇa.**[1] See **Latāvimāna.**

[1] VvA. 371.

Sajjanela.—A Koliyan village, the residence of **Suppavāsā Koliya-dhītā,** mother of **Sīvalī.** The Buddha is said to have stayed there.[1]

[1] A. ii. 62.

Sajjha.—A **Paribbājaka** who visited the Buddha at **Gijjhakūṭa.** The Buddha told him of the nine standards which an arahant monk cannot possibly transgress.[1]

[1] A. iv. 371.

Sajjha Sutta.—Contains the story of **Sajjha's** visit to the Buddha.[1]

[1] A. iv. 371.

Sajjhadāyaka Thera.—An arahant, evidently identical with **Mudita Thera.**[1] *v.l.* **Pacchidāyaka.**

[1] Ap. i. 284 f.; ThagA. i. 401.

Sajjhāya Sutta.—See **Dhamma Sutta** (4).

1. **Sañjaya.**—A gardener (*uyyānapāla*) of **Brahmadatta,** king of Benares. See the **Vātamiga Jātaka.** He is identified with the slave girl who tried to tempt **Cullapiṇḍapātika-Tissa Thera.**[1]

[1] J. i. 156 f.

2. **Sañjaya.**—A rājā of **Tagara.** He renounced the world with ninety crores of others and became an ascetic. **Dhammadassī Buddha** preached to them and they all attained arahantship.[1]

[1] Bu. xvi. 3; BuA. 183.

3. **Sañjaya.**—Father of **Vessantara.** He was the son of **Sivi,** king of **Jetuttara,** and after his father's death succeeded him as king. His wife was **Phusatī.** He is identified with **Suddhodana** of the present age.[1]

[1] See the **Vessantara Jātaka** for details. He is mentioned in a list of kings at Dpv. iii. 42.

4. **Sañjaya Thera.** He was the son of a wealthy brahmin of **Sāvatthi,** and, following the example of **Brahmāyu, Pokkharasāti,** and other well-known brahmins, found faith in the Buddha and became a *sotāpanna.* He entered the Order and attained arahantship in the Tonsure-hall.

In the time of **Vipassī Buddha** he spent all his wealth in good deeds and was left poor. Even then he continued to wait on the Buddha and his monks and led a good life. Eight kappas ago he was a king named **Sucintita.**[1] He is evidently to be identified with **Veyyāvacakaṇ Thera** of the Apadāna.[2]

[1] Thag. vs. 48; ThagA. i. 119 f. [2] Ap. i. 138.

5. **Sañjaya-Ākāsagotta.**—In the **Kaṇṇakatthala Sutta** (*q.v.*) **Viḍūdabha** tells the Buddha that it was Sañjaya who started the story round the palace to the effect that, according to the Buddha, no recluse or brahmin can ever attain to absolute knowledge and insight. Sañjaya is sent for by **Pasenadi,** but, on being questioned, says that Viḍūdabha was responsible for the statement.[1]

[1] M. ii. 127, 132.

6. **Sañjaya.**—Son of the brahmin **Vidhura** and younger brother of **Bhadrakāra.** See the **Sambhava Jātaka.** He is identified with **Sāriputta.**[1]

[1] J. v. 67.

7. **Sañjaya-Belaṭṭhiputta.**—One of the six famous heretical teachers of the Buddha's day. He was a great sceptic, his teaching being the evasion of problems and the suspension of judgment. His doctrines seem to have been identical with those of the **Amarāvikkhepikas** ("Eel-wrigglers") who, when asked a question, would equivocate and wriggle like an eel.[1]

It is probable that Sañjaya suspended his judgments only with regard to those questions the answers to which must always remain a matter of

[1] Sañjaya's teachings are given at D. i. 58; *cf.* the "Eel-wrigglers" at D. i. 27.

speculation. It may be that he wished to impress on his followers the fact that the final answer to these questions lay beyond the domain of speculation, and that he wished to divert their attention from fruitless enquiry and direct it towards the preservation of mental equanimity. Buddhaghosa gives us no particulars about Sañjaya, beyond the fact that he was the son of **Belaṭṭha.**[2] Sanskrit texts call him Sañjayī-Vairaṭiputra[3] and Sañjayi-Vairaṭṭīputra.[4]

He is evidently identical with Sañjaya the Paribbājaka who was the original teacher of **Sāriputta** and **Moggallāna.**[5] It is said[6] that when these two disciples left Sañjaya to become pupils of the Buddha, they were joined by two hundred and fifty others. Sañjaya then fainted, and hot blood issued from his mouth. The Paribbājaka **Supiya** (*q.v.*) was also a follower of Sañjaya.[7]

Barua thinks[8] that the **Aviruddhakas** mentioned in the Aṅguttara[9] were also followers of Sañjaya—that they were called Amarāvikkhepakā for their philosophical doctrines, and Aviruddhakā for their moral conduct.

[2] DA. i. 144.
[3] *E.g.*, Mtu. iii. 59 f.
[4] *E.g.*, Dvy. 143, 145.
[5] Vin. i. 39.
[6] *Ibid.*, 42; according to DhA. i. 78, Sāriputta and Moggallāna tried to persuade Sañjaya to accept the Buddha's doctrine, but they failed, and only one half of his disciples joined them.
[7] DA. i. 35.
[8] *Op. cit.*, 326.
[9] A. iii. 276.

Sañjikāputta.—A young brahmin, friend of **Bodhirājakumāra.** He was sent to invite the Buddha to Bodhi's palace, **Kokanada.**[1] When Bodhi formed a plan to kill the architect of Kokanada, lest he should build another similar palace, Sañjikāputta warned the architect of Bodhi's intention.[2]

[1] Vin. ii. 127 f.; M. ii. 91.
[2] DhA. iii. 134.

1. **Sañjīva.**—One of the two chief disciples of **Kakusandha Buddha.**[1] He was expert in *samādhi*, and lived in cells, caves, etc., sustaining himself on *samādhi*. One day, when in a state of trance in a forest, woodmen, thinking him dead, burnt his body, but he, emerging at the proper time from his trance, shook out his robes and entered the village for alms; hence his name, *Sañjīva* ("Quick").[2] This feat is referred to as an example of *samādhivipphāra-iddhi*.[3]

[1] D. ii. 4; J. i. 42; Bu. xxiii. 20.
[2] M. i. 333; *cf.* DA. ii. 417; MA. i. 532; PSA. 496.
[3] *E.g.*, Vsm. 380, 706; PS. ii. 212; BuA. 24, etc.

2. **Sañjīva.**—A **Niraya.** Beings born there are subjected to numerous tortures, but contrive to survive them; hence the name.[1]

[1] J. v. 266, 270.

3. **Sañjīva.**—A brahmin who could bring the dead to life; see the **Sañjīva Jātaka.** He is identified with **Ajātasattu.**[1]

[1] J. i. 511.

Sañjīva Jātaka (No. 150).—The Bodhisatta was a famous teacher in Benares, and among his pupils was a young brahmin, **Sañjīva,** who was taught a spell for raising the dead, but not the counter spell. One day he went with his companions into the forest, and they came across a dead tiger. He uttered the charm and restored it to life. The tiger instantly killed him and fell down dead again.

The story was told in reference to **Ajātasattu** after his visit to the Buddha. The Buddha said that had it not been for his crime of patricide he would have become a *sotāpanna*, but because of his early association with **Devadatta,** he had committed numerous bad deeds and shut himself out from that possibility.

Sañjīva is identified with Ajātasattu.[1]

[1] J. i. 508-11.

Saññaka Thera.—An arahant. Ninety-two kappas ago he saw the rag robe of **Tissa Buddha** hanging on a tree and worshipped it. Four kappas ago he was a king named **Dumasāra.**[1]

[1] Ap. i. 120.

Saññasāmika Thera.—An arahant. Ninety-four kappas ago he mastered the Vedas when only seven years old. He prepared a great sacrifice about which he consulted **Siddhattha Buddha.** The Buddha taught him that happiness was not to be found that way, and the boy, following his advice, was reborn in **Tusita.**[1]

[1] Ap. i. 261.

Saññā Vagga.—The seventh chapter of the Pañcaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iii. 79 f.

1. **Saññā Sutta.**—The thought of foulness, death, peril, cloying of food, distaste—these, if cultivated, are of great advantage.[1]

[1] A. iii. 79.

2. **Saññā Sutta.**—The thoughts of impermanence, of not-self, death, the cloying of food, distaste—these, if developed, lead to great profit.[1]

[1] A. iii. 79.

3. **Saññā Sutta.**—To get rid of thoughts of sense-desire, ill-will and harm, their opposites must be cultivated.[1]

[1] A. iii. 446.

4. **Saññā Sutta.**—Thoughts of impermanence, not-self, unlovely things, peril, renunciation, dispassion, ending—these lead to growth and not to decline.[1]

[1] A. iv. 24.

5. **Saññā Sutta.**—Thoughts of the unattractive, death, cloying of food, all-world discontent, impermanence, of all therein, of no-self in ill—are of great advantage.[1]

[1] A. iv. 46.

6. The same as (5), in greater detail.[1]

[1] A. iv. 47.

7. **Saññā Sutta.**—Same as (5), with the addition of thoughts of abandoning, fading, and ending.[1]

[1] A. v. 105.

8. **Saññā Sutta.**—The same as (2), with the addition of thoughts of the skeleton, worms, discoloured corpse, fissured corpse, and swollen corpse.[1]

[1] A. v. 106.

9. **Saññā Sutta.**—If a recluse develops the thoughts that he has come to the state of being an outcast, that his life is dependent on others; that he must now behave differently—that will develop in him the seven conditions.[1]

[1] A. v. 210 f.

10. **Saññā Sutta.**—Diversity of thoughts is due to diversity of elements; hence arises diversity of aims, desires, yearnings, and quests.[1]

[1] S. ii. 143.

11. **Saññā Sutta.**—Perception of a visible object is fleeting.[1]

[1] S. ii. 247.

12. **Saññā Sutta.**—Perception of body is impermanent; likewise sound, scent, etc.[1]

[1] S. iii. 227.

13. **Saññā Sutta.**—See **Aniccatā Sutta.**

1. **Saññāmanasikāra Sutta.**—**Ānanda** asks the Buddha how a monk can so develop concentration that he is quite unaware of all that is seen, heard, sensed, cognized, attained, sought after, or thought of. By the calming of all activities, the ending of craving, by Nibbāna, answers the Buddha.[1]

[1] A. v. 318 f.

2. **Saññāmanasikāra Sutta.**—Ānanda asks the same question as in (1), and the Buddha gives the same answer.[1]

[1] A. v. 319 f.

3. **Saññāmanasikāra Sutta.**—**Ānanda** asks the Buddha how a monk can so develop concentration that he pays no heed to what is seen, heard, etc., and yet does so. The answer is as in (1).[1]

[1] A. v. 321 f.

Saññī Sutta.—**Sāriputta** explains to **Ānanda** how he dwelt in the sphere of "neither perception nor non-perception."[1]

[1] S. iii. 238.

Saññojana Sutta.—The seven fetters—of complying, resisting, of view, uncertainty, conceit, worldly lusts, and ignorance.[1]

[1] A. iv. 7.

Saṭayha Sutta.—See **Ogadha Sutta.**

Saṭṭhikūṭa(sahassa)peta.—There was once a cripple in Benares adept in throwing stones. He lived at the city gate, under a banyan tree, and cut the leaves of the tree into different shapes for children who gave him some of their food. One day, the king discovered his skill and engaged his services to throw a pint-pot of goat's dung into the mouth of a brahmin who never stopped talking. The cripple sat behind a curtain through which he threw the pellets of dung as the brahmin talked. Then the king told the brahmin, and he was cured of his talking and the cripple won great wealth. Desiring gain, a certain man ministered to the cripple and learnt his art, and, when he left, the cripple warned him not to throw

stones at anyone who had father or mother or owner. While wandering about, the man came across the Pacceka Buddha **Sunetta**, and, thinking him a fit victim, threw a stone through his ear. The Pacceka Buddha suffered great pain and died. When it was discovered, the man was killed and was reborn in **Avīcī**. Later he became a peta on **Gijjhakūṭa**, and **Moggallāna** saw him going through the air, while sixty thousand blazing hammers rose and fell on his head.[1]

[1] Pv. iv. 16; PvA. 282-6; DhA. ii. 68 ff; *cf.* J. i. 418 f.. (**Sālittaka Jātaka**).

Saṭṭhipeyyāla.—A series of short suttas, forming the seventeenth chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 148-57.

Saṭṭhita Thera.—An arahant. Thirty-one kappas ago he saw the *assattha*-bodhi of a Buddha and fixed his mind on him. Thirteen kappas ago he was a king, named **Dhaniṭṭha.**[1]

[1] Ap. i. 210 f.

Saṇhā.—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 38.

Satacakkhu.—A king of thirty-four kappas ago, a previous birth of **Pañcadīpaka Thera.**[1]

[1] Ap. i. 108.

Satadhamma, Santadhamma.—A youth of Benares. See the **Satadhamma Jātaka.**

Satadhamma Jātaka (No. 179).—The Bodhisatta was once born in the lowest caste, and one day went on a journey, taking his food in a basket. On the way he met a young man from Benares, Satadhamma, a magnifico. They travelled together, and when the time came for the meal, because Satadhamma had no food, the Bodhisatta offered him some. "I could not possibly take yours," said the magnifico, "because you are the lowest of the low." The Bodhisatta ate some of the food and put the rest away. In the evening they bathed, and the Bodhisatta ate without offering Satadhamma anything. The latter had expected to be asked again and was very hungry. But finding that he was offered nothing, he asked the Bodhisatta for some and ate it. As soon as he had finished he was seized with remorse that he should thus have disgraced his family. So greatly was he upset that he vomited the food, and

with it some blood. He plunged into the wood and was never heard of again.

The story was related in reference to monks who earned their living in the twenty-one unlawful ways, as physicians, messengers, etc. The Buddha summoned them and warned that food unlawfully come by was like red-hot iron, a deadly poison. It was like partaking of the leavings of the vilest of mankind.[1]

[1] J. ii. 82-5.

1. **Satapatta.**—A king of seventy-three kappas ago, a previous birth of **Naḷinakesariya Thera.**[1]

[1] Ap. i. 223.

2. **Satapatta.**—A palace, once occupied by **Ukkhittapadumiya Thera.**[1]

[1] Ap. i. 275.

Satapatta Jātaka (No. 279).—A landowner of Benares had given one thousand to some one and had died before recovering it. His wife, lying on her deathbed, asked her son to get it for her while she was yet alive. He went and recovered the money; but while he was away his mother died, and, because of her great love for him, was born as a jackal. She tried to prevent him from entering a wood infested with robbers, headed by the Bodhisatta, but the man did not understand what the jackal said and kept on driving her away. A crane, flying overhead, cried out to the robbers, announcing the lad's approach, but he, taking it to be a bird of good omen, saluted it. The Bodhisatta heard both sounds, and when his band captured the man, he told him that he did not know how to distinguish between friend and foe and sent him off with a warning.

The story was told in reference to two of the **Chabbaggiyā, Paṇḍu** and **Lohitaka.** They questioned the Buddha's teachings on certain points and encouraged others to do the same, the result being quarrel and strife. The Buddha sent for them and told them that this was a foolish policy; they did not know what was good for them.[1]

[1] J. ii. 387-90.

Sataporisa.—A **Niraya,** meant especially for matricides. It is filled with decaying corpses.[1]

[1] J. v. 269, 274.

1. **Sataraṃsi.**—A Pacceka Buddha of ninety-four kappas ago to whom **Ambayāgudāyaka,** in a previous birth, gave a meal of mango-curry (? *ambayāgu*).[1]

[1] Ap. i. 284.

See also under **Sigālapitā** and **Sambulakaccāyana,** who are mentioned as having given him *tāla*-fruits as offerings.

2. **Sataraṃsi.**—Twelve kappas ago there were eight kings of this name, previous births of **Maṇipūjaka Thera.**[1]

[1] Ap. i. 190.

Sataraṃsika Thera.—An arahant. In the past he saw **Padumuttara Buddha** and worshipped him. In this life he joined the Order at the age of seven, and rays constantly issued from his body. Sixty thousand kappas ago he was king four times under the name of **Roma.**[1]

[1] Ap. i. 104 f.

Satarasa.—A kind of food which **Paripuṇṇaka Thera** was in the habit of eating before joining the Order.[1] It was probably made of one hundred essences.

[1] ThagA. i. 190.

Sataruddhā.—A canal flowing eastward from the **Aciravati** Channel in Ceylon.[1]

[1] Cv. lxxix. 53.

Sati Vagga.—The ninth chapter of the Aṭṭhaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 336-50.

1. **Sati Sutta.**—Mindfulness is necessary for one who sees not things as they really are.[1]

[1] A. ii. 132.

2. **Sati Sutta.**—When mindfulness and self-possession are lacking, various evil results follow, as in the case of a tree which is devoid of branches and foliage.[1]

[1] A. iv. 336 f.

Satipaṭṭhāna Vagga.—The seventh chapter of the Navaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 457-61.

Satipaṭṭhāna Saṃyutta.—The forty-seventh section of the **Saṃyutta Nikāya.**[1]

[1] S. v. 141-2.

1. **Satipaṭṭhāna Sutta.**—The tenth sutta of the **Majjhima Nikāya.** It is identical with the **Mahā-Satipaṭṭhāna Sutta** of the Dīgha Nikāya, except that towards the end the Dīgha Sutta interpolates paragraphs explaining in detail the Four Noble Truths. These, in the Majjhima, form a separate sutta, the **Sacca-Vibhaṅga Sutta** (*q.v.*).

2. **Satipaṭṭhāna Sutta.**—A monk who is mindful regarding the rise and fall of things sees nothing attractive in the body, is conscious of the cloying of food, has distaste for the world, and perceives impermanence in the " Compounded "—such a one becomes either an arahant in this life or an *anāgāmī*.[1]

[1] A. iii. 142.

3. **Satipaṭṭhāna Sutta.**—The four *satipaṭṭhānas* form the path that goes to the " Uncompounded."[1]

[1] S. iv. 360.

4. **Satipaṭṭhāna Sutta.**—A monk who abides, contemplating body, etc., follows the path to the " Uncompounded."[1]

[1] S. iv. 363.

Satipaṭṭhānakathā.—The eighth chapter of the **Paññā Vagga** of the **Paṭisambhidāmagga.**[1]

[1] PS. ii. 232-6.

Satulakāyī.—The wife of **Jotika.** She came to him from **Uttarakuru** and brought with her a single pint-pot of rice and three burning-glasses (crystals). Whenever a meal was desired, the pot was placed on the crystals and the crystals blazed up. The food so prepared was never exhausted. When Jotika joined the Order, the divinities took Satulakāyī back to Uttarakuru.[1]

[1] DhA. iv. 209, 223.

Satullapakāyikā.—A class of **Devas.** The Saṃyutta contains[1] a whole group of suttas in which these devas are stated to have visited the Buddha, asking him several questions on different topics.

Buddhaghosa says[2] that, in a previous birth, they were a ship's crew on a trading line. Their vessel was overwhelmed by stormy seas, and sank with all on board. During the storm, the terrified crew saw one of their number seated like a *yogī*, calm and self-possessed. On being asked what he thought of, he said he thought of the good deeds he had done

[1] S. i. 16-22. [2] SA. i. 43 f.

before starting on the voyage. These would ensure him happy rebirth, so why should he worry ? The others then implored his assistance and compassion. He divided them into seven groups of one hundred each, and shouted to them, above the tempest, the Five Precepts, assuring them that their *sīla* would bring them to a happy dawn. They took the precepts as the waters rose, and were reborn in **Sakka's** heaven, in different groups, each with his own *vimāna*. Their teacher had a golden *vimāna* of one hundred leagues in the middle of the others. As soon as born they realized the reason for their happiness, and visited the Buddha in order to praise their wonderful teacher. They were called **Satullapā** because they shouted the precepts while divided in groups of one hundred (*sata-ullapā*).

1. **Sato Sutta.**—The Buddha tells the monks, at **Ambapālivana,** how to be mindful and composed.[1]

[1] S. v. 142.

2. **Sato Sutta.**—The same as (1), but differently treated in detail.[1]

[1] S. v. 180.

3. **Sato Sutta.**—The Buddha instructs the monks how to be mindful.[1]

[1] S. v. 186.

1. **Satta Sutta.**—Seven things which help a monk to destroy the *āsavas*.[1]

[1] A. iv. 85.

2. **Satta Sutta.**—The Buddha explains to **Rādha** what is meant by "*satta*" (being).[1]

[1] S. iii. 189.

3. **Satta Sutta.**—On the nine spheres of being, as regards body, perceptive power, feeling, consciousness, etc.[1]

[1] A. iv. 401 f.

Sattakadambapupphiya Thera.—An arahant. Ninety-four kappas ago he met seven Paccēka Buddhas on **Kadamba** Mountain and offered them seven garlands of *kadamba*-flowers.[1]

[1] Ap. i. 382 f.

Sattakammapatha Sutta.—On seven courses of action.[1]

[1] S. ii. 167.

Sattaṭṭhāna Sutta.—Seven points, skill in which makes a monk who is an investigator in three separate ways claim to accomplish in the Dhammavinaya, one who has reached mastership (*vusitavā*), a superman (*uttamapuriso*).[1]

[1] S. III. 61 f.

Sattadāraka-pañha.—A section of the **Mahāummagga Jātaka**, dealing with seven riddles solved by **Mahosadha.**[1]

[1] J. VI 339

Sattanāsa Sutta.—On the unworthy man and the still more unworthy; the worthy man and the still more worthy.[1]

[1] A II 218

Sattapaṇṇaka-pāsāda.—A building in **Anurādhapura** for the residence of the monks, evidently built by **Vohārikatissa**[1] The Mahāvaṃsa Commentary[2] says that it was attached to the palace

[1] Mhv XXXVI 32 [2] MT 662.

Sattapaṇṇiguhā.—A cave in **Rājagaha,** on the slope of Mount **Vebhāra.** Once, when the Buddha was staying there, he gave to **Ānanda** the opportunity of asking him to live for an æon, but Ānanda, because of his unmindfulness, failed to take it.[1] The cave was sometimes used as a residence for monks coming from afar.[2] According to the Commentaries and the Chronicles[3] the First Council was held in a hall erected by **Ajātasattu** outside the Sattapaṇṇiguhā.

[1] D. II. 116.
[2] *E.g.*, Vin. II. 76, III. 159.
[3] S. I. 9; Sp. I. 10; Mhv. III. 19, Dpv. IV. 14; V. 5; ThagA. I. 351; the cave is not mentioned in the Vinaya account of the Council, in the eleventh chapter of the Culla Vagga

Sattapaṇṇiya Thera.—An arahant. One hundred thousand kappas ago he offered a *sattapaṇṇi*-flower to **Sumana Buddha.**[1]

[1] Ap. I. 292.

Sattapaduminiya Thera.—An arahant. Ninety-four kappas ago he was a brahmin, named **Nesāda,** and, seeing **Siddhattha Buddha** in the forest, he swept his hut and offered lotus-flowers. Seven kappas ago he was king four times, under the name of **Pādapāvara.**[1]

[1] Ap. I. 254.

Sattapāṭaliya Thera.—An arahant. Ninety-four kappas ago he saw the Buddha (? **Siddhattha**) and offered him *pāṭali*-flowers.[1]

[1] Ap. i. 227.

Sattaputtakhādakā.—A *petī* who ate seven of her children because of a false oath sworn by her in a previous birth.[1] *Cf.* **Pañcaputtakhādakā.**

[1] Pv. i. 7; PvA. 36 f.

Sattabhariyā Sutta.—Once, when the Buddha visited **Anāthapiṇḍika's** house, he heard a great noise, and when he asked the reason for this, he was told that it was due to Anāthapiṇḍika's daughter-in-law, **Sujātā,** who had come from a wealthy family and would not listen to anyone's advice. The Buddha sent for her and told her of seven kinds of wives in the world—the slayer, the robber, the mistress, the mother, the sister, the companion, the handmaid—and described their qualities. Sujātā, much impressed, said that henceforth she would be a handmaid.[1]

The Commentary says[2] that she was established in the Refuges; but see *s.v.* **Sujātā.**

[1] A. iv. 91 f. [2] AA. ii. 724.

Sattabhū.—The king of the **Kāliṅgas** in the time of **Reṇu.** His purohita was **Jotipāla,** and his capital, **Dantapura.**[1]

[1] D. ii. 236.

Sattamba, Sattambaka.—A shrine near **Vesāli.**[1] It was so called because, in the past, seven princesses, daughters of **Kiki,** king of Benares, left Rājagaha and fought for attainment at that spot. It was originally dedicated to some deity, but after the Buddha's visit to Vesāli, it became a place of residence for him.[2] It was to the west of Vesāli.[3]

[1] D. ii. 102; Ud. vi. 1; S. v. 259; A. iv. 309, etc.
[2] UdA. 323, etc.
[3] D. iii. 9.

Sattarasavaggiyā.—A group of monks in the Buddha's time, who seem to have incurred the enmity of the **Chabbaggiyas** (*q.v.*). The latter turned them out of a vihāra as soon as they had prepared it, and were violent towards them.[1]

[1] Vin. ii. 166; *cf.* DhA. iii. 48 f.

"Satta vassāni" Sutta.—Māra approaches the Buddha under the **Ajapālanigrodha** in **Uruvelā,** and engages him in conversation. He asks the Buddha to go about among men and make friends and be happy,

satisfied with having discovered the path of immortality for himself without feeling it necessary to teach others. But the Buddha refuses his request, and Māra confesses that he has no longer any power over him; he is like a crab whose claws have been broken one by one. The sutta adds that Māra had been awaiting an opportunity to find a flaw in the Buddha for seven years.[1] He retires discomfited and sits not far away from the Buddha, brooding, scratching the earth with a stick.[2]

[1] The Commentary adds "six before the Enlightenment and one after."
[2] S. i. 122 ff.

Sattasatikakhandhaka.—The twelfth chapter of the Culla Vagga of the Vinayapiṭaka. It gives an account of the Second Council.[1]

[1] Vin. ii. 294 f.

Sattasirīsaka.—A group of seven *sirīsaka*-trees, near Benares, where the Buddha preached to the Nāga-king **Erakaputta** (*q v.*).[1]

[1] DhA. iii. 230, 232.

Sattasuriya Sutta.—Mentioned in the scholiast to the **Ayoghara Jātaka.**[1] The reference is evidently to the **Suriya Sutta** of the **Aṅguttara Nikāya.**[2]

[1] J. iv. 498. [2] A. iv. 100 f.; see **Suriya Sutta** (1).

Sattānisaṃsa Sutta.—Seven advantages resulting from the cultivation of the five *indriyas*.[1]

[1] S. v. 237.

Sattāvāsa Vagga.—The third chapter of the Navaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 396-409.

Sattāhapabbajita Thera.—An arahant. Ninety-one kappas ago he had a quarrel with his kinsmen and joined the Order under **Vipassī Buddha** for seven days. Sixty-seven kappas ago he was king seven times, under the name of **Sunikkhamma.**[1]

[1] Ap. i. 242.

Satti Vagga.—The third chapter of the **Devatā Saṃyutta.**[1]

[1] S. i. 13-16.

Satti Sutta.—Attempts to overthrow a mind which had developed liberation of the will through love are as futile as the attempt to double up a sharp spear.[1]

[1] S. ii. 265.

Sattigumba.—**Devadatta** born as a parrot. See the **Sattigumba Jātaka.**

Sattigumba Jātaka (No. 503).—Two parrots were once carried away by the wind during the moulting season. One of them fell among the weapons in a robber-village and was called **Sattigumba;** the other fell in a hermitage among flowers and was called **Pupphaka.** He was the Bodhisatta. One day, **Pañcāla,** king of **Uttarapañcāla,** went out hunting. While chasing the deer with his charioteer, he was separated from his bodyguard and found himself in a glen near the robbers' village. There he slept. The robbers were absent, leaving only Sattigumba and a cook, named **Paṭikolamba.** The parrot, seeing the king, plotted with the cook to kill him. The king overheard the plan and fled with his charioteer. In his flight he came to the hermitage, where he was made welcome by Pupphaka till the return of the sages. The king told his story, and Pupphaka explained that though he and Sattigumba were brothers, their upbringing had been different, which accounted for the difference in their natures. The king decreed immunity to all parrots and provided for the comfort of sages in his park.

The story was told in reference to **Devadatta's** attempt to kill the Buddha by hurling a stone at him. Sattigumba is identified with Devadatta and the king with **Ānanda.**[1]

[1] J. iv. 430-7.

Sattipaṇṇiya Thera.—An arahant. One hundred thousand kappas ago he offered a *satti*-flower to the body of the Buddha (? **Padumuttara**) when it was being taken for cremation.[1] He is evidently identical with **Vimala Thera.**[2]

[1] Ap. ii. 406. [2] ThagA. i. 377.

Sattimāgavī Sutta.—The story of a peta seen by **Moggallāna,** going through the air while javelins kept rising and falling on his body. He had been a deer-hunter in **Rājagaha.**[1]

[1] S. ii. 257.

"Sattiyā" Sutta.—The Buddha tells a deva that *sakkāyadiṭṭhi* should be got rid of by a monk as though he were smitten down by an impending sword.[1]

[1] S. i. 13.

Sattisata Sutta.—A wise householder should be glad if an offer were made to him that he should comprehend the Four Noble Truths after

being tormented with one hundred spears three times a day for one hundred years. For incalculable is *saṃsāra*.[1]

[1] S. v. 440.

Sattisūla.—A Niraya. **Ajjuna** was once born there because he tortured **Aṅgirasa Gotama.** His body was three leagues in height. The attendants pierced him with red-hot stakes and made him mount a heated iron mountain. From there a wind threw him down on to a stake.[1]

[1] J. v. 143, 145.

1. **Sattuka.**—A robber. See the **Sulasā Jātaka.**

2. **Sattuka.**—The son of a chaplain of **Rājagaha.** He later turned robber.[1] For the story, see **Bhaddā Kuṇḍalakesā.** *v.l.* **Satthuka.**

[1] ThigA. 99; AA. i. 200; *cf* DhA. ii. 217 f

3. **Sattuka.** A sage of old.[1]

[1] Ap. i. 46 (vs. 123).

Sattuttama.—A **Cakkavatti** of nine kappas ago, a previous birth of **Kakkārupupphiya (Jenta) Thera.**[1]

[1] Ap. i. 177, ThagA. i. 220.

Sattuppalamālikā Therī.—An arahant.[1] Evidently identical with **Abhayā Therī** (*q.v.*).[2]

[1] Ap. ii. 517. [2] ThigA. 42 f.

Sattubhasta Jātaka (No. 402).—The Bodhisatta was once **Senaka,** counsellor to **Janaka,** king of Benares. He preached the Law once a fortnight, on fast days, and large numbers of people, including the king, went to hear him.

An old brahmin, begging for alms, was given one thousand pieces. He gave these to another brahmin to take care of, but the latter spent them, and when the owner came to ask for them, he gave his young daughter as wife, instead of the pieces. This girl had a lover, and, in order to be able to see him, she asked her husband to go begging for a maid to help her in the house. She filled a bag of provisions for the journey. On his way home, having earned seven hundred pieces, the brahmin opened his bag, and after having eaten some of the food, went to a stream to drink, leaving the bag open. A snake crept into the bag and lay there. A tree-sprite, thinking to warn the brahmin, said, "If

you stop on the way you will die, if you return home your wife will die," and then disappeared. Much alarmed, the brahmin went towards Benares, weeping along the way, and, as it was the fast day, people going to hear Senaka, directed the brahmin to him. Senaka, hearing the brahmin's story, guessed the truth, and had the bag opened in front of the people. The snake crept out and was seized. To show his gratitude, the brahmin gave Senaka his seven hundred pieces, but Senaka gave them back with another three hundred, warning the brahmin not to take the money home. He buried the money under a tree, but could not keep the secret from his wife. She told her lover, and the money was stolen. The brahmin again sought Senaka, who told him of a plan for discovering the lover, and when he was found, Senaka sent for him and made him confess his guilt.

The story was related in reference to the Buddha's wisdom. **Ānanda** was the brahmin and **Sāriputta** the tree-sprite.[1] The story is often referred to as exemplifying the Buddha's practice of the Perfection of *paññā*.[2]

[1] J. iii. 341-51. [2] *E.g.*, J. i. 46; BuA. 50 f.

Satthavāha.—Son of **Koṇāgamana Buddha** in his last lay life. His mother was **Rucigattā.**[1]

[1] Bu. xxiv. 19; DA. ii. 422.

Satthā.—A Pacceka Buddha.[1]

[1] M. iii. 70; MA. ii. 890.

Satthuka.—See **Sattuka** (2).

Sadāmattā.—A class of **Devas,** present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260.

Sadinacchedana.—A **Cakkavatti** of eighty-seven kappas ago; a previous birth of **Māṇava (Sammukhāthavika) Thera.**[1] *v.l.* **Saritacchedana.**

[1] Ap. i. 159; ThagA. i. 163.

Saddakārikā.—A Pāli work, probably grammatical, by **Sabbaguṇākara.**[1]

[1] Svd. 1245.

Saddatthacintā, Saddatthabhedacintā.—A grammatical work by **Saddhammasiri.**[1] There are several Commentaries on it, the best known

[1] Gv. 62, 72; Svd. 1246. Bode, *op cit.*, 20, 22.

being the Mahāṭīkā by **Abhaya** of Pagan. There exist also a *nissaya* and a *dīpanī* on the work.

Saddanīti.—A very important grammatical work by **Aggavaṃsa** of Pagan. A few years after its completion in 1154, **Uttarajīva** visited the **Mahāvihāra** in Ceylon, and took with him, as a gift, a copy of the Saddanīti, which was received with enthusiastic admiration [1]

[1] Gv. 63, 72; Svd. 1238; Bode, 16, 17.

Saddabindu.—A grammatical work by Kyocvā of Pagan. A Commentary on it, called **Linatthavisodhanī,** is ascribed to **Ñāṇavilāsa** of Pagan. There is also a *ṭīkā* called **Saddabinduvinicchaya** by **Sirisaddhammakitti-Mahāphussadeva.**[1]

[1] Gv. 64, 73; Sās 76, Bode, 25 and n. 4.

Saddavutti, Saddavuttipakāsaka.—A grammatical treatise by **Saddhammapāla** of Pagan. There is a *ṭīkā* on it by **Sāriputta,** and another, called the **Saddavuttivivaraṇa,** by an unknown author.[1]

[1] Gv. 64, 65, 75; Bode, 29, the Sās. (p. 90) calls the author of the Saddavutti **Saddhammaguru.**

1. **Saddasaññaka Thera.**—An arahant. Ninety-two kappas ago he heard **Phussa Buddha** preach in **Himavā.**[1]

[1] Ap. i. 131.

2. **Saddasaññaka Thera.**—An arahant. Ninety-four kappas ago he saw an eclipse and heard the great tumult which announced the arrival of a Buddha in the world. With devoted heart he thought of the Buddha, though he did not see him.[1]

[1] Ap. i. 245.

3. **Saddasaññaka Thera.**—An arahant. Ninety-four kappas ago he heard **Siddhattha Buddha** preach, and listened to him with wrapt attention.[1]

[1] Ap. i. 256.

4. **Saddasaññaka Thera.**—An arahant. Thirty-one kappas ago he was a hunter, and, while wandering in the forest, listened to a sermon by **Sikhī Buddha.**[1]

[1] Ap. i. 282.

Saddasāratthajālini.—An important grammar by **Nāgita (Khaṇḍakakhīpa)** of Sagu. It was written under the patronage of **Kittisīhasūra.**

There is a Commentary on it, called **Sāramañjūsā,** and a *ṭīkā* by **Vepullabuddhi.**[1]

[1] Bode, 27 and n. 5, 28; Gv. 64, 74; Svd. 1249.

Saddha.—See **Sandha.**

Saddhamma Vagga.—The sixteenth chapter of the Pañcaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. III. 174-85.

Saddhammakitti Thera.—A pupil of **Ariyavaṃsa.** He lived in **Ketumatī** (Taungo) and wrote the famous **Ekakkharakosa,** and, probably, the **Sirivicittālaṅkāra.**[1]

[1] Bode, 45 and n. 3.

Saddhammaguru.—An author of Pagan. The **Sāsanavaṃsa** calls him the author of the **Saddavutti** (but see *s.v.*).[1]

[1] Sās. p. 90.

Saddhammajotipāla (generally known as **Chapaṭa**).—Pupil of **Uttarajīva** of Pagan. He went to Ceylon with his teacher, received the higher ordination there, and lived in the **Mahāvihāra** for some years. Among his works are the **Kaccāyana-suttaniddesa,** the **Saṅkhepavaṇṇanā,** the **Sīmālaṅkāra,** the **Vinayagūḷhatthadīpanī,** the **Nāmācāradīpanī** (on ethics), the **Gaṇṭhisāra** (an anthology of texts), and the **Mātukatthadīpanī** and **Paṭṭhānagaṇānaya** (both on Abhidhamma topics).

On Chapaṭa's return to Burma, he brought four companions from Ceylon—**Rāhula, Ānanda, Sīvalī** and **Tāmalinda**—and, with their help, he founded the **Sīhalasaṅgha** in Pagan, followers of the Mahāvihāra tradition. King **Narapatisithu** gave them his patronage, but extended it to other sects as well, and the **Sīhalasaṅgha,** therefore, remained only as one sect among several in Burma. Chapaṭa lived in the twelfth century.[1]

[1] Gv. 64, 74; Sās. 65, 74; Svd. 1247 f.; Bode, 17, 18, 19.

Saddhammacakkasāmī.—An eminent monk sent by Bayin Naung of Burma to purify the religion in Laos in 1578 A.C.[1]

[1] Sās. 51; Bode, 47.

Saddhammacārī.—A monk of Ceylon, who was quoted as their authority by the **Ekaṃsikas** of Burma.[1]

[1] Bode, *op. cit.*, 66; Sās. 119.

Saddhammañāṇa.—A scholar of Pagan of the early fourteenth century. He wrote the **Vibhatyattha**, the **Chandosāratthavikāsinī** (or **Vuttodaya-pañcikā**) on the **Vuttodaya**, and translated the Sanskrit grammar **Kātantra** into Pāli.[1]

[1] Bode, 26.

Saddhammaṭṭhitikā.—A Commentary on the **Niddesa**, written at the request of **Deva Thera** by **Upasena** of Ceylon.[1] The **Sāsanavaṃsa**[2] calls it **Saddhammapajjotikā**, and it is probably known by that name in Ceylon.

[1] Gv. 61; Sās. 69; P.L.C. 117. [2] p. 69

Saddhammanandī.—A nun of Anurādhapura, expert in the Vinaya.[1]

[1] Dpv. xviii. 14.

Saddhammanāsinī.—A *ṭīkā* on **Kaccāyana's** grammar, by **Siridhammavilāsa** of Pagan.[1]

[1] Bode, 26.

Saddhammaniyāma Suttā.—Three suttas on five things which make a man enter the right way, in right things.[1]

[1] A. iii. 174 ff.

Saddhammapajjotikā.—See **Saddhammaṭṭhitikā.**

Saddhammapatirūpaka Sutta.—The Buddha explains to **Mahā Kassapa** how it comes about in the *sāsana* that there are more precepts and less members of the Order becoming arahants. Then a counterfeit doctrine arises and the true doctrine disappears.[1]

[1] S. ii. 223 f.

Saddhammapāla.—An author of Pagan, probably of the fourteenth century. He wrote the **Saddavutti.**[1]

[1] Bode, 29.

Saddhammappakāsinī.—A Commentary on the **Paṭisambhidāmagga** by **Mahānāma** of Ceylon.[1]

[1] Gv. 61.

Saddhammavilāsa.—A monk of Pagan, probably of the twelfth century; he was the author of the **Sammohavināsinī.**[1]

[1] Bode, 27.

Saddhammasaṅgaha.—A Chronicle, in eleven chapters, containing a history of Buddhism, commencing with the three Convocations. It was written by **Dhammakitti,** a monk of Ayodhyā, and probably belonged to the fourteenth century.[1]

[1] P.L.C. 245 f.

Saddhammasammosa Suttā.—Three suttas on three groups of five things which lead to the confounding and the disappearance of the *dhamma*.[1]

[1] A. iii. 176 ff.

Saddhammasiri.—A monk of Pagan, probably of the twelfth century, author of **Saddatthabhedacintā.**[1]

[1] Gv. 63, 73; Bode, 22.

Saddhammālaṅkāra.—An author of **Haṃsavatī,** probably of the sixteenth century. He wrote the **Paṭṭhānasāradīpanī** on the Abhidhamma.[1]

[1] Sās. 48; Bode, 47.

Saddhammika Vagga.—The eighth section of the **Pācittiya.**[1]

[1] Vin. iv. 141-57.

Saddhammopāyana.—A treatise in verse, in nineteen chapters, dealing with various topics, such as the difficulties of being born as a human, etc., by an author named Abhayagiri Kavicakravarti Ānanda, probably of the thirteenth century. A Commentary exists on it, called the **Saddhammopāyanaviggaha.**[1]

[1] P.L.C. 212.

1. **Saddhā.**—An upāsikā of **Sāvatthi.** Thinking that to allow a monk to have intercourse with her would be the highest gift, she accosted a monk and offered herself. The offer was, however, refused.[1]

[1] Vin. iii. 39.

2. **Saddhā.**—One of **Sakka's** daughters. See the **Sudhābhojana Jātaka.**

1. **Saddhā Sutta.**—A group of **Satullapakāyika Devas** visit the Buddha and one of them speaks in praise of *saddhā*.[1]

[1] S. i. 25.

2. **Saddhā Sutta.**—On the five advantages resulting from faith.[1]

[1] A. iii. 42.

3. **Saddhā Sutta.**—The perfect monk is he who has faith, virtue, learning, is master of the *dhamma*, enters into the *jhānas*, etc.[1]

[1] A. iv. 314.

4. **Saddhā Sutta.**—Eight qualities which make a monk perfect.[1]

[1] A. iv. 315.

5. **Saddhā Sutta.**—Ten qualities which give perfection to a monk.[1]

[1] A. v. 10 f.

6. **Saddhā** (or **Āpaṇa**) **Sutta.**—The Buddha, staying at **Āpaṇa,** asks **Sāriputta** if a monk who is utterly devoted to the Tathāgata, and has perfect faith in him, can have any doubt or wavering as to the Tathāgata or his teaching. Sāriputta answers in the negative and proceeds to explain.[1]

[1] S. v. 225 f.

Saddhā-Tissa.—King of Ceylon (77-59 B.C.). He was the brother of **Duṭṭhagāmaṇi** and was about a year younger. When he was ten, at the ceremony of initiation, he was forced to make a vow that he would never fight against his brother; but when his father, **Kākavaṇṇatissa,** died, he seized the throne in the absence of Duṭṭhagāmaṇi. Up to that time he had been in charge of the **Dīghavāpi district.** Duṭṭhagāmaṇi now made war upon him, but was defeated at **Cūḷaṅganiyapiṭṭhi.** Later the tide turned, and Tissa had to flee to a monastery. Duṭṭhagāmaṇi surrounded the monastery, but some young monks carried Tissa out on a bed, covered up like a dead body. Gāmaṇi discovered the ruse, but refrained from action. Through the intervention of **Godhagatta-Tissa Thera,** the brothers were reconciled, and, thereafter, seem to have been devoted to one another.

After Gāmaṇi's conquest of **Anurādhapura,** Tissa seems to have returned as governor of Dīghavāpi. When Gāmaṇi lay dying, Tissa was sent for to complete the work of the **Mahā Thūpa,** that the king might see it before his death. This he got done by means of temporary structures, cunningly devised. He was enjoined to retain unimpaired all the services on behalf of the religion inaugurated by his brother, and, when the latter died, he was succeeded by Tissa, who ruled for eighteen years. He rebuilt

the Lohapāsāda after it was burnt down, and erected many vihāras—Dakkhiṇāgiri, Kallakālena, Kalambaka, Pettaṅgavāḷika, Velaṅgaviṭṭhika, Dubbalavāpitissaka, Dūratissaka, Mātuvihāraka and Dighavāpi. He built a vihāra to every yojana on the road from Anurādhapura to Dighavāpi. He had two sons, Lañjatissa and Thūlathana.

Tissa was reborn after death in Tusita, and will be the second Chief Disciple of Metteyya Buddha.[1]

He was a very pious king, entirely devoted to the cause of religion. Various stories are mentioned about him in the Commentaries.[2] He once walked five leagues to Maṅgana to pay his respects to Kujjatissa[3] (*q.v.*). On another occasion, he gave snipe to a novice from Kanthakasālaparivena, who would, however, accept only very little. Pleased with his moderation, the king paid him great honour.[4] He seems to have been specially fond of the monks of Cetiyagiri.[5] He was, apparently, also known as Dhammika-Tissa. Dhammika-Tissa once distributed one-hundred cartloads of sugar (*guḷa*) among twelve thousand monks. A seven-year-old novice was sent by a monk who had just come to Cetiyagiri from Anurādhapura to fetch for him some sugar, about the size of a *kapiṭṭha*-fruit. The attendant offered to give him a plateful, but the novice refused to take so much. The king heard the conversation, and, pleased with the novice, sent a further four hundred cartloads of sugar to be given to the Order.[6] See also the story of Kukkuṭagiri.

[1] Mhv. xxii. 73, 83; xxiv. 2 ff.; xxxii. 83; xxxiii. 4-17; Dpv. xx. 2, 4 ff.
[2] See, *e.g.*, *s.v.* Kāḷabuddharakkhita.
[3] AA. i. 384 f.
[4] *Ibid.*, 264.
[5] See VibhA. 473.
[6] *E.g.*, SA. iii. 48.

1. **Saddhiya Sutta.**—As long as monks are full of faith, conscientious, afraid of blame, great listeners, great in energy, mindful and wise—so long may growth be expected, not decline.[1]

[1] A. iv. 23.

2. **Saddhiya Sutta.**—Seven things—such as faith, conscientiousness, fear of blame, etc.—which cause, not decline, but growth.[1]

[1] A. iv. 23.

Saṇṭhita Thera.—An arahant. Thirty-one kappas ago he saw the *asattha*-bodhi of a Buddha and thought of the Buddha's virtues. Thirteen kappas ago he was a king named Dhaniṭṭha.[1]

[1] Ap. i. 210.

Sanaṅkumāra.—A Mahā-Brahmā. In the Nikāyas[1] he is mentioned as the author of a famous verse, there quoted:

> "*Khattiyo seṭṭho jane tasmiṃ ye gottapaṭisārino*
> *Vijjācaraṇasampanno so seṭṭho devamānuse.*"

In one place[2] the verse is attributed to the Buddha, thus endowing it with the authoritativeness of a pronouncement by the Buddha himself. Sanaṅkumāra is represented as a very devout follower of the Buddha. In a sutta of the Saṃyutta,[3] he is spoken of as visiting the Buddha on the banks of the **Sappiṇī**, and it was during this visit that the above verse was spoken. Sanaṅkumāra was present at the preaching of the **Mahā-samaya Sutta.**[4] In the **Janavasabha Sutta, Janavasabha** describes to the Buddha an occasion on which Sanaṅkumāra attended an assembly of the **Devas,** presided over by **Sakka** and the Four Regent Gods. There was suddenly a vast radiance, and the devas knew of the approach of Sanaṅkumāra. As the usual appearance of the Brahmā is not sufficiently materialized for him to be perceived by the Devas of **Tāvatiṃsa,** he is forced to appear as a relatively gross personality which he specially creates. As he arrives, the Devas sit in their places with clasped hands waiting for him to choose his seat. Then Sanaṅkumāra takes on the form of Pañcasikha[5] and sits, above the assembly, cross-legged, in the air. So seated, he expresses his satisfaction that Sakka and all the Tāvatiṃsa Devas should honour and follow the Buddha. His voice has all the eight characteristics of a Brahmā's voice.[6] He then proceeds to create thirty-three shapes of himself, each sitting on the divan of a Tāvatiṃsa Deva, and addresses the Devas, speaking of the advantages of taking refuge in the Buddha, the Dhamma and the Saṅgha. Each deva fancies that only the shape sitting on his own divan has spoken and that the others are silent. Then Sanaṅkumāra goes to the end of the Hall, and, seated on Sakka's throne, addresses the whole assembly on the four ways of *iddhi*; on the three avenues leading to Bliss, as manifested by the Buddha; on the four *satipaṭṭhānas*, and the seven *samādhiparikkhārā*. He declares that more than twenty-four lakhs of **Magadha** disciples, having followed the teachings of the Buddha, have been born in the deva-worlds. When Sanaṅkumāra has finished his address, **Vessavaṇa** wonders if there have been Buddhas in the past and will be in the future. The Brahmā reads his thoughts and says there certainly were and will be.

[1] D. i. 121; M. i. 358; S. i. 153; A. v. 327.
[2] S. ii. 284.
[3] *Ibid.*, i. 153.
[4] D. ii. 261.
[5] Because all devas like Pañcasikha, says the Commentary (DA. ii. 640).
[6] These are given at D. ii. 211.

Sanaṅkumāra means "ever young." Buddhaghosa says[7] that, in his former birth, he practised *jhānas* while yet a boy with his hair tied in five knots (*pañcacūḷakakumārakāle*), and was reborn in the Brahma-world with the *jhāna* intact. He liked the guise of youth and continued in the same, hence the name. Rhys Davids[8] sees in the legend of Sanaṅkumāra the Indian counterpart of the European legend of Galahad. The oldest mention of it is in the *Chāṇḍogya Upaniṣad* (Chap. VII.), where the ideal, yet saintly knight, teaches a typical brahmin the highest truths. In the *Mahābhārata*[9] he expresses a sentiment very similar to that expressed in the stanza quoted above. In mediæval literature he is said to have been one of five or seven mind-born sons of **Brahmā** who remained pure and innocent. A later and debased Jaina version of the legend tells in detail of the love adventures and wives of this knight, with a few words at the end on his conversion to the saintly life.[10]

[7] MA. ii. 584; *cf.* SA. i. 171.
[8] Dial. ii. 292, n. 3; *cf.* i. 121, n. 1.
[9] iii. 185 (Bombay Edition).
[10] See *J.R.A.S.* 1894, p. 344; 1897, p. 585 f.; *Revue de l'Histoire des Religions*, vol. xxxi. pp. 29 ff.

Sanaṅkumāra Sutta.—**Brahmā Sanaṅkumāra** visits the Buddha on the banks of the **Sappinī**, and speaks a verse[1] in praise of learning and good conduct. The Buddha approves of the sentiment contained in the verse.[1]

[1] S. i. 153; for the verse see *s.v.* **Sanaṅkumāra.**

Sanidāna Sutta.—Sense desires, ill-will, renunciation, etc., all arise with casual basis.[1]

[1] S. ii. 151 f.

Sanimaṇḍapa.—A building in the **Dīpuyyāna.** It was decorated with ivory.[1]

[1] Cv. lxxiii. 118.

1. **Santa.**—Aggasāvaka of **Atthadassī Buddha.**[1] He was son of the king of **Sucandaka**, and **Upasanta**, son of the chaplain, was his friend. These two placed four very learned men at the four gates of the city to inform them of the arrival of any wise men. They announced the arrival of Atthadassī Buddha. Santa and Upasanta visited the Buddha and his monks, gave them meals for seven days, and listened to the Buddha's preaching. On the seventh day they became arahants, with ninety thousand others.[2]

[1] J. i. 39; Bu. xv. 19.
[2] BuA. p. 179.

2. **Santa.**—Fifty-seven kappas ago there were four kings of this name, previous births of **Tissa Thera.**[1]

[1] ThagA. i. 200; but see Ap. i. 174, where he is called **Bhavanimmita.**

3. **Santa.**—A general of **Parakkamabāhu I.** He is called **Jitagiri,** and was in charge of the **Vihāravajjasāla** ford.[1]

[1] Cv. lxxv. 25.

Santa Sutta.—On ten qualities which make a monk altogether charming and complete in every attribute.[1]

[1] A. v. 11.

Santaka Sutta.—The Buddha explains to Ānanda how feelings arise and cease to be, what is their " satisfaction " and their " misery."[1]

[1] S. iv. 219.

Santakāya Thera.—He was never guilty of any improper movement of hand or foot, but always carried himself with composure and dignity. This was because his mother was a lioness. For a lioness, when she has eaten prey, goes into her cave where she lies, for seven days, on a bed of red arsenic and yellow orpiment. When she rises on the seventh day, if she finds the bed disturbed by any movement on her part, she again lies down for seven days, saying : " This does not become your birth or lineage." When the monks praised Santakāya to the Buddha, he held up the Elder as an example to be followed.[1]

[1] Dhp. iv. 113 f.

Santacitta.—A Pacceka Buddha.[1]

[1] M. iii. 70.

Santati.—A minister of **Pasenadi.** Because he quelled a frontier disturbance, the king gave over the kingdom to him for seven days, and gave him a woman skilled in song and dance. For seven days Santati enjoyed himself, drinking deeply; on the seventh day he went to the bathing place fully adorned, riding the state elephant. The Buddha met him on the way, and Santati saluted him from the elephant. The Buddha smiled and passed on. When questioned by **Ānanda,** the Buddha answered that on that very day Santati would attain arahantship and die.

Santati spent part of the day amusing himself in the water, and then sat in the drinking hall of the park. The woman came on the stage and

sang and danced, but she had fasted for seven days to acquire more grace of body, and, as she danced, she fell down dead. Santati was overwhelmed with a mighty sorrow, and straightway became sober. He then sought the Buddha for consolation in his grief. The Buddha preached a four-line stanza, and Santati attained arahantship and asked the Buddha's permission to pass into nibbāna. The Buddha agreed, on condition that he rose into the air and told to the assembled people the story of his past life. Santati agreed to this, and, rising to a height of seven palm-trees, related the meritorious deed of his past life.

Ninety kappas ago, in the time of **Vipassī Buddha,** he was a householder of **Bandhumatī,** and became a follower of the Buddha and went about proclaiming the virtues of the Three Refuges. King **Bandhumā** met him and gave him a garland of flowers to wear and a horse on which to ride, while proclaiming the Law. He later gave him a chariot, great wealth, beautiful jewels and an elephant. Thus, for eighty-four thousand years, Santati went about preaching the Dhamma, and there was diffused from his body the fragrance of sandalwood, and from his mouth the fragrance of the lotus.

As he related his story, seated cross-legged in the air, he developed the idea of fire and passed into nibbāna. Flames burst from his body and burnt it up. The Buddha had his relics collected and a shrine built for them at the meeting of four highways. Discussion arose as to whether Santati should be called a brahmin or a monk. The Buddha said that both names were equally appropriate.[1]

[1] DhA. iii. 78-84; SN. i. 350; MA. i. 188; *cf.* the story of **Abhayarājakumāra.**

Santāna Thera.—An Elder who came to Ceylon from **Rakkhaṅga,** at the head of thirty-three monks, at the invitation of **Vimaladhammasuriya II.**[1]

[1] Cv. xcvii. 10.

Santi Sutta.—On four kinds of person: he bent on his own profit, on another's, on that of both, on that of neither.[1]

[1] A. ii. 96 f.

Santike Nidāna.—The portion of the **Jātakaṭṭhakathā** which gives an account of the activities of the Buddha—such as where he lived—from the time of his Enlightenment up to his death.[1] This name is specially given to a portion of the **Nidānakathā.**[2]

[1] BuA. p. 4 f. [2] J. i. 77-94.

1. **Santuṭṭha.**—A disciple of the Buddha at **Ñātikā.** He was born after death in **Akaniṭṭhābhavana,** there to pass entirely away.[1]

[1] D. ii. 92; S. v. 358 f.

2. **Santuṭṭha.**—A palace of **Koṇāgamana Buddha** in his last lay life.[1]

[1] Bu. xxiv. 18.

Santuṭṭha Sutta.—The Buddha speaks in praise of **Mahā Kassapa,** his contentment with whatever he receives in the way of robes, alms, lodgings and medicaments. He is an example worthy of imitation.[1]

[1] S. ii. 194.

Santuṭṭhi Sutta.—Four things are easily available: rag-robes, scraps of food, the root of a tree, and ammonia (*pūtimutta*) from urine. A monk should learn to be content with these.[1]

[1] A. ii. 26.

1. **Santusita.**—Chief of the devas of the **Tusita**-world.[1] It was the name of the Bodhisatta when he was in **Tusita**[2] and also that of his successor.[3] At important festivals, Santusita appears with a yak-tail whisk.[4]

[1] D. i. 218; A. iv. 243; S. iv. 280.
[2] BuA. 45; J. i. 48.
[3] *Ibid.*, 81.
[4] *E.g.*, Mhv. xxxi. 78.

2. **Santusita.**—One of the palaces of **Koṇāgamana Buddha** before his renunciation.[1]

[1] Bu. xxiv. 18.

3. **Santusita.**—A king. See **Samphusita.**

Santhava Jātaka (No. 162).—The Bodhisatta was once a brahmin, and, when he grew up, he lived in a hermitage in the forest, tending his birth-fire (*jātaggi*). One day, having received a present of rice and ghee, he took it home, made his fire blaze up, and put the rice into the fire. The flames rose up and burnt his hut. Deciding that the company of the wicked was dangerous, he put out the fire and went up into the mountains. There he saw a hind licking the faces of a lion, a tiger, and a panther. Nothing is better than good friends thought the Bodhisatta.

The story was related to show the uselessness of tending the sacred fire.[1]

[1] J. ii. 41 f.

Santhava Vagga.—The second chapter of the Duka Nipāta of the **Jātakaṭṭhakathā.**[1]

[1] J. ii. 41-63.

Santhāra Vagga.—The fourteenth chapter of the Duka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. i. 93 f.

Sandaka.—A **Paribbājaka.** See the **Sandaka Sutta.**

Sandaka Sutta.—**Ānanda,** staying at the **Ghositārāma** in **Kosambī,** visits the **Pilakkhaguhā** near **Devakaṭa** pool, where the **Paribbājaka Sandaka** is staying with some five hundred followers. Ānanda is asked to give a discourse on the Buddha's teachings, and speaks of the four antitheses to the higher life: there is the teacher who holds that it does not matter whether actions are good or bad; the teacher who holds that no evil is done by him who acts himself or causes others to act; the teacher holding that there is no cause for either depravity or purity; and, lastly, the teacher who holds, among other things, that men make an end of ill only when they have completed their course of transmigrations, like a ball of twine which continues rolling as long as there is string to unwind.[1]

Ānanda then proceeds to explain the four comfortless vocations: the teacher who claims to be all-knowing and all-seeing; the teacher whose doctrine is traditional and scriptural; the rationalist of pure reason and criticism teaching a doctrine of his own reasoning; and, lastly, the teacher who is stupid and deficient. Ānanda then describes the Buddha's own teaching, leading up to the four *Jhānas.* Sandaka and his followers accept the Buddha as their teacher.[2]

[1] On these heresies *cf.* **Sāleyyaka Sutta.** The reference is evidently to the teachings of **Purāṇa Kassapa, Makkhali Gosāla** and others. [2] M. i. 513-24.

1. **Sandiṭṭhika Sutta.**—A conversation between the Buddha and **Mollya-Sivaka** on how the *dhamma* is for this life.[1]

[1] A. iii. 356.

2. **Sandiṭṭhika Sutta.**—The same as (1), but the conversation is with a brahmin.[1]

[1] A. iii. 357.

3. **Sandiṭṭhika Sutta.**—**Ānanda** explains to **Udāyī (Kāḷudāyī)** how the Buddha's teaching is to be seen for oneself in this life.[1]

[1] A. iv. 463.

4. **Sandiṭṭhika Sutta.**—The same as (3), on how nibbāna can be realised in this life.[1]

[1] A. iv. 453.

Sandimā.—A king of long ago; a previous birth of **Ramaṇiyakuṭika Thera.**[1]

[1] ThagA. i. 133.

Sandeha, Sandeva.—An Elder in direct pupillary succession in Jambu dīpa, of teachers of the Abhidhamma.[1]

[1] DhSA., p. 32.

Sandha.—A monk who visited the Buddha at **Ñātikā** in the **Giñjakā-vasatha,** when the Buddha preached to him the **Sandha Sutta** (*q.v.*).[1] *v.l.* **Saddha** (see GS. v. 204, n. 2; and 216, n. 2). It is, perhaps, the same monk who is mentioned[2] as **Saddho** (*v.l.* **Sandho**) **Kaccāyano.** He asks the Buddha a question on *dhātu,* and the Buddha explains it to him. In neither case does the Commentary say anything about Saddho (or Sandho). The translator of the Saṃyutta regards saddho as an epithet.

[1] A. v. 323 f. [2] S. ii. 153 (Giñjakāvastha Sutta).

Sandhāna.—A householder of **Rājagaha.** He was a follower of the Buddha, and it was his conversation with the **Paribbājaka Nigrodha** that led to the preaching of the **Udumbarika-Sīhanāda Sutta** (*q.v.*).

Buddhaghosa says[1] that he was the leader of five hundred *upāsakas* and was an *anāgāmin.* On one occasion, the Buddha sang his praises in the assembly for six qualities which he possessed. In the Aṅguttara[2] he is mentioned in a list of eminent lay disciples.

[1] DA. iii. 832. [2] A. iii. 451; *cf.* Dvy. 540.

Sandhita Thera.—He belonged to a wealthy family of Kosala. Having listened to a sermon on impermanence, after coming of age, he joined the Order and attained arahantship.

Thirty-one kappas ago, in the time of **Sikhī Buddha,** he was a cowherd. After the death of the Buddha he heard a monk preach on his virtues, and, acquiring discernment of impermanence, he paid great honour to the Buddha's *bodhi*-tree. In his last life he recalled this act with great joy, as having helped him to win the goal.[1]

[1] Thag. vs. 217 f.; ThagA. i. 337 f.

Sandhibheda Jātaka (No. 349).—The Bodhisatta was once king of Benares. One day a cowherd left behind, inadvertently, a cow which was

in calf, and a friendship sprang up between her and a lioness. The cow bore a calf and the lioness a cub, and these two young ones became playmates. A forester, seeing them together, reported the matter to the king, who wished to be informed should a third animal appear on the scene. A jackal, seeing the calf and the cub, and hoping for food, became friendly with them, and soon managed to make them quarrel. The king was informed of this, and by the time he arrived on the scene the two animals were dead.

The story was related to the **Chabbaggiyā** as a warning against their habit of back-biting.[1]

This is probably the story referred to[2] as the **Saṅghabheda Jātaka.**

[1] J. iii. 149 ff. [2] *Ibid.*, 211.

Sannaka.—One of the chief lay-supporters of **Piyadassī Buddha.**[1]

[1] Bu. xiv. 22.

Sannidhāpaka Thera.—An arahant. He had been a householder, and later an ascetic in the time of **Padumuttara Buddha.** He gave the Buddha a gourd (*āmaṇḍa*) and water to drink. Forty-one kappas ago he was a king named **Arindama.**[1]

[1] Ap. i. 97.

Sannibbāpaka.—A king of one hundred and seven kappas ago, a previous birth of **Āsanūpaṭṭhāyaka Thera.**[1]

[1] Ap. i. 144.

Sannīratittha.—A vihāra in **Pulatthipura,** established by **Mahinda II.**[1]

[1] Cv. xlviii. 134.

Sannīrasela.—A village in Ceylon given by **Parakkamabāhu IV.** for the maintenance of the *pariveṇa* which he built for **Medhaṅkara Thera.**[1]

[1] Cv. xc. 87.

Sapattaṅgārakokirī Sutta.—The story of a petī seen by **Moggallāna.** She went through the air dried up, sooty, uttering cries of distress. She had been the chief queen of a **Kāliṅga** king. Mad with jealousy, she had scattered a brazier of coals over one of the king's women.[1]

[1] S. ii. 260.

Sapatta. An eminent nun, expert in the Vinaya in Ceylon.[1]

[1] Dpv. xviii. 29.

Sapara.—A province in Ceylon,[1] also called **Saparagamu.**[2] It is said to have derived its name from the inhabitants, the **Saparā** or **Sabarā** (**Savarā**), probably another name for the Veddas.

[1] Cv. lxviii. 8. [2] *Ibid.*, xciv. 12.

Saparivāra.—A king of twenty-seven kappas ago, a previous birth of **Paccuggamaniya Thera.**[1]

[1] Ap. i. 240.

Saparivāracchattadāyaka Thera.—An arahant. He heard **Padumuttara Buddha** preach, and, opening a parasol, threw it up into the air. It stood above the Buddha. The Elder joined the Order at the age of seven, and on the day of his ordination, **Sunanda,** a brahmin, held a parasol over him. **Sāriputta** saw this and expressed his joy.[1]

[1] Ap. i. 265 f.

Saparivāriya Thera.—An arahant. He built a palisade of sandalwood round the *thūpa* of **Padumuttara Buddha.** Fifteen kappas ago he was king eight times under the name of **Pamatta** (*v.l.* **Samagga**).[1]

[1] Ap. i. 172.

Saparivārāsana Thera.—An arahant. He prepared a seat decked with jasmine for **Padumuttara Buddha,** and, when the Buddha was seated, gave him a meal.[1]

[1] Ap. i. 107 f.

1. **Sappa Sutta.**—Once, when the Buddha was staying at the **Kalandakanivāpa** in **Veḷuvana, Māra** appeared before him in the shape of a monstrous cobra and tried to frighten him. But the Buddha, recognizing him, said that Buddhas knew no fear.[1]

[1] S. i. 106 f.

2. **Sappa Sutta.**—The five disadvantages in a black snake, and the same disadvantages in a woman—they are unclean, evil-smelling, timid, fearful and betray friends.[1]

[1] A. iii. 260.

3. **Sappa Sutta.**—Same as (2), the qualities being anger, ill-will, poison (passion in a woman), forked tongue and treachery.[1]

[1] A. iii. 260.

Sappaka.—See **Sabbaka.**

Sappagahana.—See **Sabbagahana.**

Sappañña Vagga.—The sixth chapter of the **Sotāpatti Saṃyutta.**[1]

[1] S. v. 404-14.

Sappadāsa Thera.—He was born in **Kapilavatthu** as the son of **Suddhodana's** chaplain. He received faith on the occasion of the Buddha's visit to his own people, and entered the Order. Overmastered by corrupt habits of mind and character, for twenty-five years he was unable to develop concentration. This so distressed him that he was about to commit suicide, when, inward vision suddenly expanding, he attained arahantship.[1] According to the Dhammapada Commentary,[2] he tried to kill himself by making a snake, caught by the monks, bite him. But the snake refused to bite, in spite of all efforts to provoke him. Sappadāsa then threw it away, thinking it to be non-poisonous. But the other monks declared it was a cobra, because they had seen its hood and heard its hissing.

Sappadāsa acted as barber to the monastery, and, one day, taking a razor, he applied it to his windpipe as he leaned against a tree. And then he thought how blameless his life had been and was filled with joy. Thereupon he developed insight and became an arahant. When the monks reported this to the Buddha, the Buddha said that the snake had been the Elder's slave in his third previous life, and therefore did not dare bite him. This incident gave the monk his name, Sappadāsa.

[1] Thag. vs. 405-10. ThagA. i. 448 f. [2] DhA. ii. 256 f.

Sappanārukokilagāma.—A village in Ceylon in which the Buddha's Alms Bowl and Tooth Relic were once deposited.[1]

[1] Cv. lxxiv. 142.

Sappasoṇḍika-pabbhāra.—A mountain cave in the **Sītavana,** near **Rājagaha.**[1] A conversation which took place there between **Sāriputta** and **Upasena,** just before the latter's death, is recorded in the Saṃyutta Nikāya. Upasena died of snake-bite.[2] The cave was used as a residence by monks who come to Rājagaha from afar.[3] Buddhaghosa says[4] that the cave was so called because it was shaped like a snake's hood. It was here that the Buddha met and preached to **Tissa,** the rājā of **Roruva.**[5]

[1] D. ii. 116. [2] S. iv. 40. [4] SA. iii. 10.
[3] *E.g.*, Vin. ii. 76. [5] ThagA. i. 200.

Sappānaka Vagga.—The seventh chapter of the **Pācittiya.**

1. **Sappidāyaka Thera.**—An arahant. Ninety-two kappas ago he gave an offering of ghee to **Phussa Buddha.** Fifty kappas ago he was a king named **Samodaka.**[1]

[1] Ap. i. 184.

2. **Sappidāyaka Thera.**—An arahant. Ninety-four kappas ago he saw **Siddhattha Buddha** lying ill and gave him some ghee. Seventeen kappas ago he was a king named **Jutideva.**[1]

[1] Ap. i. 212.

Sappini, Sappinikā.—A river, which flowed through **Rājagaha.** On its bank was a Paribbājakārāma where famous Paribbājakas lived in the Buddha's time.[1] The river lay between **Andhakavinda** and Rājagaha, and probably rose in **Gijjhakūṭa.**[2] It is identified with the Pañcāna River.[3]

[1] A. i. 185; ii. 29, 176; S. i. 153.
[2] See *Vin. Texts* i. 254, n. 2.
[3] Law, E.G.I., p. 38.

Sappurisa Vagga.—The twenty-first chapter of the Catukka Nipāta of the **Aṅguttara.**[1]

[1] A. ii. 217-25.

1. **Sappurisa Sutta.**—The unworthy man (*asappurisa*) always speaks what is discreditable to another, never what is discreditable to himself, and always sings his own praises. The worthy man is just the reverse.[1]

[1] A. ii. 77.

2. **Sappurisa Sutta.**—The birth of a good man is like a good shower; it brings happiness to all.[1]

[1] A. iii. 46= *ibid.*, iv. 244.

3. **Sappurisa Sutta.**—The gifts of a good man are well chosen, proper, seasonable, given with care, repeatedly and with calm mind; after giving, he is glad.[1]

[1] A. iv. 243.

4. **Sappurisa Sutta.**—The good man's gifts are given in faith, with deference, seasonably, with unrestrained heart, and without hurt to himself or others.[1]

[1] A. iii. 172.

5. **Sappurisa Sutta.**—The 113th sutta of the **Majjhima Nikāya,** preached at **Jetavana.** The good monk does not exalt himself or disparage others

on grounds of family distinction, of eminent wealth, personal fame, gifts and instruction received, capacity for preaching, knowledge of the dhamma, observance of austere practices, etc.; the bad monk does.[1]

[1] M. iii. 37-45.

6. **Sappurisa Sutta.**—See **Asappurisa Sutta.**

Sappurisānisaṃsa Sutta.—Because of a good man, one grows in virtue, concentration, wisdom and emancipation, qualities which are dear to the Ariyans.[1]

[1] A. ii. 239.

Sabara.—See **Sapara.**

Sabala.—A dog of the **Lokantaranīraya.** It has iron teeth which it uses on the victims of that **Niraya.**[1]

[1] J. vi. 247.

Sabalā.—An eminent Therī of **Jambudīpa,** expert in the Vinaya.[1]

[1] Dpv. xviii. 10.

Sabba Vagga.—The third chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 15-26.

1. **Sabba Sutta.**—There is no other "all" except eye-and-object, ear-and-sound, nose-and-scent, tongue-and-savour, body-and-tangible things, mind-and-mindstates.[1]

[1] S. iv. 15.

2. **Sabba Sutta.**—Another name for the **Ambapāli Sutta** 2 (*q.v.*).

Sabbaka (Sappaka).—An arahant Thera. He belonged to a brahmin family of **Sāvatthi,** and, after hearing the Buddha preach, entered the Order. He lived in **Loṇagiri-vihāra** (*v.l.* **Lena-vihāra**), on the banks of the **Ajakaraṇī,** practising meditation, and, in due course, won arahantship. He visited Sāvatthi to worship the Buddha, and stayed there a few days, entertained by his kinsfolk. When he wished to return to his dwelling they begged him to stay and be supported by them, but he refused because he loved retirement.[1]

Thirty-one kappas ago he was a Nāga-king of great power who, having

[1] The verses he spoke on this occasion are given in Thag. (vs. 307-10).

seen the Pacceka Buddha **Sambhavaka,** wrapt in *samādhi*, under the open sky, remained beside him holding a lotus over his head.[2]

He is probably to be identified with **Padumapūjaka** of the Apadāna.[3]

[2] ThagA. i. 399 f. [3] Ap. i. 279 f.; *cf.* Ap. ii. 453 f. (**Padumadhāriya**).

1. **Sabbakāma.**—One of the chief disciples of **Sumedha Buddha.**[1]

[1] J. i. 38; Bu. xii. 23.

2. **Sabbakāma** (*v.l.* **Sabbakāmī**).—An arahant Thera. He was born in a noble family of **Vesāli,** shortly before the Buddha's death. When he came of age he gave away his possessions to his kinsfolk and joined the Order under **Ānanda.** In the course of his studies, he returned to Vesāli with his teacher and visited his family. His former wife, afflicted, thin, in sad array and in tears, greeted him and stood by. Seeing her thus, he was overwhelmed with love and pity and felt carnal desire. When he realized this, he was filled with anguish and hurried to the charnel-field, there to meditate on foulness. He developed insight and became an arahant. Later, his father-in-law brought his wife to the vihāra, beautifully dressed, and accompanied by a great retinue, hoping to make him return, but the Thera convinced them that he had rid himself of all such desires.[1]

Sabbakāma lived on to one hundred and twenty years of age, and was consulted by **Yasa, Soreyya Revata,** and others, in connection with the **Vajjiputta** heresy. He was, at that time, the oldest Thera in the world. He sat on the committee appointed to examine the points in dispute and decided against the Vajjaputtakas, giving his reasons point by point.[2] The Theragāthā Commentary adds[3] that, before his death, Sabbakāmā requested the **Brahmā Tissa** (afterwards **Moggaliputta Tissa**) to see that the heresies, which were to arise in the time of **Asoka,** were put down. Sabbakāma's resolve to dispel heresy was made in the time of **Padumuttara Buddha.**[4]

[1] See Thag. vss. 453-8.
[2] For details see Vin. ii. 303 ff.; also Dpv. iv. 49; v. 22; Mhv. iv. 48, 576; Sp. i. 34.
[3] ThagA. i. 467.
[4] *Ibid.*, 465 f.

Sabbakāmā.—Wife of **Sikhī Buddha** before his renunciation. Their son was **Atula.**[1]

[1] Bu. xxi. 17; DA. ii. 422.

Sabbakāmī.—See **Sabbakāma (2).**

Sabbakittika Thera.—An arahant.[1] He is evidently identical with **Adhimutta Thera** (*q.v.*).

[1] Ap. i. 224 f.

Sabbagandhiya Thera.—An arahant. Ninety-one kappas ago he offered flowers and incense to **Vipassī Buddha** and gave him a garment of *koseyya*-cloth. Fifteen kappas ago he was a king, named **Sucela.**[1]

[1] Ap. i. 248 f.

Sabbagahana.—A king of one hundred kappas ago, a previous birth of **Anulomadāyaka (Mettaji) Thera.**[1] *v.l.* **Sappagahana, Sabbosana.**

[1] Ap. i. 173: ThagA. i. 195.

Sabbagiri-vihāra.—See **Pipphali-vihāra.**

Sabbattha-abhivassī.—Thirty-eight kappas ago there were sixteen kings of this name, previous births of **Kuṭidāyaka Thera.**[1]

[1] Ap. i. 229.

Sabbatthivādī.—A group of heretical monks (Sarvāstivādins), an offshoot of the **Mahiṃsāsakas.** The **Kassapiyā** were a branch of the same.[1] They held that everything is, exists, is constantly existing, because it is, was, or will be, matter and mind, and these continually exist[2]; that penetration of truth is won little by little.[3] They agreed with the **Uttarāpathakas** that conscious flux may amount to *samādhi*,[4] and with the **Vajjiputtiyas** that an arahant may fall away.[5]

[1] Mhv. v. 8 f.; Dpv. v. 47.
[2] Kvu. i. 6, 7.
[3] *Ibid.*, ii. 9.
[4] *Ibid.*, xi. 6.
[5] *Ibid.*, i. 2; see *J.R.A.S.* 1892, 1 ff., 597; 1894, 534; *J.P.T.S.* 1905, 67 f.

Sabbadatta.—King of **Rammanagarā** (Benares). He was the father of the Bodhisatta in his birth as **Yuvañjaya** (*q.v.*), and is identified with **Suddhodana.**[1]

[1] J. iv. 119 f., 123.

Sabbadassī.—One of the two chief disciples of **Piyadassī Buddha.**[1] He was the son of the chaplain of **Sumaṅgalanagara** and the friend of **Pālita**[2] (*q.v.*).

[1] Bu. xiv. 20; J. i. 39. [2] BuA. 176.

Sabbadāṭha.—Devadatta born as a jackal. See the **Sabbadāṭha Jātaka.**

Sabbadāṭha Jātaka (No. 241).—The Bodhisatta was once chaplain to the king of Benares and knew a spell called **Paṭhavijaya** (subduing the world). One day he retired to a lonely place and was reciting the spell. A jackal, hiding in a hole near by, overheard it and learned it by heart. When the Bodhisatta had finished his recital, the jackal appeared before him, and saying: "Ho, brahmin, I have learnt your spell," ran away. The Bodhisatta chased him, but in vain. As a result of learning the spell, the jackal subdued all the creatures of the forest and became their king, under the name of **Sabbadāṭha.** On the back of two elephants stood a lion and on the lion's back sat Sabbadāṭha, with his consort.

Filled with pride, the jackal wished to capture Benares, and went with his army and besieged the city. The king was alarmed, but the Bodhisatta reassured him, and, having learnt from Sabbadāṭha that he proposed to capture the city by making the lions roar, gave orders to the inhabitants to stop their ears with flour. Then he mounted the watch-tower and challenged Sabbadāṭha to carry out his threat. This Sabbadāṭha did, and even the lions on which he rode joined in the roar. The elephants were so terrified that, in their fright, they dropped Sabbadāṭha, who was trampled to death. The carcases of the animals which died in the tumult covered twelve leagues.

The story was related in reference to **Devadatta's** attempts to injure the Buddha, which only resulted in working harm upon himself.

The jackal is identified with Devadatta and the king with **Ānanda.**[1]

The story is referred to in the Milindapañha,[2] and there the Bodhisatta's name is given as **Vidhura.**

[1] J. ii. 242-6. [2] Mil. p. 202.

Sabbadāyaka Thera.—An arahant. He is evidently identical with **Yasa Thera**[1] (*q.v.*).

[1] Ap. i. 333 f.

Sabbadinna.—One of the attendants of **King Milinda.**[1]

[1] Mil. pp. 29, 56.

Sabbananda Thera.—A disciple of **Kassapa Buddha,** who was left behind in Ceylon (then known as **Maṇḍadīpa**) with one thousand monks, when the Buddha had visited the Island.[1]

[1] Mhv. xv. 158; Dpv. xv. 60, 64; xvii. 25; Sp. i. 87.

Sabbanāmā.—See **Saccanāmā.**

Sabbaphaladāyaka Thera.—An arahant.[1] He is evidently identical with **Suppiya Thera** (*q.v.*).

[1] Ap. ii. 452 f.

1. **Sabbamitta Thera.**—He belonged to a brahmin family of **Sāvatthi,** and entered the Order after seeing the Buddha's acceptance of **Jetavana.** He dwelt in the forest, meditating. Once, on his way to Sāvatthi to worship the Buddha, he saw a fawn caught in a trapper's net. The doe, though not in the net, remained near, out of love for her young, yet not daring to approach the snare. The Thera was much moved by the thought of all the suffering which was caused by love. Farther on he saw bandits wrapping in straw a man whom they had caught and were preparing to set on fire. The Thera was filled with anguish, and, developing insight, won arahantship.[1] He preached to the bandits and they joined the Order under him.

In the time of **Tissa Buddha,** he was a hunter who lived on game. One day, the Buddha, out of compassion for him, left three of his foot-prints outside his hut. The hunter saw them, and, owing to good deeds done in the past, recognized them as the Buddha's, and offered to them *koraṇḍa*-flowers. After death he was born in **Tāvatiṃsa.**[2] His Apadāna verses are given in two places under the name of **Koraṇḍapupphiya** (*q.v.*).[3]

[1] He uttered, in his anguish, the two verses included in Thag. 149-50.

[2] ThagA. i. 269 f.

[3] Ap. ii. 383, 434; *cf.* **Sugandha Thera.**

2. **Sabbamitta.**—An eminent teacher belonging to the *udicca-brāhmaṇa-kula.* He was extremely learned, and was the second teacher employed by **Suddhodana** to teach the Buddha in his youth.[1]

[1] Mil. p. 236.

3. **Sabbamitta.**—The constant attendant of **Kassapa Buddha.**[1]

[1] D. ii. 7; Bu. xxv. 39; J. i. 43.

4. **Sabbamitta.**—A king of **Sāvatthi.** See the **Kumbha Jātaka** (No. 512). He is identified with **Ānanda.**[1]

[1] J. v. 20.

Sabbaratanamālaka.—See **Ratanamālaka.**

"Sabbalahusa" Sutta.—The minimum evil effects of violating each of the Five Precepts (against murder, etc.).[1]

[1] A. iv. 247.

Sabbaloka Sutta.—Another name for the **Anabhirati Sutta** (*q.v.*).

Sabbasaṃhāraka-pañha.—Evidently another name for the *Gaṇṭhi-pañha* of the **Mahāummagga Jātaka.**[1] It is elsewhere[2] referred to as a special Jātaka (No. 110).

[1] See J. vi. 335 f. [2] J. i. 424.

Sabbābhibhū.—A Pacceka Buddha.[1]

[1] Ap. i. 299.

Sabbāsava Sutta.—The second sutta of the **Majjhima Nikāya.** It was preached at **Jetavana,** and describes how the cankers (*āsavā*) can be destroyed. Extirpation of the *āsavas* comes only to those who know and see things as they really are. *Āsavas* can be got rid of in many ways: by scrutiny, restraint, use, endurance, avoidance, removal and culture. The sutta describes these various ways.[1]

[1] M. i. 6 ff.

Sabbūpasama.—See **Najjūpasama.**

Sabbosadha.—A king of eight kappas ago, a previous birth of **Tikicchaka Thera.**[1]

[1] Ap. i. 190.

Sabbosama.—See **Sabbagahana.**

"Sabrahmakāni" Sutta.—Families in which parents are honoured and worshipped are like those in which **Brahmā** resides, or kindly teachers, or Devas, or those worthy of offerings.[1]

[1] A. ii. 70.

Sabhattadesabhoga.—A monastic building, erected by **Aggabodhi VI.,** in the **Abhayuttara-vihāra.**[1]

[1] Cv. xlviii. 64.

Sabhāgata Sutta.—The **Devas** delight in talking to those who are possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and who possess virtues dear to the Ariyans.[1]

[1] S. v. 394.

Sabhāsammata.—Thirteen kappas ago there were five kings of this name, previous births of **Pañcahatthiya Thera.**[1]

[1] Ap. i. 193.

Sabbhi Sutta.—A conversation between the Buddha and a group of **Satullapakāyika Devas.** The Buddha impresses on them the necessity of making companions of good men.[1]

[1] S. i. 16 f.

1. **Sabhiya (Sambhiya).**—The constant attendant of **Phussa Buddha.**[1]

[1] J. i. 41; Bu. xix. 19.

2. **Sabhiya Thera.**—His mother was a nobleman's daughter whose parents had committed her to the charge of a **Paribbājaka,** that she might learn various doctrines and usages. The Paribbājaka seduced her, and, when she was with child, the fraternity abandoned her. Her child was born in the open (*sabhāyaṃ*), while she was wandering about alone—hence his name. When Sabhiya grew up he, in his turn, became a Paribbājaka and was famous as a dialectician. He had a hermitage by the city gate, where he gave lessons to the sons of noblemen and others. He devised twenty questions, which he put before recluses and brahmins, but none could answer them. These questions had been handed on to him by his mother who had developed insight and had been reborn in a Brahma-world.[1] Then, as related in the **Sabhiya Sutta** 1 (*q.v.*), Sabhiya visited the Buddha in Veḷuvana and, at the end of the discussion, entered the Order, where, developing insight, he won arahantship.

In the time of **Kakusandha Buddha** he was a householder and gave the Buddha a pair of sandals. After Kassapa Buddha's death he, with six others, joined the Order and lived in the forest. Failing to develop *jhāna,* they went to the top of a mountain, determined to reach some attainment or to die of starvation. The eldest became an arahant, the next became an *anāgāmī* and was reborn in the **Suddhāvāsā.** The remaining five died without achieving their aim. These five were, in this age, **Pukkusāti, Sabhiya, Bāhiya, Kumārakassapa** and **Dabbamallaputta.**[2]

Sabhiya is mentioned as an example of a *paṇḍita-paribbājaka.*[3] A series of verses spoken by him, in admonishing monks who sided with **Devadatta,** are given in the **Theragāthā.**[4] **Yasadatta** (*q.v.*) was Sabhiya's companion.

[1] But see **Sabhiya Sutta** (1).

[2] ThagA. i. 381 f.; SNA. ii. 419 ff.; Ap. ii. 473; DhA. ii. 212.

[3] SA. ii. 188.

[4] vs. 275-8; see also Mtu. iii. 389 ff.

3. **Sabhiya.**—A **Paribbājaka,** perhaps identical with **Sabhiya (2).** The Saṃyutta[1] records a discussion which took place at **Ñātikā** between him and **Vacchagotta** on various questions, such as the existence of the Buddha after death, etc. In this sutta, Sabhiya is addressed as **Kaccāna,** and he says that he had then been three years in the Order. It is probably this same Paribbājaka who is mentioned as **Abhiya-Kaccāna** in the **Anuruddha Sutta** (*q.v.*).[2]

[1] S. iv. 401 f. [2] M. iii. 148 f.

1. **Sabhiya Sutta.**—The sixth sutta of the Mahāvagga of the **Sutta Nipāta.**[1] A *devatā*, who in a previous life had been a relation of **Sabhiya** (see **Sabhiya** 1), asks him a series of questions and exhorts him to join the Order of any recluse who can answer them satisfactorily. Sabhiya wanders about asking his questions of several well-known teachers; failing to find satisfaction, he visits the Buddha in **Veḷuvana** at **Rājagaha** and is given permission to ask anything he wishes, the Buddha promising to solve his difficulties. Then follows a series of questions answered by the Buddha. Sabhiya, in the end, asks permission to join the Buddha's Order. This permission is given, and after the usual probationary period of four months, he becomes an arahant.

According to the Theragāthā Commentary,[2] quoted also in the Sutta Nipāta Commentary, the questions were formulated by Sabhiya's mother, who, feeling revulsion for her womanhood, developed the *jhānas* and was reborn in a Brahma-world. But the Sutta Nipāta Commentary itself[3] says that they were taught to Sabhiya by an *anāgamī* **Brahmā,** who had been a fellow-celibate of Sabhiya in the time of **Kassapa Buddha's** dispensation. The Sutta is also called **Sabhiya-pucchā,** and is given[4] as an example of the Buddha's *sabbaññupavāraṇa*, his willingness to answer any question whatever without restriction.

It is said[5] that **Yasadatta,** Sabhiya's companion, was present at the discussion with the Buddha and listened eagerly hoping for a chance of criticism. But the Buddha read his thoughts and admonished him at the end of the sutta.

The questions contained in the sutta had been asked and answered in the time of Kassapa Buddha, too, but, while the questions remained, the answers disappeared.[6]

[1] SN., pp. 91 f.
[2] ThagA. i. 382.
[3] SNA. ii. 421.
[4] *E.g.*, DA. i. 155.
[5] ThagA. i. 427.
[6] VibhA., p. 432.

2. **Sabhiya Sutta.**—Records the discussion between **Sabhiya Kaccāna (Sabhiya 2)** and **Vacchagotta.**[1]

[1] S. iv. 401 f.

1. **Samagga.**—One hundred and fifteen kappas ago there were eight kings of this name, previous births of **Khaṇḍasumana Thera.**[1] *v.l.* **Pamatta**

[1] ThagA. i. 258.

2. **Samagga.**—A mountain near **Himavā.**[1] *v.l.* **Samaṅga.**

[1] ThagA. i. 258; Ap. ii. 437.

1. **Samaṅga.**—The constant attendant of **Tissa Buddha.**[1]

[1] Bu. xviii. 21; BuA (p. 191) calls him **Samata.**

2. **Samaṅga.**—See **Samagga.**

Samaṅgī.—The wife of **Sobhita Buddha** before his renunciation.[1] The Buddhavaṃsa Commentary[2] calls her **Makhiladevī.**

[1] Bu. vii. 18. [2] BuA. 137.

Samacitta Vagga.—The fourth chapter of the Duka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. i. 61-9.

Samacitta(-pariyāya) Sutta.—A large number of Devas of Tranquil Mind (**Samacittā**) come to the Buddha at **Jetavana** and ask him if he will visit **Sāriputta,** who is preaching at the **Migāramātupāsāda** on the person who is fettered both inwardly and outwardly. The Buddha agrees in silence and appears at the Migāramātupāsāda. Sāriputta greets the Buddha and salutes him. The Buddha relates to him the visit of the Devas and tells him that a large number of them can stand in a space not greater than the point of a gimlet, and that, too, without crowding each other. This is because they have trained themselves to be tranquil in the senses and in the mind. Such tranquillity leads to tranquillity also of body, speech, and thought. Followers of other schools do not know this teaching.[1]

In the discourse of Sāriputta,[2] referred to by the Devas, the Elder explains that the monk who keeps the *pātimokkha* restraints is proficient in the practice of right conduct, seeing danger in the slightest faults—such a one is reborn among the Devas and is therefore a "Returner." Thus he is fettered inwardly to the self. Others there are who are born in Deva-worlds and there become *anāgāmins.* These are fettered outwardly. Yet others are proficient in revulsion, in the ending of sensuality, of any existence and become *anāgāmins.*

[1] A. i. 64 f. [2] *Ibid.*, 62 f.

It is said[3] that at the conclusion of this sutta, as at the conclusion of the **Mahāsamaya, Maṅgala,** and **Cūḷa-Rāhulovāda Suttas,** one hundred thousand crores attained arahantship.

The sutta was preached by **Mahinda** on the evening of his arrival in Ceylon. After his interview with **Devānampiyatissa,** Mahinda asked **Sumana-sāmaṇera** to announce the preaching of the Dhamma. This announcement was heard throughout the Island, and gradually the news of it spread to Brahmā's heaven. There was then an assembly of Devas, just as on the occasion of Sāriputta's preaching of the sutta.[4]

[3] AA. i.320; *cf.* SNA., p. 174; Mil. p. 20. [4] Mhv. xiv. 34 ff.

Samajīvī Sutta.—The Buddha visits the house of **Nakulapitā,** while staying in the **Bhesakalāvana** on **Suṃsumāragiri.** Both Nakulapitā and his wife declare their faithfulness to each other and their desire to be husband and wife in subsequent births. That, says the Buddha, is possible if they are matched in faith, virtue, generosity and wisdom.[1]

[1] A. ii. 61 f.

Samaṇa.—One of the chief lay supporters of **Kakusandha Buddha.**[1]

[1] Bu. xxiii. 22.

Samaṇa Vagga.—The ninth chapter of the Tika Nipāta[1] of the **Aṇguttara.**

[1] A. i. 229-39.

1. **Samaṇa Sutta.**—A monk has three pursuits: training in the higher morality, higher thought and higher insight. He must follow these pursuits with keenness; otherwise his presence in the Order will be like that of an ass in a herd of cattle.[1]

[1] A. i. 229.

2. **Samaṇa Sutta.** On the four kinds of monk to be found in the Order —*sotāpannas, sakadāgāmins, anāgāmins* and *arahants.* These are not to be found among the followers of contrary teachings.[1]

[1] A. ii. 238.

3. **Samaṇa Sutta.**—On the different names by which a Tathāgata is known.[1]

[1] A. iv. 340.

Samaṇakoḷañña.—A king of **Kāliṅga.** He was a **Cakkavatti,** but when he was riding his elephant through the air, he could not pass over the

spot where the *bodhi*-tree was.[1] The reference is evidently to the story in the **Kāliṅgabodhi Jātaka,**[2] but there the king's name is not given.

[1] Mil. p. 256. [2] J. iv. 232 f.

Samaṇaguttaka.—A bandit, employed by the heretics to kill **Moggallāna Thera.**[1] See the **Sarabhaṅga Jātaka.**

[1] J. v. 126.

Samaṇaguttā.—The second of the seven daughters of **Kikī,** king of Benares. She was **Uppalavaṇṇā** in the present age.[1]

[1] Ap. ii. 546; *cf.* J. vi. 481.

Samaṇabrāhmaṇa Vagga.—The eighth chapter of the **Nidāna Saṃyutta.**[1]

[1] S. ii. 129.

1. **Samaṇabrāhmaṇa Sutta.**—Recluses and brahmins who know decay-and-death, its uprising, its cessation and the way thereto—they are held in honour; not so the others.[1]

[1] S. ii. 14 f.

2. **Samaṇabrāhmaṇa Sutta.**—Similar to (1). They know not only decay-and-death but likewise all the factors of this entire mass of Ill; such realize, in this very life, the goal of recluseship.[1]

[1] S. ii. 45 f.

3. **Samaṇabrāhmaṇa Suttā.**—A group of suttas similar to the above; the good recluses and brahmins know about decay and death, birth, becoming, grasping, craving, feeling, contact, sense, name-and-form, consciousness and activities.[1]

[1] S. ii. 129 f.

4. **Samaṇabrāhmaṇa Sutta.**—Honoured recluses and brahmins are those who know the satisfaction, the danger and the escape regarding gains, favours and flattery.[1]

[1] S. ii. 236 f.

5. **Samaṇabrāhmaṇa Sutta.**—Real recluses and brahmins are those who understand the arising, destruction, satisfaction, danger and escape from the three kinds of feeling.[1]

[1] S. iv. 234 f.

6. **Samaṇabrāhmaṇa Sutta.**—Recluses and brahmins who have understood fully the five controlling powers (*indriyāni*) are worthy of honour.[1]

[1] S. v. 195.

7. Similar to (6), regarding the six sense-faculties.[1]

[1] S. v. 206.

8. **Samaṇabrāhmaṇa Sutta.**—Same as (6), but the controlling powers are different—case, etc.[1]

[1] S. v. 208.

9. **Samaṇabrāhmaṇa Sutta.**—The results of the development of the four *iddhipādas* by recluses and brahmins.[1]

[1] S. v. 273 f.

10. **Samaṇabrāhmaṇa Sutta.**—Recluses and brahmins who have gained, are gaining, and will gain, the highest wisdom, do so through understanding of the Four Noble Truths.[1]

[1] S. v. 416 f.

Samaṇamaṇḍikā Sutta.—**Pañcakaṅga,** on his way to the Buddha, visits the Paribbājaka **Uggāhamāna** at the **Samayappavādaka** in the **Tindukācīra** in the **Mallikārāma.** Uggāhamāna tells him that, in his view, the triumphant recluse is he who does no evil, says and thinks no evil, and earns his living in no evil way. Pañcakaṅga reports this to the Buddha, who says that, according to Uggāhamāna, a tiny babe on its back would be such a recluse! No, says the Buddha, the triumphant recluse is one who is an adept in the Noble Eightfold Path and in utter knowledge and in utter deliverance, and he goes on to describe such a recluse in detail.[1] *v.l.* **Samaṇamuṇḍikā.**

[1] M. ii. 22-9.

Samaṇamaṇḍikāputta.—A name for the **Paribbājaka Uggāhamāna** (*q.v.*).

Samaṇasaññā Vagga.—The eleventh chapter of the Dasaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. v. 210 ff.

Samaṇā, Samaṇī.—The eldest of the seven daughters of King **Kiki.** She was **Khemā** in the present age.[1]

[1] J. vi. 481; Ap. ii. 546; ThigA. 18, etc.

Samaṇupaṭṭhāka.—Twenty-three kappas ago there were four kings of this name, previous births of **Buddhūpaṭṭhāyaka Thera.**[1]

[1] Ap. i. 242.

Samata.—See **Samaṅga.**

1. **Samatta.**—One hundred and fifteen kappas ago there were eight kings of this name, previous births of **Nandiya Thera.**[1]

[1] ThagA. i. 82.

2. **Samatta.**—See **Pamatta.**

1. **Samatta Sutta.**—**Sāriputta** tells **Anuruddha** that it is by cultivating the four *satipaṭṭhānas* that one becomes an adept (*asekha*).[1]

S. v. 175.

2. **Samatta Sutta.**—It is by practising the four *iddhipādas* that recluses and brahmins can perfectly practise *iddhi*-power.[1]

[1] S. v. 256.

Samatha Sutta.—A monk should practise introspection as to whether he has won insight of the higher and insight into the dhamma, and also peace of heart. Then he must put forth special effort to acquire what he has not won, and he must obtain his requisites in such a way that unprofitable states wane in him and profitable states increase.[1]

[1] A. v. 98 ff.

Samathakkhandhaka.—The fourth section of the Cullavagga of the Vinaya.[1]

[1] Vin. ii. 73-104.

Samanupassanā Sutta.—On how thoughts of self lead to ignorance and to varying views.[1]

[1] S. iii. 46.

Samantakūṭa, Samantagiri, Sumanakūṭa, Sumanagiri, Sumanācala.—A mountain peak in Ceylon. It was the residence of the Deva **Mahāsumana,**[1] and when the Buddha visited the Island for the third time, he

[1] Mhv. i. 33.

left on the mountain the mark of his footprint.[2] Owing to this, the mountain became a sacred place of pilgrimage. In later times many kings of Ceylon paid the shrine great honour. **Vijayabāhu I.** gifted the village of **Gilimalaya** for the feeding of pilgrims, and set up rest-houses for them on the different routes, for the maintenance of which he provided.[3] **Kittinissaṅka** made a special pilgrimage to Śumanakūṭa and mentioned it in his inscriptions.[4] **Parakkamabāhu II.** did likewise, and also gave ten *gāvutas* of rich land for the shrine on the top of the peak.[5] He further gave orders to his pious minister, **Devappatirāja,** to make the roads leading to the mountain easy of access. The minister repaired the roads, and built bridges at **Bodhitala** over the **Khajjotanadi,** at **Ullapanaggāma,** and at **Ambaggāma.** He constructed rest-houses at suitable spots, and placed stepping-stones on the way to the summit. Then the king himself visited the peak and held a great festival there lasting for three days.[6] **Vijayabāhu IV.,** too, made a pilgrimage to the sacred mountain.[7] King **Vīravikkama** also went there and lit a lamp, fifteen cubits in girth and five cubits high.[8] **Rājasūha I.,** in his desire to take revenge on the Buddhist monks, handed the shrine over to Hindu priests,[9] but **Vimaladhammasūriya II.** restored to it all honours and held a great festival, lasting for seven days, at the peak.[10] His son, **Narindasīha,** made two pilgrimages there,[11] while **Vijayarājasīha** had a feast of lamps celebrated there.[12] **Kittisirirājasīha** had a *maṇḍapa* built round the footprint surmounted by a parasol, and assigned the revenues from the village of **Kuṭṭāpiṭi** to the monks who looked after the shrine.[13]

The districts round Samantakūṭa were, in early times, the habitation of the **Pulindas.** It was believed[14] that, when **Vijaya** forsook **Kuveṇi,** her children fled thither and that their descendants were the Pulindas. In later times, too, mention is made[15] of the fact that the people dwelling in the neighbourhood of Samantakūṭa refused to pay taxes to the king. From very early times the mountain was the dwelling of numerous monks. Thus, in the time of **Duṭṭhagāmaṇi,** there were nine hundred monks there, under **Malayamahādeva Thera.**[16] The Damiḷa **Dīghajantu** offered a red robe to the **Ākāsacetiya** in **Samantagiri-vihāra,** and, as a result, won heaven, because he remembered the gift at the moment of his death.[17] The rivers **Mahāvāluka** and **Kalyāṇi** rise in Sumanakūṭa.

[2] *Ibid.*, 77; *cf.* Nammadā and Saccabaddha (*q.v.*).
[3] Cv. lx. 64 f.
[4] *Ibid.*, lxxx. 24; Cv. *Trs.* ii. 128, n. 4.
[5] Cv. lxxxv. 118.
[6] *Ibid.*, lxxxvi. 9, 18 ff.
[7] *Ibid.*, lxxxviii. 48.
[8] *Ibid.*, xcii. 17.
[9] *Ibid.*, xciii. 12.
[10] *Ibid.*, xcvii. 16 f.
[11] *Ibid.*, 31
[12] *Ibid.*, xcviii. 84.
[13] *Ibid.*, c. 221.
[14] Mhv. vii. 67.
[15] *E.g.*, Cv. lxi. 70.
[16] Mhv. xxxii. 49.
[17] AA. i. 375; MA. ii. 955.

Samantakūṭavaṇṇanā.—A Pāli poem, of about eight hundred verses, written in the thirteenth century by **Vedeha Thera,** at the request of **Rāhula,** a monk. It contains a description of **Samantakūṭa** and the stories connected with it.[1]

[1] P.L.C. 223 f.

Samantagandha.—Five kappas ago there were thirteen kings of this name, previous births of **Padapūjaka Thera.**[1] *v.l.* **Samantabhadda.**

[1] Ap. i. 142.

Samantagiri.—See **Samantakūṭa.**

1. **Samantacakkhu.**—A king of seven kappas ago, a previous birth of **Devasabha (Bandhujīvaka) Thera.**[1]

[1] ThagA. i. 204; Ap. i. 176.

2. **Samantacakkhu.**—A king of fifty-five kappas ago, a previous birth of **Araṇadīpaka Thera.**[1]

[1] Ap. i. 231.

Samantacchadana.—A king of fifty-five kappas ago, a previous birth of **Ummāpupphiya Thera.**[1]

[1] Ap. i 258.

Samantadharaṇa.—A king of eighty-seven kappas ago, a former birth of **Pupphadhāraka Thera.**[1]

[1] Ap. i. 244.

Samantanemi.—Seventy-three kappas ago there were thirteen kings of this name, previous births of **Asanabodhiya Thera.**[1]

[1] Ap. i. 111.

1. **Samantapāsādika.**—Thirty-three kappas ago there were thirteen kings of this name, previous births of **Tipupphiya Thera.**[1]

[1] Ap. i. 136.

2. **Samantapāsādika.**—Seventy-eight kappas ago there were sixteen kings of this name, previous births of **Hatthidāyaka Thera.**[1]

[1] Ap. i. 208.

Samantapāsādikā.—A Commentary on the Vinaya Piṭaka written by **Buddhaghosa Thera.**[1] It was written at the request of **Buddhasiri** and

[1] Gv. 59.

was based on the **Mahāpaccariya** and the **Kurundi Aṭṭhakathā.** See also **Sāratthadīpanī.**[2]

[2] Sp. i. 2.; the reason for the name is given at Sp. i. 201.

Samantabhadda.—Five kappas ago there were thirteen kings of this name, previous births of **Uttiya (Padapūjaka) Thera.**[1] *v.l.* **Samantagandha.**

[1] ThagA. i 125; Ap i 142.

Samantabhadraka.—The name of a book. Probably a wrong reading.[1]

[1] See SNA. i. 21, 25

Samantamalla.—A Malaya chief in the time of **Parakkamabāhu I.**[1]

[1] Cv lxx. 26, 28.

Samantavaruṇa.—Twenty-seven kappas ago there were four kings of this name, previous births of **Ādhāradāyaka Thera.**[1]

[1] Ap. i. 207.

Samantāodana.—See **Odana.**

1 **Samaya Sutta.**—On the wrong and right times for striving [1]

[1] A. iii. 65.

2 **Samaya Sutta.**—On six occasions when one should visit a monk.[1]

[1] A. iii. 317.

3. **Samaya Sutta.**—**Mahā Kaccāna** repeats sutta (2) in order to settle a dispute which arose among the monks.[1]

[1] A. iii. 320.

4. **Samaya Sutta.**—The introductory part of the **Mahāsamaya Sutta** (*q.v.*), included in the **Saṃyutta.**[1]

[1] S. i. 26 f.

Samayappavādaka.—A descriptive epithet of the **Mallikārāma** in **Sāvatthi.** It was so called because teachers of diverse views used to meet there and state their opinions (*attano attano samayaṃ pavadanti*).[1]

[1] MA. ii. 710; DA. ii. 365.

Samayavimutti Sutta.—Five things that lead to the falling away of a monk who is temporarily released.[1]

[1] A. iii. 173.

Samalaṅkata.—A king of seventy kappas ago, a previous birth of **Sāriputta Thera.**[1]

[1] Ap. i. 181.

Samavattakkhandha.—The son of **Vipassī Buddha** in his last lay life. His mother was **Sutanā.**[1]

[1] Bu. xx. 25, etc.

Samasīsakathā.—The seventh chapter of the Paññāvagga of the **Paṭisambhidāmagga.**[1]

[1] Ps. ii. 230-32.

Samādapaka Thera.—An arahant. Ninety-one kappas ago he was leader of a guild in **Bandhumatī,** and he and his colleagues built a court yard (*mālā*) for **Vipassī Buddha** and his monks. Fifty-nine kappas ago he was a king, named **Āveyya.**[1]

[1] Ap. i. 185.

Samādapetabba Sutta.—The Buddha tells **Ānanda** of three particulars regarding which advice should be given to one's loved ones—on unwavering loyalty to the Buddha, the Dhamma, and the Saṅgha. The results of such loyalty are unchanging.[1]

[1] A. i. 222.

Samādhi Vagga.—The first chapter of the **Sacca Saṃyutta.**[1]

[1] S. v. 414-20.

Samādhi Saṃyutta.—Another name for the **Jhāna Saṃyutta.**[1]

[1] S. iii. 263-79.

1. **Samādhi Sutta.**—One who is concentrated is one who knows as it really is the arising of the body and the passing away thereof; the same with feeling, perception, activities and consciousness.[1]

[1] S. iii. 13; *cf. ibid.*, v. 414; on this sutta see Sylvain Lévi, JA. 1908, xii. 102.

2. **Samādhi Sutta.**—On the six forms of concentration.[1]

[1] S. iv. 362.

3. **Samādhi Sutta.**—On four ways of developing concentration.[1]

[1] A. ii. 44 f.

4. **Samādhi Sutta.**—On four kinds of people in the world: those who gain mental calm but not higher wisdom, those who gain higher wisdom but not mental calm, those who gain neither, those who gain both.[1]

[1] A. ii. 92.

5. **Samādhi Sutta.**—The same as (3), but this sutta adds that those who have gained neither one nor both should strive energetically to obtain them.[1]

[1] A. ii. 93.

6. **Samādhi Sutta.**—The same as (3), but adds a description as to how mental calm and insight can be united.[1]

[1] A. ii. 94.

7. **Samādhi Sutta.**—On the fivefold knowledge which arises in those that are wise and mindful and have developed infinite concentration.[1]

[1] A. iii. 24.

8. **Samādhi Sutta.**—On five qualities that obstruct right concentration —sights, sounds, etc.[1]

[1] A. iii. 137.

9. **Samādhi Sutta.**—The Buddha explains how a monk who has won such concentration as to be unaware of earth, water, etc., yet contrives to have perception.[1]

[1] A. v. 7 f.; *cf. ibid.*, 353 f.

10. **Samādhi Sutta.**—**Ānanda** asks the same question, as in sutta (8), of **Sāriputta**, and the latter explains it from his own experience in **Andhavana.**[1]

[1] A. v. 8 f.

Samādhisamāpatti Sutta.—Of the four persons who practise meditation, he who is skilled both in concentration and in the fruits thereof is the best, just as the strainings of ghee are the best part of milk.[1]

[1] S. iii. 263.

Samānā.—A class of **Devas** present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260.

Samāpatti Vagga.—The fifteenth chapter of the Duka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. i. 94 f.

Samāli.—One of the two chief women disciples of **Vessabhū Buddha.**[1]

[1] Bu. xxii. 24; J. i. 42.

Samita.—A king of fourteen kappas ago, a previous birth of **Buddhasaññaka (Meghiya) Thera.**[1]

[1] Ap. i. 152; ThagA. i. 150.

Samitanandana.—A king of fifty kappas ago, a previous birth of **Yūthikapupphiya Thera.**[1]

[1] Ap. i. 202.

Samitigutta Thera.—He belonged to a brahmin family of **Sāvatthi** and entered the Order after hearing the Buddha preach. He attained to entire purity of conduct, but, because of some action in his former life, was attacked by leprosy, and his limbs gradually decayed. He therefore lived in the infirmary. One day **Sāriputta,** while visiting the sick, saw him and gave him an exercise on contemplation of feeling. Practising this, Samitigutta developed insight and became an arahant. Then he remembered his past action and uttered a verse.[1]

In the past he was a householder and offered jasmine-flowers to **Vipassī Buddha.** In another birth he saw a Pacceka Buddha and insulted him, calling him a "leprous starveling" and spitting in his presence. For this he suffered long in hell, and was reborn on earth in the time of **Kassapa Buddha.** He became a Paribbājaka, and, losing his temper with a follower of the Buddha, cursed him—"May you become a leper." He also soiled the bath-powders placed by people at bathing-places; hence his affliction in the present age.[2]

He is evidently identical with **Jātipūjaka** of the Apadāna.[3]

[1] Included in Thag. (vs. 81). [2] ThagA. i. 175 f. [3] Ap. i. 154.

1. **Samiddha.**—King of Ceylon (**Varadīpa**) in the time of **Koṇāgamana Buddha.** His capital was **Vaḍḍhamāna.**[1]

[1] Mhv. xv. 117; Dpv. xv. 48; xvii. 7; Sp. i. 86.

2. **Samiddha.**—Brother of **Jayanta,** king of Ceylon (**Maṇḍadīpa**). It was war between the brothers that brought **Kassapa Buddha** to Ceylon.[1]

[1] MṬ. 356.

1. **Samiddhi Thera.**—He belonged to a householder's family of **Rājagaha.** From the time of his birth his family prospered, and he himself was happy and good, hence his name. He was present at the

meeting between the Buddha and **Bimbisāra,** and was so impressed thereby that he joined the Order. Once, while he was at the **Tapodārāma** musing on his good fortune as a monk, **Māra** tried to terrify him. **Samiddhi** told the Buddha of this, but the Buddha asked him to stay on where he was.[1] He obeyed, and soon afterwards won arahantship. He then declared his *aññā* in a verse,[2] and Māra retired discomfited.

In the past he met **Siddhattha Buddha,** to whom he gave some flowers with stalks, which he picked with the help of his bow and arrow. Fifty-one kappas ago he was a king named **Jutindhara.**[3] He is probably identical with **Salalamāliya** of the Apadāna.[4]

Once when Samiddhi was drying himself after bathing in the Tapodā, a Deva approached and questioned him on the **Bhaddekaratta Sutta.** Samiddhi confessed ignorance, and the Deva asked him to learn it from the Buddha. This he did from a brief sermon preached to him by the Buddha, which **Mahā Kaccāna** later enlarged into the **Mahā-Kaccāna-Bhaddekaratta Sutta**[5] (*q.v.*). A conversation between **Potaliputta** and **Samiddhi,** three years after the latter had joined the Order, led to the preaching of the **Mahākammavibhaṅga Sutta** (*q.v.*).[6] In the sutta the Buddha speaks of Samiddhi as *moghapurisa*, and Samiddhi is also teased by Potaliputta for pretending to expound the Dhamma after being only three years in the Order. According to the Aṅguttara Commentary,[7] Samiddhi was a pupil (*saddhivihārika*) of **Sāriputta,** and the Aṅguttara[8] contains a record of a lesson given by **Sāriputta** to Samiddhi regarding *saṅkappavitakkas*. See also the **Samiddhi Jātaka** and the **Samiddhi Sutta** (2).

[1] This episode is also given at S. i. 119 f., but the place mentioned is not the Tapodārāma, but Sīlāvatī.
[2] Thag. vs. 46.
[3] ThagA. i. 117 f.
[4] Ap. i. 206.
[5] M. iii. 192 f.
[6] *Ibid.*, 207.
[7] AA. ii. 799.
[8] A. iv. 385 f.

2. **Samiddhi.**—See **Samiddhisumana.**

3. **Samiddhi.**—A brahmin of **Sāvatthi,** father of **Puṇṇamāsa Thera.**[1]

[1] ThagA. i. 53.

4. **Samiddhi.**—A brahmin of **Nālaka,** father of **Mahāgavaccha Thera.**[1]

[1] ThagA. i. 57.

Samiddhi Jātaka (No. 167).—The Bodhisatta was once a young ascetic in the **Himālaya,** and on one occasion, after wrestling all night with his

spirit, he bathed at sunrise and stood in one garment to dry his body in the sun. A nymph, seeing him, tried in vain to tempt him.

The story was told in reference to **Samiddhi Thera,** who had a similar experience on the banks of the **Tapodā.** Seeing his youth and beauty, a nymph reminded him that he was yet young, asceticism could be practised in old age. Samiddhi replied that no one knew if he would live to see old age. The nymph vanished.[1]

[1] J. ii. 56-8.

1. **Samiddhi Sutta.**—The story of a nymph who tried to tempt **Samiddhi Thera.** The story is similar to the introductory story of the **Samiddhi Jātaka,** but the discussion between Samiddhi and the devatā is given at greater length. When Samiddhi told her of his aim in leading the religious life, she wished to know more of the Buddha's teaching, and asked him to find an opportunity for her to see the Buddha. This Samiddhi did, and the Buddha preached to her.[1]

[1] S. i. 8 ff.

2. **Samiddhi Sutta.**—Describes the unsuccessful attempt of **Māra** to frighten **Samiddhi Thera** (*q.v.*). Māra made a tremendous noise near him, and Samiddhi sought the Buddha's advice. The Buddha explained to him that the noise was made by Māra, and the next time he came Samiddhi challenged him to do his worst.[1]

[1] S. i. 119 f.

3. **Samiddhi Sutta.**—Preached at the **Kalandakanivāpa** in **Veḷuvana,** in answer to **Samiddhi's** question as to what **Māra** is and what are his distinguishing qualities.[1]

[1] S. iv. 38 f.

4. **Samiddhi Sutta.**—Records a lesson given by **Sāriputta** to **Samiddhi** on *saṅkappavitakkā* (purposive thoughts).[1]

[1] A. iv. 385 f.

Samiddhisumana.—A **Deva** who lived in the *rājāyatana*-tree standing at the gate of **Jetavana.** He accompanied the Buddha on his second visit to Ceylon. In his last birth he had been a man in **Nāgadīpa,** and seeing some Pacceka Buddhas eating their meal, had provided them with *rājāyatana*-branches with which to clean their bowls. The *rājāyatana*-tree was held as parasol over the Buddha's head on his journey to Ceylon and was left behind in **Kalyāṇi** for the Nāgas to worship.[1]

[1] Mhv. i. 52 ff.

Samīti.—A waggon-builder of **Sāvatthi.** In the **Aṅgana Sutta** (*q.v.*), **Moggallāna** tells **Sāriputta** how he once saw Samīti shaping a felloe; by his side, **Paṇḍuputta** was watching, wishing that Samīti might shape the felloe without crook, twist, or blemish. When Samīti did this, Paṇḍuputta sang with joy, saying that Samīti had read his thoughts.[1]

[1] M. i. 31 f.

Samīrukkhatittha.—A ford in the **Mahāvālukagaṅgā.**[1]

[1] Cv. lxxii. 9, 33.

Samugga Jātaka (No. 436).—The Bodhisatta was once an ascetic of great *iddhi*-power. Near his hut lived an **Asura** who from time to time listened to his preaching. One day the Asura saw a beautiful woman of **Kāsi** going with an escort to visit her parents. The Asura swooped down on the party and, as soon as the men had fled, took the woman and made her his wife. For her safe protection he put her in a box, which he then swallowed. Some time later the Asura went to bathe, and having taken out the box and let the woman bathe, he allowed her to remain out until he himself had bathed. A son of **Vāyu,** a magician, was travelling through the air, and the woman, seeing him, invited him to her box and there covered him up. The Asura, all unsuspecting, shut up the box and swallowed it. Then he visited the Bodhisatta, who said in greeting, " Welcome to all three of you." The Asura expressed his surprise, and the Bodhisatta explained the matter to him. The box was produced and the truth of his story proved. The magician went his way and the woman was allowed to go hers.

The story was related to a monk who was hankering after a woman.[1] It is also referred to[2] as the **Karaṇḍaka Jātaka.**

[1] J. iii. 527-31. [2] J. v. 455.

Samuggata.—Fifty thousand kappas ago there were seven kings of this name, all previous births of **Sobhita (Rakkhita) Thera.**[1]

[1] Ap. i. 164; ThagA. i. 173.

Samuccaya-khandha.—The third chapter of the Culla Vagga of the Vinaya Piṭaka.[1]

[1] Vin. ii. 38-72.

Samujjavasālā.—A building in **Anurādhapura.** The clay from under the northern steps of the building was used for the construction of utensils used in the coronation festival of the kings of Ceylon.[1]

[1] MṬ. 307.

Samudaya Sutta.—The *puthujjanas* do not know the arising and going out of body, feelings, etc.[1]

[1] S. iii. 82, 174.

1. **Samudayadhamma Sutta.**—Ignorance means ignorance that the nature of the body, feeling, etc., is to come to be and then pass away.[1]

[1] S. iii. 170.

2. **Samudayadhamma Sutta.**—The same as Sutta (1), but the explanation is given by **Sāriputta** to **Mahākoṭṭhita.**[1]

[1] S. iii. 171.

3. **Samudayadhamma Sutta.**—The Buddha teaches the monks about arising and the ending of the four *satipaṭṭhānas.*[1]

[1] S. v. 184.

1. **Samudda.**—See **Sundara-samudda.**

2. **Samudda.**—A sage of long ago.[1]

[1] J. vi. 99.

3. **Samudda.**—One of the chief lay patrons of **Siddhattha Buddha.**[1]

[1] Bu. xvii. 20.

Samudda Jātaka (No. 296).—The Bodhisatta was once a sea-spirit, and heard a water-crow flying about, trying to check shoals of fish and flocks of birds, saying, "Don't drink too much sea water, be careful of emptying the sea." The sea-spirit, seeing his greediness, assumed a terrible shape and frightened him away.

The story was related in reference to the great greediness of **Upananda** the **Sākyan** (*q.v.*). He is identified with the water-crow.[1]

[1] J. ii. 441 f.

Samudda Vagga.—The sixteenth chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 157-72.

1. **Samudda Sutta.**—Two or three drops of water, if taken from the sea, are infinitesimal compared with what is left.[1]

[1] S. ii. 136 f.

2. Samudda Sutta.—In the discipline of the Ariyans it is sight, sounds, etc., which constitute the ocean. The world is, for the most part, plunged therein.[1]

[1] S. iv. 157.

3. Samudda Sutta.—The same as sutta (1). For the person who has understanding the *dukkha* which he has destroyed is infinitesimal compared with what remains in the world.[1]

[1] S. v. 463.

Samuddakappa.—A king of fourteen kappas ago; a former birth of **Bandhujīvaka Thera.**[1]

[1] Ap. i. 192.

Samuddagiri-vihāra. -A vihāra in **Sunāparanta,** where **Puṇṇa** lived for some time. The cloister (*caṅkamaṇa*) there was surrounded by magnetic rocks, and no one could walk in it [1]

[1] MA. ii. 1015; SA. iii. 15.

Samuddagiripariveṇa.—A building in the **Mahāvihāra** erected by **Kassapa IV.,** and given over to the **Paṃsukulikas.**[1]

[1] Cv. lii. 21.

Samuddajā.—Mother of **Bhūridatta.** See the **Bhūridatta Jātaka.**

1. Samuddadatta.—A monk whom **Devadatta** persuaded to join him in trying to bring about schism in the Order.[1] He was a favourite of **Thullanandā.**[2]

[1] Vin. ii. 196; iii. 171. [2] *Ibid.*, iv. 66.

2. Samuddadatta.—A king who traced his descent from **Mahāsammata.** He was the first of a dynasty of twenty-five kings who ruled in **Rājagaha.**[1]

[1] MṬ. 129.

Samuddanavā.—A princess, who later became an eminent Therī in Ceylon.[1]

[1] Dpv. xviii. 34.

Samuddapaṇṇasālā.—A hall, erected on the spot from where **Devānampiyatissa** saw the Bodhi-tree approaching on the ocean.[1] It was on the road from **Anurādhapura** to **Jambukola.**[2]

[1] Mhv. xix. 26 f. [2] MṬ. 403.

Samuddavāṇija Jātaka (No. 466).—Once one thousand carpenters, unable to meet their debts, built a ship, and sailed away till they came to a fertile island. There they found a castaway, from whom they learned that the island was safe and fruitful. So they stayed there, and, as time went on, they grew fat and began to drink toddy made from sugar-cane.

The deities, incensed because the island was being fouled with their excrement, decided to send a wave up to drown them. A friendly deity, wishing to save them, gave them warning; but another cruel deity asked them to pay no heed to her words. Five hundred of the families, led by a wise man, built a ship in which they placed all their belongings in case the warning should prove true. No harm would be done should it prove false. The others, led by a fool, laughed at them. At the end of the dark fortnight the sea rose; the five hundred wise families escaped, the others were drowned.

The story was told in reference to five hundred families who were born in Niraya as a result of following **Devadatta.**[1]

[1] J. iv. 158-66.

Samuddavijayā.—Queen of **Bharata,** ruler of **Roruva.** See the **Āditta Jātaka.** She is identified with **Rāhulamātā.**[1]

[1] J. iii. 474.

Samudda-vihāra.—A vihāra built by **Mahādāṭhika-Mahānāga,**[1] but a monk, called **Mahānāga,** is said to have lived in the **Samudda-vihāra** in the time of **Duṭṭhagāmaṇī.**[2] Probably Mahādāthika only restored it.

[1] Mhv. xxxiv. 90. [2] MṬ. 606.

1. **Samuddā.**—One of the two chief women disciples of **Koṇāgamana Buddha.**[1]

[1] J. i. 431; Bu. xxiv. 23.

2. **Samuddā.**—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 28.

Samuddhara.—A king of sixty-seven kappas ago, a previous birth of **Yūthikapupphiya Thera.**[1]

[1] Ap. i. 184.

Samogadha.—A king of fifty-five kappas ago, a previous birth of **Taraṇiya Thera.**[1]

[1] Ap. i. 238.

Samotthata.—Seven kappas ago there were seven kings of this name, all previous births of **Saṅghupaṭṭhāka Thera.**[1]

[1] Ap. i. 191.

1. **Sampadā Sutta.**—The three attainments and the three growths —faith, virtue, insight.[1]

[1] A. i. 287.

2. **Sampadā Sutta.**—The five attainments—faith, virtue, learning, charity, insight.[1]

[1] A. iii. 53.

3. **Sampadā Sutta.**—The five attainments -virtue, concentration, insight, emancipation, knowledge and vision of insight.[1]

[1] A. iii. 119.

4. **Sampadā Sutta.**—The five losses—of kin, wealth, health, virtue, right view. Their opposites are five profits.[1]

[1] A. iii. 147.

5. **Sampadā Sutta.**—The eight attainments—alertness, wariness, good company, even life, faith, virtue, charity, wisdom.[1]

[1] A. iv. 322.

Sampasādaka Thera.—An arahant. Ninety-four kappas ago, when in danger of his life, he saw **Siddhattha Buddha** and asked for his protection. The Buddha exhorted him to put his faith in the Order. He died soon afterwards and was reborn in **Tusita.**[1]

[1] Ap. i. 250.

Sampasādanīya Sutta.—The twenty-eighth sutta of the **Dīgha Nikāya.** The Buddha is staying at the **Pāvārika-ambavana** in **Nālandā. Sāriputta** worships him and declares that there has been, is, and will be, no one greater than the Buddha, or wiser, as regards *sambodhi.* He admits, in answer to the Buddha, that he knows nothing either of past Buddhas or of future ones, and that he is unable to comprehend the Buddha's mind with his own. But he knows the lineage of the Norm (*Dhammanvaya*), and is able to deduce therefrom the qualities of past and future Buddhas. He then proceeds to recount the qualities and attainments in which the Buddha is unsurpassed and unsurpassable. The Buddha agrees that Sāriputta's statements are in agreement with the Dhamma. **Mahā Udāyi,** who is present, declares his amazement that the Buddha,

though possessed of such marvellous qualities, should yet be so serene and resigned. The sutta ends with an exhortation by the Buddha that Sāriputta should often discourse on this topic to men and women that their doubts may be set at rest.[1]

[1] D. iii. 99-116.

Sampuṇṇamukha.—See **Puṇṇamukha.**

Samphala.—See **Sambala.**

1. **Samphassa Sutta.**—Because of diversity in elements arises diversity of contact.[1]

[1] S. ii. 140.

2. **Samphassa Sutta.**—The Buddha makes **Rāhula** realize that sense contact is fleeting.[1]

[1] S. ii. 246.

Samphusita.—A king of three kappas ago, a previous birth of **Tambapupphiya Thera.**[1]

[1] Ap. i. 176.

Sambandhacintā.—A work of the twelfth century by **Saṅgharakkhita.** It is a grammatical treatise dealing with the Pāli verb and its use in syntax, together with a description of the six *kārakas* used with the verb in the sentence.[1] **Abhaya Thera** of Pagan wrote a *ṭīkā* on it.[2]

[1] P.L.C. 199. [2] Bode, *op. cit.*, 22.

Sambandhamālinī.—A grammatical work by an author of Pagan.[1]

[1] Bode, *op. cit.*, 29.

Sambara.—A chief of the **Asuras.** In the "**Isayo Samuddakā Sutta**"[1] (*q.v.*) we are told that, because Sambara refused the request of the sages for a guarantee of safety, they cursed him, and his mind was deranged. Buddhaghosa adds[2] that, on account of this mental derangement, he came to be called **Vepacitti** (*s.v.*). Elsewhere,[3] however, it is said that once Sakka asked Vepacitti to teach him Sambara's magic art (**Sambarimāyā**). Vepacitti consulted the Asuras and then warned Sakka against learning it because, through his art, Sambara had fallen into purgatory, where he had been suffering for a century. Buddhaghosa, in this

[1] S. i. 227. [2] SA. i. 266. [3] S. i. 220.

context,[4] calls Sambara an *Asurinda*, a juggler (*māyāvī*) who, having practised his *māyā*, has roasted for the past century in purgatory.

Mrs. Rhys Davids[5] thinks there was a rank of Sambara resembling that of Sakka, and that each succeeding Sambara learnt the magic art. See also **Samvara.**

[4] SA. i. 272. [5] KS. i. 306 n.

Sambara Sutta.—See "**Isayo Samuddakā Sutta.**"

1. **Sambala.**—One of the chief disciples of **Siddhattha Buddha.**[1] *v.l.* **Samphala** and **Sambahula.**

[1] J. i. 40, Bu. xvii. 48

2. **Sambala.**—One of the chief lay patrons of **Tissa Buddha.**[1]

[1] Bu. xviii. 23.

3. **Sambala.**—One of the monks who accompanied **Mahinda** to Ceylon.[1] **Sirimeghavaṇṇa** had an image made of him for purposes of worship.[2]

[1] Mhv. xii. 7, Dpv. xii. 12, 38; Sp. i. 62. [2] Cv. xxxvii. 87.

Sambahula.—A chief of **Amaranagara,** where he and his brother, **Sumitta,** ruled. He heard **Siddhattha Buddha** preach at **Amaruyyāna** and became an arahant.[1] He is probably identical with **Sambala** (1).

[1] BuA. 186.

1. **Sambahula Sutta.**—**Māra,** in the guise of a brahmin, with top-knot and antelope skin, aged and bent, visits a number of monks at **Sīlāvatī** and asks them to enjoy pleasures because they are yet young. They should not abandon the things of this life in order to run after matters involving time. Natural desires, they reply, are matters involving time, full of sorrow and despair, not the doctrine practised by them which is immediate in its results.

The brahmin retires discomfited, and when the matter is reported to the Buddha, he identifies him with Māra.[1]

[1] S. i. 117 f.

2. **Sambahula Sutta.**—A deity in a Kosalan forest tract laments when the monks, who have been living there, depart on tour. Another deity comforts him saying that monks are free and own no home.[1]

[1] S. i. 199.

3. **Sambahula Sutta.**—A deity in a Kosalan forest tract sees a company of monks vain, noisy, heedless and unintelligent. He draws near and admonishes them.[1]

[1] S. i. 203.

Sambuddha Sutta.—On the difference between the Tathāgata who is a fully-enlightened one and a monk who is freed by insight.[1]

[1] S. iii. 65 f.

Sambula Jātaka (No. 519).—**Sambulā** was the wife of **Sotthisena,** king of Benares, whose father was the Bodhisatta. Sambulā was very beautiful, but when Sotthisena, being seized with leprosy, left his kingdom and went into the forest, she went with him and tended him with great devotion. One day, after fetching food from the forest, she went to bathe, and was drying herself, when she was seized by a Yakkha who threatened to carry her away. By her power **Sakka's** throne was heated, and Sakka, coming with his thunderbolt, frightened the Yakkha and put him in chains. It was late when Sambulā returned home, and Sotthisena, wishing to test her love, refused to believe her story. She then performed an Act of Truth, declaring that she was faithful, and sprinkled water on Sotthisena. He was completely healed, and together they went to Benares, where Sotthisena's father was still king. He made Sotthisena king and became an ascetic. Sotthisena gave himself up to pleasure and neglected Sambulā. The ascetic, returning, found her thin and miserable, and, learning the reason, admonished Sotthisena.

The story was related in reference to **Mallikā's** great devotion to her husband. She is identified with Sambulā and **Pasenadi** with Sotthisena.[1]

[1] J. v. 88-98.

Sambula-Kaccāna Thera.—He belonged to a family of the **Kaccānas** in **Magadha,** and, having entered the Order, lived in a cave, called **Bheravā,** near the **Himālaya,** engaged in meditation. One day there arose a great and unseasonable storm; the clouds massed up in the sky amid thunder and forked lightning. All creatures cried out in fear and trembling. But Sambula, heedless of the noise and cooled by the storm, composed his mind, developed insight and became an arahant. Then, filled with joy, he uttered a pæan.[1]

Ninety-four kappas ago he had seen a Pacceka Buddha, named **Sataraṃsi,** just risen from *samādhi,* and had given him a palm-fruit.[2] He is evidently identical with **Tālaphaliya** of the Apadāna.[3]

[1] This is included in Thag. vss. 189-90. [2] ThagA. i. 313 f. [3] Ap. i. 447.

Sambulā.—Queen of Sotthisena. See the **Sambula Jātaka.**

Sambojjhaṅga Sutta.—A definition of the seven *bojjhaṅgas.*[1]

[1] S. iv. 367.

Sambodha Vagga.—The first chapter of the Navaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 351-466.

Sambodhi Vagga. -The eleventh chapter of the Tika Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. i. 258-65.

Sambodhi Sutta.—Conditions that should be developed in order to get awakening—good friends, virtue, helpful talk, strenuous purpose, wisdom.[1]

[1] A. iv. 251 f.

"Sambodhena" Sutta.—The Buddha explains how it was only after his Enlightenment that he could understand the satisfaction and the misery and the way of escape from the eye, ear, etc.[1]

[1] S. iv. 6 f.

1. **Sambhava.**—One of the two chief disciples of **Sikhī Buddha.**[1]

[1] D. ii. 4; J. i. 41; Bu. xxi. 20; S. i. 155.

2. **Sambhava.**—The constant attendant of **Revata Buddha.**[1]

[1] J. i. 35; Bu. vi. 21.

3. **Sambhava.**—The constant attendant of **Tissa Buddha.**[1]

[1] J. i. 40, but see **Samaṅga.**

4. **Sambhava.**—A Pacceka Buddha of thirty-one kappas ago. **Sappaka Thera,** in a previous birth, was a **Nāga** and held a lotus over him.[1]

[1] ThagA. i. 399.

5. **Sambhava.**—The Bodhisatta, born as the son of **Vidhura** and brother of **Sañjaya** and **Bhadrakāra.** See the **Sambhava Jātaka.**

Sambhava Jātaka (No. 515).—**Dhanañjaya Koravya,** king of **Indapatta,** asks a question of his chaplain **Sucīrata** on *dhammayāga* (the Service of

Truth). **Sucīrata** confesses ignorance, and declares that none but **Vidhura,** chaplain of the king of Benares, could find the answer. At once the king sends him with an escort and a present and a tablet of gold on which the answer may be written. Sucīrata visits other sages on the way, and finally Vidhura, who had been his school-mate. When the question is asked, Vidhura refers it to his son **Bhadrakāra,** who, however, is busy with an intrigue with a woman and cannot give attention to the matter. He sends Sucīrata to his younger brother, **Sañjaya,** but he, too, is occupied, and sends him on to his brother **Sambhava** (the Bodhisatta), a boy of seven. Sucīrata finds him playing in the street, but when he is asked the question, he answers it with all the fluent mastery of a Buddha. All Benares, including the king, hears the answer and stays to listen. Sambhava is paid great honour and receives many presents. Sucīrata notes the answer on the golden tablet and brings it to Dhañanjaya.

The story is related in reference to the Buddha's great wisdom. Dhanañjaya is identified with **Ānanda,** Sucīrata with **Anuruddha,** Vidhura with **Kassapa,** Bhadrakāra with **Moggallāna,** and Sañjaya with **Sāriputta.**[1]

[1] J. v. 57-67.

Sambhiya.—See **Sabhiya** (1).

1. **Sambhūta.**—A *caṇḍāla,* brother of **Citta.** He was the Bodhisatta's sister's son. See the **Citta-Sambhūta Jātaka.** Sambhūta is identified with **Ānanda.**[1]

[1] J. iv. 401.

2. **Sambhūta Thera.**—A brahmin of **Rājagaha** who, with his friends, **Bhūmija, Jeyyasena** and **Abirādhana,** entered the Order. Because he stayed continuously in the **Sītavana,** meditating on the nature of the body, he came to be called "**Sītavaniya.**" In due course he won arahantship, and the verses, declaring his *aññā,* are included in the Theragāthā.[1]

It is said[2] that when Sambhūta was meditating, **Vessavaṇa,** passing that way, saw him and worshipped him, and left two Yakkhas to keep guard and to tell Sambhūta of his visit. When the Thera had finished his meditations, the Yakkhas gave him Vessavaṇa's message offering him protection. But he refused their protection saying that the mindfulness taught by the Buddha was sufficient guard. On his return journey, Vessavaṇa again visited him, and, realizing from the appearance of the Elder that he had achieved his goal, went to the Buddha at Sāvatthi and announced to him Sambhūta's attainment.

Sambhūta had been a householder in the time of **Atthadassī Buddha,**

[1] Thag. vs. 6. [2] ThagA. i. 46.

and conveyed the Buddha and a large company across a river. He is probably identical with **Taraṇiya Thera** of the Apadāna.[3]

[3] Ap. i. 204 f.; see also VibhA. 306 and SA. iii. 201, where Sambhūta is given as an example of one who developed *lokuttaradhamma* by developing the heart (*cittaṃ dhuraṃ katvā*).

3. **Sambhūta Thera.**—He belonged to a family of clansmen and joined the Order under **Ānanda,** after the Buddha's death, attaining arahantship in due course. He lived in the bliss of emancipation, till one century after the Buddha's death, and, when the **Vajjiputtaka** heresy arose, his help was sought by **Yasa Kākaṇḍakaputta.** At that time he lived on **Ahogaṅgapabbata** and was called **Sāṇavāsī** because he wore a hempen robe. At the assembly of the arahants held on Ahogaṅga-pabbata, Sambhūta suggested that they should seek the support of **Soreyya Revata.** Together they went to **Sabbakāmī,** and Sambhūta questioned him regarding the " Ten Points." Sambhūta was one of the monks appointed to the committee to discuss the points raised, and when they were declared heretical, he joined in the holding of the Second Council.[1]

A series of verses uttered by Sambhūta, moved by righteous emotion at the proposed perversion of the *dhamma* and *vinaya* by the Vajjiputtakas, is included in the Theragāthā.[2]

In the past, during a period when there were no Buddhas in the world, Sambhūta was a *kinnara* on the banks of the **Candabhāgā,** and seeing a Pacceka Buddha, he worshipped him and offered him *ajjuna*-flowers. He is evidently identical with **Ajjunapupphiya** of the Apadāna.[3]

[1] Vin. ii. 298 f., 303 ff.; ThagA. i. 390 f.; Mhv. iv. 18, 57; Dpv. iv. 49; v. 22; Sp. i. 34 f.

[2] Thag. vss. 291-4.

[3] Ap. i. 450.

Sammata.—See **Sammitā.**

Sammappadhāna Vagga.—The eighth chapter of the Navaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iv. 462 f.

Sammappadhāna Saṃyutta.—The forty-ninth section of the **Saṃyutta Nikāya.**[1]

[1] S. v. 244-8.

1. **Sammappadhāna Sutta.**—The four *sammappadhānas*—this is the path leading to the " Uncompounded."[1]

[1] S. iv. 360.

2. Sammappadhāna Sutta.—Details of the four *sammappadhānas*.[1]

[1] S. iv. 364.

Sammasā Sutta.—A detailed description of the "inward handling."[1]

[1] S. ii. 107 f.

Sammādiṭṭhi Sutta.—**Sāriputta** explains to the monks at **Jetavana** what is right view. It is the comprehension of right and wrong and other sources. The monk who has it understands sustenance, its origin and cessation, and the way thereto; also Ill, its origin, etc.; decay and death, birth, existence, attachment, craving, feeling, contact, the six sense spheres, name-and-form, consciousness, the *saṅkhāras*, ignorance, the *āsavas*—the origin of these, their cessation and the way thereto.[1]

[1] M. i. 46-55.

Sammāparibbājaniya Sutta.—Also called **Mahāsamaya Sutta,** because it was preached on the day of the **Mahāsamaya.** The sutta was preached by the Buddha in reply to a question asked at the **Mahāsamaya** concourse, by the created (*nimmita*) Buddha.[1] It was the last of the suttas preached on that occasion, and was intended for those devas who were *rāgacaritas*. At the end of the discourse one thousand crores attained to arahantship.[2]

The sutta is a dissertation on the right path for a *bhikkhu*. He has no belief in omens, dreams, etc., subdues his passion, puts away slander, anger, avarice etc., and is liberated from bonds. He is free from attachments, is not opposed to anyone, has no pride, and longs for nibbāna.[3]

[1] SNA. i. 352. [2] *Ibid.*, 361, 367. [3] SN. vss. 359-75.

Sammāsambuddha Sutta.—It is by knowledge of the Four Ariyan Truths that a Tathāgata becomes a fully Awakened One.[1]

[1] S. v. 433.

Sammiti, Sammatiyā.—A division of the **Vajjiputtakā.**[1] They held that there is no higher life practised among Devas, that the convert gives up corruption piecemeal, and that the *puthujjana* renounces passion and hate.[2] They also held various views in common with other schismatic schools, such as the **Andhakas, Pubbaseliyas**, etc. In Tibetan sources they are called Sammatiyā, and are described as disciples of a teacher named **Sammata.**[3]

[1] Dpv. v. 46; Mhv. v. 7; Mbv. p. 96. [3] Rockhill, *op. cit.*, 184.
[2] Kvu. i. 1, 3, 4, 5.

Sammillabhāsinī.—The name of **Rāhulamātā** in the **Ananusociya Jātaka** (*q.v.*).

1. **Sammukhāthavika.**—A king of ninety kappas ago, a former birth of **Māṇava Thera.**[1]

[1] ThagA. i. 163.

2. **Sammukhāthavika Thera.**—An arahant. Evidently identical with **Māṇava Thera.** He was king several times, under the name of **Sammukhāthavika, Paṭhavidundubhi, Obhāsamata, Saritacchadana, Aggiṇibbāpana, Vātasama, Gatipacchedana, Ratanapajjala, Padavikkamana** and **Vilokana.**[1]

[1] Ap. i. 158 f.; ThagA. i. 163 f.

Sammuñjanī Thera.—So called because he was always sweeping. One day he saw **Revata** in his cell and thought him an idler. Revata read his thoughts, and, wishing to admonish him, asked him to return after a bath. When Sammuñjanī did so, Revata preached to him on the duties of a monk. Sammuñjanī became an arahant, and all the rooms remained unswept. The monks reported this to the Buddha, who, however, declared him free from blame, since there was no need for him to continue sweeping.[1]

[1] DhA. iii. 168 f.

Sammoda-kumāra.—See **Pakkha.**

Sammodamāna Jātaka (No. 33).—The Bodhisatta was once a quail. There was a fowler who enticed quails by imitating their cry and then throwing a net over them. The Bodhisatta suggested that when the fowler did this, they should all fly away with the net. This they did, and, day after day, the fowler returned empty-handed till his wife grew angry. One day, two of the quails started quarrelling, and the Bodhisatta, hearing their wrangling, decided to go elsewhere with his following. When the fowler came again and spread his net, the two quails started quarrelling, and he was able to capture them.

This was one of the stories related at the time of the quarrel (**Cumbaṭakalaha**) between the **Sākyans** and the **Koliyans.**[1] See also the introductory story of the **Kuṇāla Jātaka.** Elsewhere[2] the story is called the **Vaṭṭaka Jātaka.**

[1] J. i. 208-10. [2] *E.g.*, J. v. 414.

Sammohavinodanī.—A *ṭīkā* on the **Kaccāyanasāra,** by **Saddhammavilāsa** of Pagan.[1]

[1] Bode, *op. cit.*, 37.

Sammohavinodanī.—A Commentary on the **Vibhaṅgapakaraṇa** by **Buddhaghosa.**[1]

[1] Sad. p. 58.

"Sayaṃ-kata" Sutta.—When one has right view, one knows that weal and woe are self-wrought, etc.[1]

[1] A. iii. 440.

Sayakhattaka.—A locality in the Malaya district of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 15.

Sayana Sutta.—Few are they who abstain from high and low beds.[1]

[1] S. v. 471.

Sayanakalaha.—The name given to a quarrel between **Mallikā** and **Pasenadi.** See the **Sujāta Jātaka** (No. 306).

1. **Sayanadāyaka Thera.**—An arahant. Ninety-four kappas ago he gave a bed to **Siddhattha Buddha.** Fifty-one kappas ago he was a king, named **Varuṇa.**[1]

[1] Ap. i. 98 f.

2. **Sayanadāyaka Thera.**—An arahant. He gave a bed to **Padumuttara Buddha.**[1]

[1] Ap. i. 105.

Sayampaṭibhāniya Thera.—An arahant.[1] He is evidently to be identified with **Khujjasobhita Thera** (*q.v.*).

[1] Ap. ii. 410 f.

Sayampabha.—A king of seventy-two kappas ago, a previous birth of **Pañcaṅguliya Thera.**[1]

[1] Ap. i. 186.

Sayampabhā.—A class of **Devas,** among whom virtuous men, such as those that maintain their parents and engage in harmless trades, are born.[1] From the Commentary[2] it would appear that Sayampabhā is probably a

[1] SN. vs. 404. [2] SNA. p. 379.

generic name for all Devas (*ye te attano ābhāya andhakāraṃ vidhamitvā ālokakaraṇena Sayampabhāti laddhanāmā cha kāmāvacaradevā*).

1. **Sayha.**—A Pacceka Buddha, mentioned in a nominal list.[1]

[1] M. iii. 70.

2 **Sayha.**—A minister of the king of Benares, identified with **Sāriputta.** See the **Sayha Jātaka.**

3. **Sayha.**—A counsellor of **Brahmadatta,** king of Benares. He is identified with **Sāriputta.** See the **Lomasa Kassapa Jātaka.**

Sayha Jātaka (No. 310)—The Bodhisatta was once the son of the chaplain of **Brahmadatta,** king of Benares He was brought up with the king's son, and they studied together in **Takkasilā,** becoming great friends. When the prince succeeded to the throne, the Bodhisatta, not desiring to live a householder's life, became an ascetic and lived in the **Himālaya.** As time passed, the king began to think of him, and sent his minister, **Sayha,** to fetch the ascetic, that he might become the royal chaplain. But the Bodhisatta refused to come, saying that he had no need of such honour.

The story was related in reference to a monk who, loving a woman, was discontented. The king is identified with **Ānanda** and Sayha with **Sāriputta.**[1]

[1] J. iii. 30-33.

Sayhaka Sutta.—See **Abhisanda Sutta** (2).

Sarakāṇi (Saraṇāni).—A **Sākyan.** When he died the Buddha declared that he was a *sotāpanna*, bound for enlightenment. But many of the Sākyans spoke scornfully of him, saying that he had failed in the training and had taken to drink **Mahānāma** reported this to the Buddha, who said that Sarakāṇi had, for a long time, taken refuge in the Buddha, the Dhamma and the Saṅgha, and possessed qualities which secured him from birth in hell among the lowest animals and the *peta*-world.[1]

[1] S. v. 375 f.

1. **Sarakāṇi (Saraṇāni) Sutta.**—**Mahānāma** reports to the Buddha the rumours prevalent among the Sākyans regarding **Sarakāṇi** (*q.v.*). The Buddha says that Sarakāṇi had long since taken the Three Refuges, and he then goes on to describe various qualities, beginning from those which

lead to the destruction of the *āsavas* to those, such as affection for the Buddha, which prevent men from going to the Downfall.[1]

[1] S. v. 375 f.

2. **Sarakāṇi Sutta.**—**Mahānāma** brings to the Buddha's notice that the Sākyans are surprised at the Buddha's statement regarding the attainment of *sotāpatti* by **Sarakāṇi.** The Buddha then describes the virtues which make a man an *anāgāmin*, a *sakadāgāmin*, or a *sotāpanna.* The Buddha's doctrine is like a good field, well stubbed, the seeds sown therein capable of sprouting and happily planted, and the sky-god supplying a constant rain.[1]

[1] S. v. 378 f.

Sarakāṇi (*v.l.* **Saraṇāni**) **Vagga.**—The third chapter of the **Sotāpatti Saṃyutta.**[1]

[1] S. v. 369-91.

Saraggāma.—A village in the district of **Mahātila,** in the **Dakkhiṇadesa** of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxvi. 71; lxvii. 59, 79.

Sarañjita.—A class of Devas (the gods of "Passionate Delight"). According to the belief of some, a man who dies fighting is born among them.[1]

[1] S. iv. 308.

1. **Saraṇa.**—One of the two chief disciples[1] and also step-brother[2] of **Sumana Buddha.**

[1] J. i. 34; Bu. v. 26. [2] BuA. 126.

2 **Saraṇa.**—One of the chief lay-supporters of **Sumana Buddha.**[1]

[1] Bu. v. 28.

3. **Saraṇa.**—One of the two chief disciples of **Sumedha Buddha.**[1] He was the Buddha's younger brother.[2]

[1] Bu. xii. 23; J. i. 38. [2] BuA. 164.

4. **Saraṇa.**—The city of birth of **Dhammadassī Buddha.**[1] It was there that he met his two chief disciples, **Paduma** and **Phussadeva.**[2]

[1] J. i. 39; Bu. xvi. 13. [2] BuA. 183.

5. **Saraṇa.**—Father of **Dhammadassī Buddha.**[1]

[1] Bu. xvi. 13.

Saraṇa Sutta.—The Buddha teaches the "refuge" and the path thereto.[1]

[1] S. v. 372.

1. **Saraṇaṅkara.**—The Buddha who appeared in the world immediately before **Dīpaṅkara.**[1]

[1] Bu. xxvii. 1; J. i. 44; MA. i. 188

2. **Saraṇaṅkara Thera.**—An eminent monk of Ceylon. **Narindasīha,** attracted by his piety and learning, gave him, while yet a *sāmaṇera*, a reliquary studded with seven hundred jewels and numerous books, and also made provision for his maintenance. At the instance of the king, Saraṇaṅkara composed the Sāratthasaṅgraha and Sinhalese Commentaries on the **Mahābodhivaṃsa** and the **Bhessajjamañjūsā.**[1] When **Vijayarājasīha** came to the throne, Saraṇaṅkara lived in the **Uposathārāma** and composed, at the king's request, a Sinhalese Commentary on the **Catubhāṇavāra.**[2] In the reign of **Kittisirirājasīha** he carried out, with the king's help, many reforms among the monks, adopting strong measures against delinquents. He was also instrumental in persuading the king to send an embassy to King **Dhammika** of Siam (**Sāminda**) in order to obtain from there a chapter of monks for the re-establishment of the *upasampadā* in Ceylon. When this had been done, the king invested Saraṇaṅkara with the dignity of Saṅgharāja over Ceylon.[3]

[1] Cv. xcvii. 48 ff. [2] *Ibid.*, xcviii. 23 f. [3] *Ibid.*, c. 49 ff.; 101 ff.

Saraṇattaya.—The first section of the **Khuddakapāṭha.**

Saraṇāgamaniya Thera.—An arahant. Thirty-one kappas ago, while he was travelling by sea with a monk and an **Ājīvaka,** the boat capsized and the monk gave him the Refuges.[1]

[1] Ap. i. 285=ii. 455.

1. **Sarada.**—The name of **Sāriputta** (*q.v.*) in the time of **Anomadassī Buddha.**[1]

[1] DhA. i. 89; but see Ap. i. 21, where he is called **Surucī.**

2. **Sarada.**—An ascetic who, with his large following, was converted by **Padumuttara Buddha.**[1]

[1] BuA. 160.

Sarabha.—A **Paribbājaka** who joined the Order and soon after left it. He then went about proclaiming in **Rājagaha** that he knew the *Dhamma* and *Vinaya* of the **Sākyaputta** monks, and that that was why he had left their Order. The Buddha, being told of this, visited the **Paribbājakārāma,** on the banks of the **Sappinikā,** and challenged Sarabha to repeat his statement. Three times the challenge was uttered, but Sarabha sat silent. The Buddha then declared to the Paribbājakas that no one could say that his claim to Enlightenment was unjustified, or that his *dhamma,* if practised, did not lead to the destruction of Ill. After the Buddha's departure, the Paribbājakas taunted and abused Sarabha.[1]

It is said[2] that Sarabha joined the Order at the request of the Paribbājakas. They had failed to find any fault with the Buddha's life, and thought that his power was due to an "*āvaṭṭanīmāyā,*" which he and his disciples practised once a fortnight behind closed doors. Sarabha agreed to find it out and learn it. He therefore went to **Gijjhakūṭa,** where he showed great humility to all the resident monks. An Elder, taking pity on him, ordained him. In due course he learned the *pātimokkha,* which, he realized, was what the Paribbājakas took to be the Buddha's "*māyā.*" Having learned it, he went back to the Paribbājakas, taught it to them, and with them went about in the city boasting that he knew the Buddha's teaching and had found it worthless.

[1] A. i. 185 ff. [2] AA. i. 412 f.

Sarabha Jātaka.—See the **Sarabhamiga Jātaka.**

Sarabha Sutta.—Relates the story of the Buddha's visit to Sarabha (*q.v.*) at the Paribbājakārāma.[1]

[1] A. i. 185 f.

1. **Sarabhaṅga.**—A Pacceka Buddhā.[1]

[1] M. iii. 70. ApA. i. 107.

2. **Sarabhaṅga Thera.**—He belonged to a brahmin family of **Rājagaha,** and was given a name according to the family traditions. When he grew up, he became an ascetic, and made a hut for himself of reed stalks, which he had broken off—hence his name, **Sarabhaṅga** ("Reed-plucker"). The Buddha saw in him the conditions of arahantship, and went to him and taught the Dhamma. He listened and joined the Order, attaining arahantship in due course. He continued to live in his hut till it decayed and crumbled away, and, when asked why he did not repair it, he answered that he had looked after it during his ascetic practices, but that now he

had no time for such things. He then declared his *aññā* in a series of verses.[1]

[1] ThagA. i. 480 f. These verses are found in Thag. (vs. 487-93).

3. **Sarabhaṅga.**—The Bodhisatta born as a great teacher. See the **Sarabhaṅga Jātaka.**

Sarabhaṅga Jātaka (No. 522).—The Bodhisatta was once born as the son of the *purohita* of the king of Benares. He was called **Jotipāla** because, on the day of his birth, there was a blaze of all kinds of arms for a distance of twelve leagues round Benares. This showed that he would be the chief archer of all India.

After having been educated in **Takkasilā,** he returned to Benares and entered the king's service, receiving one thousand a day. When the king's attendants grumbled at this, the king ordered Jotipāla to give an exhibition of his skill. This he did, in the presence of sixty thousand archers. With the bow and arrow he performed twelve unrivalled acts of skill and cleft seven hard substances. Then he drove an arrow through a furlong of water and two furlongs of earth and pierced a hair at a distance of half a furlong. The sun set at the conclusion of this exhibition, and the king promised to appoint him commander-in-chief the next day. But during the night, Jotipāla felt a revulsion for the household life, and, departing unannounced, went into the **Kapiṭṭha-vana** on the **Godhāvarī** and there became an ascetic. On **Sakka's** orders, **Vissakamma** built a hermitage for him, in which he lived, developing great *iddhi*-powers. When his parents and the king with his retinue visited him, he converted them to the ascetic life, and his followers soon numbered many thousands.

He had seven pupils—**Sālissara, Meṇḍissara, Pabbata, Kāḷadevala, Kisavaccha, Anusissa** and **Nārada.** When Kapiṭṭhavana became too crowded, Jotipāla, now known as **Sarabhaṅga,** sent his pupils away to different parts of the country: Sālissara to **Lambacūḷaka,** Meṇḍissara to **Sātodikā,** Pabbata to **Añjana Mountain,** Kāḷadevala to **Ghanasela,** Kisavaccha to **Kumbhavatī** and Nārada to **Arañjara,** while Anusissa remained with him. When Kisavaccha,[1] through the folly of a courtezan, was ill-treated by King **Daṇḍaki** of **Kumbhavatī** and his army, Sarabhaṅga heard from the king's commander-in-chief of this outrage and sent two of his pupils to bring Kisavaccha on a palanquin to the hermitage. There he died, and when his funeral was celebrated, for the space of half a league round his pyre there fell a shower of celestial flowers.

Because of the outrage committed on Kisavaccha, sixty leagues of Daṇḍaki's kingdom were destroyed together with the king. When the

[1] For details see *s.v.*

news of this spread abroad, three kings—**Kaliṅga, Aṭṭhaka** and **Bhīmaratha**—recalling stories of other similar punishments that had followed insults to holy men, went to visit Sarabhaṅga in order to get at the truth of the matter. They met on the banks of the Godhāvarī, and there they were joined by Sakka. Sarabhaṅga sent Anusissa to greet them and offer them hospitality, and, when they had rested, gave them permission to put their questions. Sarabhaṅga explained to them how **Daṇḍaka, Nāḷikīra, Ajjuna** and **Kalābu,** were all born in hell owing to their ill-treatment of holy men, and went to expound to them the moral law. Even as he spoke the three kings were filled with the desire for renunciation, and at the end of Sarabhaṅga's discourse they became ascetics under him.

The story was told in reference to the death of **Moggallāna** (*q.v.*). It is said that after Moggallāna had been attacked by brigands and left by them for dead, he recovered consciousness, and, flying to the Buddha, obtained his consent to die. The six deva-worlds were filled with great commotion, and, after his death, the devas brought offerings of flowers and incense to his pyre, which was made of sandalwood and ninety-nine precious things. When the body was placed on the pyre flowers rained down for the space of one league round, and for seven days there was a great festival. The Buddha had the relics collected and deposited in a shrine in **Veḷuvana.** The Buddha identified Moggallāna with Kisavaccha and related this Jātaka. Of the others, Sālissara was **Sāriputta,** Meṇḍissara **Kassapa,** Pabbata **Anuruddha,** Devala **Kaccāyana,** and Anusissa **Ānanda.**[2]

[2] J. v. 125-51.

Sarabhamiga Jātaka (No. 483).—The Bodhisatta was once born as a stag. The king of Benares went out hunting with his courtiers, who contrived to drive the stag near the king; he shot, the stag rolled over as if hit, but soon got up and ran away. The courtiers laughed, and the king set off in pursuit of the stag. During the chase he fell into a pit, and the stag, feeling pity for him, drew him out and taught him the Law. On the king's return, he decreed that all his subjects should observe the five virtues. The king told no one of what had befallen him, but the chaplain, hearing him repeat six stanzas, divined what had happened. He questioned the king, who told him the story.

Many men and women, following the king's instructions, were reborn in heaven, and **Sakka,** realizing the reason for this, appeared before the king, who was practising shooting, and contrived that he should proclaim the Bodhisatta's nobility.

The story was told in reference to **Sāriputta's** wisdom. It is said that,

when the Buddha descended from **Tāvatiṃsa** after preaching the Abhidhamma, wishing to demonstrate the unique wisdom of **Sāriputta**, he propounded certain questions before the multitude at **Saṅkassa**, which none but Sāriputta could answer. What the Buddha asked in brief Sāriputta answered in detail.

Ānanda is identified with the king and Sāriputta with the chaplain.[1] The story is also included in the *Jātakamālā* (No. 25) as the *Śarabha Jātaka*.

[1] J. iv. 263-75

Sarabhavatī.—A city, the capital of King **Sudassana** (the Bodhisatta). It was visited by **Vessabhū Buddha**, who preached to the king.[1]

[1] BuA. 207

1. **Sarabhū Thera.**—A disciple of **Sāriputta.** When the Buddha died, Sarabhū recovered from the pyre the Buddha's collar-bone, and, bringing it to Ceylon, deposited it in the **Mahiyaṅgana-cetiya**, covering the relic-chamber with *medavaṇṇa* stones in the presence of a large number of monks. He raised the cetiya to a height of twelve cubits.[1]

[1] Mhv. i. 37.

2. **Sarabhū.**—One of the five great rivers of northern India.[1] It formed the boundary between the two divisions of **Kosala, Uttara-** and **Dakkhiṇa-Kosala.** The **Aciravatī** was its tributary. **Sāketa** was situated on the banks of the Sarabhū, which flowed through the **Añjanavana.**[2] The Sanskrit name is Sarayū. The Sarayū itself flows into the Ghaṅghara, which is a tributary of the Ganges. See also **Gavampati** (1).

[1] Vin. ii. 237; Ud. v. 5; S. ii. 135; A. iv. 101; SNA. ii. 439; see also MA. ii. 586.
[2] *E.g.*, ThagA. i. 104.

3. **Sarabhū.**—A channel which branched off to the north from the **Puṇṇavaḍḍhana** tank.[1]

[1] Cv. lxxix. 47.

Sarasigāma.—A village in Ceylon, the centre of a monastic establishment and the headquarters of the Vilgammūla (**Sarasigāmamūla**) fraternity.[1] See below, **Sarogāmatittha.**

[1] P.L.C. 253.

1. **Sarassatī.**—A river in India, rising in the **Himālaya.**[1] It is evidently the Sarasvatī of Sanskrit literature, which, according to the Brāhmaṇas,

[1] Thag. 1104; Mil. 114 and AA. ii. 737; SNA. i. 321.

etc., formed the western boundary of the brahmanical **Madhyadeśa**. It rises in the hills of Sirmu in the Himalayan range, called the **Semalik**, and enters the plain at Ād-Badvi in Ambala. It is considered sacred by the Hindus.[2]

[2] Law : *Early Geog.*, p. 39; also CAGI. 382 f.

2. **Sarassatī**.—A channel branching off from the **Toyavāpi** to the **Puṇṇavaḍḍhanavāpi**.[1]

[1] Cv. lxxix. 46.

Sarassatīmaṇḍapa.—A building, erected by **Parakkamabāhu I.** near his palace at **Pulatthipura**. It was devoted to the arts of the Muses and was adorned with frescoes dealing with the life of the king.[1]

[1] Cv. lxxiii. 83 f.

Sarā Sutta.—Records a conversation between a deva and the Buddha—where the four elements find no further footing, the flood ebbs, and there is no whirlpool.[1]

[1] S. i. 15.

Sāraga Sutta.—Four persons are found in the world: the lustful, the hateful, the deluded, the proud.[1]

[1] A. ii. 71.

Sarājita.—A Niraya in which those who die in battle are born.[1] The Commentary[2] says that it is not a distinctive purgatory, but a part of **Avīci**, where fighters of all sorts fight in imagination. *Cf.* **Sarañjita**.

[1] S. iv. 311. [2] SA. iii. 100.

Saritacchadana.—A king of eighty-seven kappas ago, a previous birth of **Sammukhāthavika Thera**.[1]

[1] Ap. i. 159.

Sarīraṭṭha Sutta.—Ten conditions inherent in the body: cold and heat, hunger and thirst, evacuation and urination, restraint of body, speech, living, and the aggregate that produces becoming (*bhavasaṅkhāra*).[1]

[1] A. v. 88.

Sarīvaggapiṭṭhi.—A village in **Rohaṇa**, mentioned in the account of the campaigns of **Vijayabāhu I.**[1]

[1] Cv. lvii. 53.

Sareheru.—A tank in Ceylon, restored by **Vijayabāhu I.**[1]

[1] Cv. lx. 48.

Sarogāmatittha.—A ford on the **Mahāvālikanadī,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1] It is probably identical with **Sarasigāma.**

[1] Cv. lxxi. 18; lxxii. 1, 31; see also Cv. *Trs.* i. 316, n. 2.

Salalaghara.—See **Salalāgāra.**

Salalapupphikā Theri.—An arahant.[1] Evidently identical with **Sāmā** (*q.v.*).

[1] Ap. ii. 524.

1. **Salalapupphiya Thera.**—An arahant. Ninety-one kappas ago he was a *kinnara* on the **Candabhāgā,** and, seeing **Vipassī Buddha,** offered him a *salala*-flower.[1]

[1] Ap. i. 233.

2. **Salalapupphiya Thera.**[1] The story is identical with that in (1).

[1] Ap. i. 289.

Salalamaṇḍapiya Thera.—An arahant.[1] Evidently identical with **Kimbila Thera** (*q.v.*).

[1] Ap. i. 333.

Salalamāliya Thera.—An arahant.[1] Evidently identical with **Samiddhi Thera** (*q.v.*).

[1] Ap. i. 206.

1. **Salalavatī.**—A river, forming the boundary on the south-east side of **Majjhimadesa.**[1]

[1] Vin. i. 197; DA. i. 173; J. i. 49.

2. **Salalavatī.**—A canal branching off from the **Kiḷakaruyyāna** sluice of the **Parakkamasamudda.**[1]

[1] Cv. lxxix. 43.

Salalāgāra, Salalaghara.—A building in **Jetavana.** Once when **Sakka** went to visit the Buddha he found him in the Salalāgāra, wrapt in *samādhi*, with **Bhuñjatī** waiting on him. Sakka therefore left a message with her.[1] Buddhaghosa[2] defines it as *salalamayagandhakuṭi*. Else-

[1] D. ii. 270. [2] DA. ii. 705.

where[3] he says it was a hut of *salaḷa*-trees (*salaḷarukkhamaya*) or a hut with a *salaḷa*-tree at its door. In the Commentary to the **Mahāpadāna Sutta**[4] the Salaḷaghara is spoken of as one of the four chief buildings (*mahāgehāni*) of Jetavana. It was built by **Pasenadi** at a cost of one hundred thousand. **Anuruddha** is also mentioned as having stayed there.[5]

[3] SA. iii. 205. [4] DA. ii. 407. [5] S. v. 300.

Salaḷāgāra Sutta.—**Anuruddha,** addressing the monks at the **Salaḷāgāra,** tells them that it is as difficult to make a monk who has developed the four *satipaṭṭhānas* return to the lower life, as to make the Ganges flow westward.[1]

[1] S. v. 300 f.

1. **Salla Sutta.**—The eighth sutta of the Mahāvagga of the **Sutta Nipāta.** Death is inevitable, lamenting is therefore useless.[1] The sutta was preached in order to console a devout patron of the Buddha who, when his son died, starved for seven days.[2] The sutta is described[3] as *pāḷivasena gambhīro.*

[1] SN. vss. 574-93. [2] SNA. ii. 457. [3] *E.g.*, AA. i. 326.

2. **Salla Sutta.**—See **Sālā Sutta.**

" Sallattena " Sutta.—The noble disciple weeps not, nor grieves, when afflicted with pain, because, though hurt physically, mentally he is free. He is like a man pierced with only a single barb.[1] *v.l.* **" Sallena " Sutta.**

[1] S. iv. 207 f.

Sallekha Sutta.—The eighth sutta of the **Majjhima Nikāya. Mahā Cunda** visits the Buddha at **Jetavana** and asks him how to get rid of the various false views current about self and the universe. The Buddha answers that it is by right comprehension of the fact that there is no " mine," " I," or " self." He then goes on to explain how false views can be expunged, how the will may be developed, and how emancipation can be found.[1]

The Sallekha Sutta is given[2] as an example of a discourse where *brahmacariyā* is defined as *methunavirati.* It is also sometimes[3] described as *pāḷivasena gambhīro.*

[1] M. i. 40 ff. [2] DA. i. 178; MA. i. 275. [3] *E.g.*, SA. ii. 168.

" Sallena " Sutta.—See **Sallattena Sutta.**

Sala Vagga.—The tenth chapter of the **Saḷāyatana Saṃyutta.**[1]

[1] S. iv. 70-85.

1. **Saḷāyatana Vagga.**—The fifteenth section of the **Majjhima Nikāya.**[1]

[1] M. iii. 258-302.

2. **Saḷāyatana Vagga.**—The fourth section of the **Saṃyutta Nikāya.**[1]

[1] S. iv. 1-403.

Saḷāyatana Vibhaṅga Sutta.—A series of definitions of the six internal senses, six external sense objects, six groups of consciousness, six groups of contacts, eighteen mental researches, thirty-six tracks for creatures, six satisfactions to the banished, three bases of mindfulness, and the supreme trainer of the human heart.[1]

[1] M. iii. 215-22

Saḷāyatana Saṃyutta.—The thirty-fifth division of the **Saṃyutta Nikāya.**[1]

[1] S. iv. 1-204.

Sava.—A stronghold in **Rohaṇa.**[1]

[1] Cv. lxxiv. 60.

Savattha.—A sage. **Sāvatthi** (*q.v.*) was founded on the site of his hermitage.[1]

[1] SNA. i. 300; PSA. 367.

Savanaviyala.—A place in **Rohaṇa.**[1]

[1] Cv. lxxv. 2.

Savara.—See **Sapara.** In the Milinda,[1] Savara is mentioned as a place where people are unable to appreciate the value of red sandal-wood. Tradition calls it a city of Caṇḍālas.[2]

[1] pp. 191. [2] See *Milinda Questions*, i. 267, n. 1.

Savāraka.—A village where **Rukkha,** a kinsman of **Kassapa IV.,** built a vihāra, which he handed over to the **Mahāvihāra.**[1]

[1] Cv. lii. 31.

Saviṭṭha Thera.—In the **Aṅguttara**[1] he is represented as saying, in the course of a conversation between him, **Sāriputta** and **Koṭṭhita,** that he preferred the person who obtains relief by faith (*saddhā*), to one who

[1] A. i. 118 f.

testifies to the truth with the body or one who has won view. The Commentary[2] explains that Saviṭṭha himself won arahantship through faith, and that therefore he praises faith. The Saṃyutta[3] contains two conversations of Saviṭṭha, both of which took place at the **Ghositārāma** in **Kosambī**. The first is with **Musīla** and deals with the *paṭiccasamuppāda*. Musīla, in answer to Saviṭṭha's questions, says that he has realized the truth of the paṭiccasamuppāda as his very own. "Then you are an arahant," says Saviṭṭha, and Musīla remains silent. In the other conversation, **Nārada**, present at the discussion, in the company of **Ānanda**, requests that the same questions be put to him. This Saviṭṭha does, and he tells Saviṭṭha that he has realized the truth of the *paṭiccasamuppāda* by right insight and that, yet, he is not an arahant. He is like a man who sees a well containing water, but who has neither rope nor vessel. "*Now*, what will you say of Nārada?" asks Ānanda. "Nothing that is not lovely and good," answers Saviṭṭha.

[2] AA. i. 353. [3] S. ii. 113 f.

1. **Saviṭṭhaka.**—An example of a low family name.[1]

[1] Vin. iv. 8, 13.

2. **Saviṭṭhaka.**—**Devadatta** born as a crow. See the **Vīraka Jātaka.**

Sasa(-paṇḍita) Jātaka (No. 316).—The Bodhisatta was once born as a Hare. He lived with three friends: a Monkey, a Jackal, and an Otter. The three lived in great friendship, and the Hare was their guide in the good life. One day, the Hare, observing the approach of the full moon, told his friends that the next day would be a fast-day and that they must collect food and give it to any beggar who approached them. The animals all went out very early in the morning, one by one; the Otter found some fish buried in the sand; the Jackal a dead lizard, some meat, and a pot of curds; and the Monkey some fruits; and, finding that nobody appeared to claim them, each took them to his own dwelling. The Hare had only *kusa* grass, which he could not offer to anyone. He therefore decided to give his own body, and, because of this brave decision, **Sakka's** throne was heated. Disguised as a brahmin, he came to test the Hare. He went first to the other animals in turn and they all offered him what they had. He then approached the Hare, whom he asked for food. The Hare asked him to collect faggots from the wood and make a fire. Then, telling the brahmin that he would give him his own body, without the brahmin having the necessity of killing him, he shook out any animals which might lurk in his fur, and then jumped into the fire as into a lotus-bed. By the power of Sakka, the fire remained as cool as snow, and Sakka

revealed his identity. Then, so that the Hare's nobility might be known to all the world, he took some essence of the Himālaya and painted the form of a hare in the moon, to remain there during this whole kappa. Having done this, he went to the Hare and talked of the Doctrine, and then, making the Hare lie down on his bed of grass, Sakka went back to his heaven.

The story was related in the course of giving thanks to a landowner of **Sāvatthi** who had entertained the Buddha and his monks for seven days. **Ānanda** is identified with the Otter, **Moggallāna** with the Jackal, and **Sāriputta** with the Monkey.[1]

The story is included in the Cariyāpiṭaka[2] and in the Jātakamālā.[3] It is also referred to in the **Jayaddisa Jātaka.**[4] This Jātaka exemplifies the practice of *dānapāramitā*.[5]

[1] J. iii. 51-6. [2] i. 10. [3] No. 6. [4] J. v. 33. [5] BuA. 50.

Sasaṅkhāra Sutta.—On four kinds of persons—one is set free in this life, but after some effort (*sasaṅkhāraparinibbāyī*); another is set free when body breaks up; a third is set free in this life, without effort; a fourth is set free when body breaks up even without effort.[1]

[1] A. ii. 155 f.

Sahaka Thera.—He was a member of the Order in the time of **Kassapa Buddha,** and, having developed the first jhāna, was born after death, in the **Brahma**-world, where he is known as **Sahampati.**[1]

[1] SA. i. 155; SNA. i. 476.

Sahakapati.—See **Sahampati.**

Sahajāti, Sahajātā.—A township where **Yasa Kākaṇḍakaputta** met **Soreyya Revata,** whom he wished to consult regarding the Ten Points raised by the **Vajjiputtakas.** Revata had gone there from **Soreyya,** and Yasa followed him, passing through **Saṅkassa, Kaṇṇakujja, Udumbara** and **Aggaḷapura.** Sahajāti was on the river (? Ganges), and the Vajjiputtakas went there from **Vesāli** by boat.[1]

In the Aṅguttara Nikāya,[2] Sahajāti is described as a *nigama* of the **Cetis,** and **Mahā-Cunda** is mentioned as having stayed there and preached three sermons. According to the Saṃyutta,[3] **Gavampati** also lived there at one time.

[1] Vin. ii. 299 f., 301; Mhv. iv. 23-8.

[2] A. iii. 355; v. 41, 157.

[3] S. v. 436; the text says **Sahañcanika,** but for a correct reading see KS. v. 369, n. 3.

Sahaficanika.—Evidently a wrong reading for **Sahajāti** (*q.v.*).

1. Sahadeva Thera.—An arahant. He accompanied the **Thera Majjhima** to the region of Himavā.[1]

[1] Sp. i. 68; Dpv. viii. 10; MṬ. 317.

2. Sahadeva.—Son of the **Paṇḍu** king. He was the youngest of five brothers, all husbands of **Kaṇhā,** the others being **Ajjuna, Nakula, Bhīmasena** and **Yudhiṭṭhira.**[1]

[1] J. v. 424, 426.

Sahadhammā.—A class of Devas, present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260; DA. ii. 690.

Sahannagara.—A village in Ceylon, given by **Jeṭṭhatissa III.** to the **Mayettikassapavāsa-vihāra.**[1]

[1] Cv. xliv. 100.

Sahabhū.—A class of Devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260; DA. ii. 690.

Sahampati.—A **Mahābrahmā.** When the Buddha was at the **Ajapālanigrodha,** hesitating as to whether or not he should preach the Dhamma, **Sahampati** appeared before him and begged of him to open to the world the doors of Immortality. The Buddha agreed to this urgent request,[1] and accepted from Sahampati the assurance that all the Buddhas of the past had also had no other teacher than the Dhamma discovered by them.[2] Buddhaghosa[3] explains that the Buddha was reluctant to preach, not on account of indolence, but because he wished Sahampati to make him this request. For, thought the Buddha, the world honours Brahmā greatly, and when people realized that Brahmā himself had begged of the Buddha to spread his teaching, they would pay more attention to it. Sahampati was, at this time, the most senior of the Brahmās (*jeṭṭha-Mahābrahmā*).[4]

Sahampati once saw that the brahminee, mother of **Brahmadeva Thera,** habitually made offerings to Brahmā. Out of compassion for

[1] Vin. i. 5 f.; S. i. 137 f.

[2] *Ibid.*, 139; see also S. v. 167 f., 185, 232, where he gives the same assurance to the Buddha regarding the four *satipaṭṭhānas* and the five *indriyas*; A. ii. 10 f.

[3] *E.g.*, SA. i. 155.

[4] DA. ii. 467.

her, Sahampati appeared before her and exhorted her to give her offerings to Brahmadeva instead.[5] On another occasion, when **Kokālika** died and was born in **Padumanīraya**, Sahampati appeared before the Buddha and announced the fact to him.[6] The Saṃyutta[7] contains a series of verses spoken by Sahampati at **Andhakavinda**, when the Buddha sat out in the open during the night and rain fell drop by drop. The verses are in praise of the life and practices of the monks and of the results thereof. Sahampati again visited the Buddha, simultaneously with **Sakka**, and as they stood leaning against a doorpost of the Buddha's cell, Sakka uttered a verse in praise of the Buddha. Sahampati then added another verse, exhorting the Buddha to preach the Doctrine, as there were those who would understand.[8] A verse spoken by him immediately after the Buddha's death is included in the books.[9]

During the time of **Kassapa Buddha**, Sahampati was a monk, named **Sahaka**, who, having practised the five *indriyas* (*saddhā*, etc.), was reborn in the Brahma-world. Thereafter he was called Sahampati.[10] The Commentaries say[11] that he was an *Anāgāmī-Brahmā* born in the **Suddhāvāsā**, there to pass a whole *kappa*, because he had developed the first *Jhāna* as a monk. The Buddhavaṃsa Commentary[12] says that, strictly speaking, his name should be "**Sahakapati.**" When the Buddha attained Enlightenment, Sahampati held over the Buddha's head a white parasol three yojanas in diameter.[13] Once he offered to the Buddha a chain of jewels (*ratanadāma*) as large as **Sineru.**[14] On the day that **Ālindakavāsi-Mahāphussadeva** attained arahantship, Sahampati came to wait upon him.[15]

It has been suggested[16] that Brahmā Sahampati is very probably connected with Brahmā Svayambhū of brahmanical literature.

[5] S. i. 140 f.
[6] SN. p. 125; *cp.* S. i. 151; A. v. 172.
[7] S. i. 154 f.
[8] *Ibid.*, 233.
[9] D. ii. 157; S. i. 158.
[10] S. v. 233.
[11] SNA. ii. 476; SA. i. 155.
[12] BuA. p. 11; see also p. 29.
[13] *Ibid.*, 239; this incident was sculptured in the Relic Chamber of the **Mahā Thūpa** (Mhv. xxx. 74); *cp.* J. iv. 266.
[14] KhA. 171; Sp. i. 115; Vsm. 201.
[15] VibhA. 352.
[16] VT. i. 86, n. 1.

Sahali.—A devaputta, follower of **Makkhali Gosāla.** He visited the Buddha at **Veḷuvana**, in the company of several other Devas, and spoke a verse in praise of Makkhali.[1]

[1] S. i. 65 f.

Sahali.—A class of Devas, present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 259; DA. ii. 690.

Sahassa Vagga.—The eighth chapter of the **Dhammapada.**

1. **Sahassa Sutta.**—**Anuruddha** explains to the monks, in answer to their question, how it was by cultivating the *satipaṭṭhānas* that he came to comprehend the thousandfold world-system.[1]

[1] S. v. 203.

2. **Sahassa Sutta.**—One thousand nuns once visited the Buddha in the Royal Park (**Rājakārāma**) at **Sāvatthi.** He taught them that those possessed of unwavering loyalty to the Buddha, the Dhamma, and the Saṅgha, and cultivate the virtues dear to the Ariyans, they are assured of Enlightenment.[1]

[1] J. v. 360.

Sahassaka (Rājakārāma) Vagga.—The second chapter of the **Sotāpatti Saṃyutta.**[1]

[1] S. v. 360 ff.

Sahassakkha.—A name of **Sakka** (*q.v.*).

Sahassatittha.—A ford in the **Mahāvāluka-gaṅgā,** to the south of **Pulatthipura. Vijayabāhu IV.,** at the instigation of his father, **Parakkamabāhu II.,** arranged that the whole community of monks in Ceylon should assemble there and perform the ceremony of admitting new members into the Order.[1] In this he was assisted by his brother, **Virabāhu,** and the Chronicles[2] give great details of the preparations for the ceremony, which lasted for a fortnight. At the conclusion, Vijayabāhu conferred various ranks on the most eminent monks.

[1] Cv. lxxxvii. 71; for identification see Cv. *Trs.* ii. 182, n. 4.

[2] *E.g.*, Cv. lxxxix. 47 ff.

Sahassanetta.—A name for **Sakka** (*q.v.*).

Sahassayāga Sutta.—Evidently a name given to one of the **Satullapakāyika Suttas,**[1] in which the Buddha praises the worth of a small but righteous gift as being far greater than large gifts made unrighteously. A stanza from this sutta is quoted in the **Biḷārikosiya Jātaka**[2] and in the **Mahāvaṃsa Ṭīkā.**[3]

[1] S. i. 19. [2] J. iv. 66. [3] MṬ. 596.

Sahassaratha.—Fifteen kappas ago there were seven kings of this name, previous births of **Kumudamāliya Thera.**[1]

[1] Ap. i. 187.

1. **Sahassarāja.**—One hundred and sixty-five kappas ago, there were three kings of this name, previous births of **Udakapūjaka (Kuṭivihāriya) Thera.**[1]

[1] Ap. i. 143; ThagA. i. 129.

2. **Sahassarāja.**—Eleven kappas ago there were eight kings of this name, previous births of **Dhammacakkika Thera.**[1]

[1] Ap. i. 90.

Sahassavatthu-aṭṭhakathā, Sahassavatthuppakaraṇa.—A book mentioned in the Mahāvaṃsa Ṭīkā as being one of its sources.[1] It was evidently a collection of legends and folk-tales, and, probably, formed the basis of the **Rasavāhinī** and the Sinhalese *Saddhamālaṅkāraya.*[2]

[1] *E.g.*, p. 451, 452, 607. [2] P.L.C. 224 f

Sahassāra.—A king of eleven kappas ago, a previous birth of **Sumanāveḷiya Thera.**[1]

[1] Ap. i. 247.

Sahāya Sutta.—The Buddha speaks in praise of two monks, comrades of **Mahā Kappina.** They have achieved the goal for which clansmen leave home.[1]

[1] S. ii. 285.

Sahodaragāma.—A village in **Rohaṇa,** where **Rakkha,** general of **Parakkamabāhu I.,** fought a battle.[1]

[1] Cv. lxxiv. 78.

1. **Sākacchā Sutta.**—Five qualities in a monk which justify his talking to his fellows on the good life.[1]

[1] A. iii. 81.

2. **Sākacchā Sutta.**—The same, mentioned by **Sāriputta.**[1]

[1] A. iii. 190.

Sākavatthu-vihāra.—A monastery in Ceylon, founded by **Dāṭhopatissa I.**[1]

[1] Cv. xliv. 135.

Sākiyavaṃsa-vihāra.—A monastery in Ceylon. **Maliyadeva Thera** once preached there the **Cha Cakka Sutta,** and sixty monks, hearing him, became arahants.[1]

[1] MA. ii. 1024.

Sākiyā.—See **Sakyā.**

Sākulā.—A tribe mentioned in a nominal list.[1]

[1] Ap. ii. 358.

Sāketa.—A town in **Kosala.** It was regarded in the Buddha's time as one of the six great cities of India, the others being **Campā, Rājagaha, Sāvatthi, Kosambi** and **Benares.**[1] It was probably the older capital of **Kosala,** and is mentioned as such in the **Nandiyamiga Jātaka.**[2] The Dhammapada Commentary,[3] however, states that the city was founded in the Buddha's time by **Dhanañjaya,** father of **Visākhā,** when, at the special invitation of **Pasenadi,** he went from Rājagaha to live in Kosala. On the way to Sāvatthi with Pasenadi, Dhañanjaya pitched his camp for the night, and learning from the king that the site of the camp was in Kosalan territory and seven leagues from Sāvatthi, Dhanañjaya obtained the king's permission to found a city there. And because the site was first inhabited in the evening (*sāyaṃ*), the city came to be called Sāketa.[4] The reference is probably to a new settlement established by Dhanañjaya in the old city.

We also learn from the Visuddhimagga[5] that the distance from Sāketa to **Sāvatthi** was seven leagues (*yojanas*), and there we are told that when the Buddha, at the invitation of **Cūla-subhaddā,** went from Sāvatthi to Sāketa, he resolved that the citizens of the two cities should be able to see each other. In the older books,[6] however, the distance is given as six leagues. The town lay on the direct route between Sāvatthi and Patiṭṭhāna, and is mentioned[7] as the first stopping-place out of Sāvatthi. The distance between the two places could be covered in one day, with seven relays of horses,[8] but the books contain several references[9] to the dangers of the journey when undertaken on foot. The road was infested with robbers, and the king had to maintain soldiers to protect travellers.

[1] D. ii. 146.

[2] J. iii. 270; *cf.* Mtu. i. 348, 349, 350, where it is called the capital of King Sujāta of the Sākyan race. See also the **Kumbha Jātaka** (J. ii. 13), where Sāketa is mentioned as one of the places into which alcohol was introduced quite soon after its discovery by **Sura** and **Varuṇa.** According to the **Mahānārada-Kassapa Jātaka** (J. vi. 228), it was the birthplace of **Bijaka,** æons ago. In this context it is called **Sāketā.** According to a tradition, recorded in the Mahāvastu, Sāketa was the city from which Sākyan princes were exiled when they founded **Kapilavatthu.** E. J. Thomas accepts this view (*op. cit.*, 16 f.).

[3] DhA. i. 386.

[4] The Divyāvadāna (211) has another explanation of the name, in connection with the coronation of **Mandhātā** (*Svayam āgatam svayam āgatam Sāketa-Sāketam iti saṃjñā saṃvṛttā*).

[5] p. 390; but see below.

[6] *E.g.*, Vin. i. 253.

[7] SN. vss. 1011-1013. [8] M. i. 149.

[9] *E.g.*, Vin. i. 88, 89, 270; iii. 212; iv. 63, 120.

Midway between Sāketa and Sāvatthi was **Toraṇavatthu,** and it is said[10] that, when Pasenadi went from the capital to Sāketa, he spent a night in Toraṇavatthu, where he visited **Khemā Therī** who lived there. Between Sāketa and Sāvatthi was a broad river which could be crossed only by boat.[11] Near Sāketa was the **Añjanavana,** where the Buddha sometimes stayed during his visits to Sāketa and where he had several discussions—*e.g.*, with **Kakudha,**[12] **Meṇḍasira** (*q.v.*), and **Kuṇḍaliya.**[13] On other occasions he stayed at the Kāḷakārāma[14] gifted to the Order by **Kāḷaka** (*q.v.*), and the **Tikaṇṭakivana,**[15] both of which were evidently near the city. Mention is also made[16] of **Sāriputta, Moggallāna** and **Anuruddha** staying together in Sāketa. **Bhaddākāpilānī**[17] also stayed there, so did **Ānanda.** Once when Ānanda was staying in the Migadāya in the **Anjanavana,** a nun, described as **Jatilagāhikā** (probably a follower of the Jaṭilas), visited him and questioned him regarding concentration.[18] Buddhaghosa says[19] that there lived at Sāketa a brahmin and his wife who, in five hundred lives, had been the parents of the Buddha. When the Buddha visited Sāketa they met him, and, owing to their fondness for him, came to be called **Buddhapitā** and **Buddhamātā,** their family being called **Buddhakula.**

According to some accounts,[20] **Anāthapiṇḍika's** daughter, **Cūḷa-Subhaddā,** was married to the son of **Kāḷaka,** a seṭṭhi of Sāketa. Kāḷaka was a follower of the Nigaṇṭhas, but he allowed Subhaddā to invite the Buddha to a meal. She did this by scattering eight handfuls of jasmine-flowers into the air from her balcony. The Buddha read her thoughts, and went to Sāketa the next day with five hundred arahants. At **Sakka's** request, **Vessavaṇa** (? **Vissakamma**) provided gabled chambers in which the Buddha and his monks travelled by air to Sāketa. At the end of the meal, the Buddha preached to **Kāḷakaseṭṭhi,** who became a *sotāpanna,* and gave the Kāḷakārāma for the use of the monks.

The Vinaya[21] mentions another seṭṭhi of Sāketa. His wife had suffered for seven years from a disease of the head, and even skilled physicians failed to cure her. **Jīvaka,** on his way to Rājagaha, after finishing his studies in **Takkasilā,** visited Sāketa, heard of her illness, and offered to

[10] S. iv. 374 ff. [11] Vin. iv. 65, 228.
[12] S. i. 54.
[13] S. v. 73; see also **Kāḷaka Sutta** and **Jarā Sutta** and **Sāketa Sutta.**
[14] A. ii. 24.
[15] *Ibid.*, iii. 169.
[16] *E.g.*, S. v. 174, 298 f.; for Sāriputta, see also Vin. i. 289.
[17] *Ibid.*, iv. 292.
[18] A. iv. 427. Among others who lived in Sāketa were **Jambugāmika-putta, Gavampati, Meṇḍasira, Uttara, Madhuvāseṭṭha** and his son **Mahānāga,** and **Visākhā. Bhūta Thera** (*q.v.*) was born in a suburb of Sāketa.
[19] SNA. ii. 532 f.; *cf* DhA. iii. 317 f. and **Saketa Jātaka.**
[20] *E.g.*, AA. ii. 482; but see *s.v.* **Cūḷa-Subhaddā.**
[21] Vin. i. 270 f.

cure her. At first the seṭṭhi was sceptic, but in the end allowed Jīvaka to attend on his wife. Jīvaka cured her by the administration of ghee through the nose, and, as reward, received sixteen thousand kahāpaṇas from her and her various kinsmen.

Sāketa is supposed to be identical with Ayojjhā,[22] but as both cities are mentioned in the Buddha's time, they are probably distinct. Rhys Davids thinks[23] that possibly they adjoined each other "like London and Westminster." The site of Sāketa has been identified with the ruins of Sujān Kot, on the Sai River, in the Unao district of the modern province of Oudh. The river referred to is probably the Sarayū, which flows into the Gharghara, a tributary of the Ganges.

[22] CAGI. 405.
[23] *Bud. India*, p. 39. See also **Sāketa Sutta, Sāketa Jātaka, Sāketapaṭihā.**

1. **Sāketa Jātaka** (No. 68).—Once, when the Buddha visited **Sāketa,** an old brahmin met him at the gate and fell at his feet, calling him his son, and took him home to see his "mother"—the brahmin's wife—and his "brothers and sisters"—the brahmin's family. There the Buddha and his monks were entertained to a meal, at the end of which the Buddha preached the **Jarā Sutta.** Both the brahmin and his wife became *Sakadāgāmins.* When the Buddha returned to **Añjanavana,** the monks asked him what the brahmin had meant by calling him his son. The Buddha told them how the brahmin had been his father in five hundred successive past births, his uncle in a like number, and his grandfather in another five hundred. The brahmin's wife had similarly been his mother, his aunt, and his grandmother.[1]

[1] J. i. 308 f.; *cf.* DhA. iii. 317 f.; SNA. ii. 532 f.

2. **Sāketa Jātaka** (No. 237).—The story of the present is the same as in Jātaka (1) above. When the Buddha returned to the monastery he was asked how the brahmin had recognized him. He explained how, in those who have loved in previous lives, love springs afresh, like lotus in the pond.[1]

[1] J. i. 234 f.

Sāketa Sutta.—The Buddha explains to the monks at **Sāketa** how it is possible to reckon the five *indriyas* as the five *balas* and the five *balas* as the five *indriyas.* By developing the five indriyas, release can be attained.[1]

[1] S. v. 219 f.

Sāketaka.—An inhabitant of **Sāketa.**[1]

[1] Mil. p. 331.

Sāketa-Tissa Thera.—He was not fond of learning, saying that he had no time for it. When asked by the others, "Have you time for death?" he left them and went to **Kaṇikāravālikasamudda-vihāra.** There, during the rainy season, he was very helpful to the monks, both young and old, and at the end of the *vassa*, on the full-moon day, he preached a sermon which greatly agitated his listeners.[1]

[1] AA. i. 44; *cf.* DA. iii. 1061.

Sāketa-pañha.—The **Atthasālinī**[1] mentions that once the Elder **Tipiṭaka-Mahādhammarakkhita,** in talking of consciousness, referred to the "*Saketapañha.*" It is said that in Sāketa the monks raised the query, "When by one volition kamma is put forth, is there one conception only, or different conceptions?" Unable to decide, they consulted the Abhidhamma Elders, who declared that just as from one mango only one sprout puts forth, so by one volition there is only one conception, and for different volitions, different conceptions.

[1] DhSA. 267.

Sāketabrāhmaṇa Vatthu.—The story of the brahmin of **Sāketa** who called himself the Buddha's father.[1] See the **Sāketa Jātaka.**

[1] DhA. iii. 317 f.

Sākkuṇḍa.—A grove near the **Sakkharālayagaṅgā.** It is mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 29.

Sākyā.—See **Sakyā.**

1. **Sākha.**—A deer, a previous birth of **Devadatta.** See the **Nigrodhamiga Jātaka.**[1]

[1] J. i. 149 ff.; *cf.* DhA. i. 148; Mtu. i. 359.

2. **Sākha.**—A seṭṭhiputta of **Rājagaha,** a former birth of **Devadatta.** For his story see the **Nigrodha Jātaka.**[1]

[1] J. iv. 37 ff.; *cf.* Mil. 203.

Sākhāpattagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 166; see Cv. *Trs.* ii. 36, n. 5.

1. **Sāgata Thera.**—He was the personal attendant of the Buddha at the time when **Soṇa Koḷivisa** visited **Bimbisāra,** with overseers of the eighty

thousand townships of Bimbisāra's kingdom. Sāgata was endowed with supernatural power, and the overseers, who went to visit the Buddha at **Gijjhakūṭa,** were very impressed by his *iddhi,* so much so that even while the Buddha was preaching they could not take their eyes off him. The king thereupon asked Sāgata to show them a greater marvel, and Sāgata, having shown in the open sky wonders of various kinds, fell at the Buddha's feet and declared the Buddha his teacher.[1]

Later, when the Buddha went to stay in **Bhaddavatikā,** having heard men warn the Buddha of the proximity of a Nāga of great power in the Jaṭila hermitage at **Ambatittha,** Sāgata went there and lived in the Nāga's abode. The Nāga showed great resentment, but Sāgata overpowered him with his *iddhi* and then returned to Bhaddavatikā. From there he went with the Buddha to **Kosambī,** where the lay disciples, hearing of his wondrous feat, paid him great honour. When they asked what they could do for his comfort, he remained silent, but the **Chabbaggiyā** suggested that they should provide him with white spirits (*kāpotikā*).

The next day, when Sāgata went for alms, he was invited to various houses, where the inmates plied him with intoxicating drinks. So deep were his potations that on his way out of the town he fell prostrate at the gateway. The monks carried him, and at the monastery they laid him down with his head at the Buddha's feet, but he turned round so that his feet lay towards the Buddha. The Buddha pointed out his condition to the monks, using it as an example of the evil effects of liquor; and he made this the occasion for the passing of a rule against the use of alcohol.[2] It is said[3] that on the next day, when Sāgata came to himself and realized the enormity of his offence, he sought the Buddha and, having begged his forgiveness, developed insight, attaining arahantship. The Buddha later declared him foremost among those skilled in the contemplation of the heat-element (*tejodhātukusalānaṃ*).[4]

It is curious that no verses are ascribed to Sāgata in the Theragāthā. The Apadāna[5] contains a set of verses said to have been spoken by him. In the time of **Padumuttara Buddha** he was **Sobhita,** a brahmin. The Buddha came to his hermitage with his disciples, and Sāgata spoke verses in praise of the Buddha, who declared his future destiny. The Commentary adds that he was called Sāgata because he was greatly welcome (*sāgata*) to his parents.

[1] Vin. i. 179 f.

[2] *Ibid.*, iv. 108 f.; the story is also given as the introduction to the **Surāpāna Jātaka** (J. i. 360 ff.) which, too, was preached on this occasion; *cf.* AA. i. 178 f.

[3] AA. i. 179.

[4] A. i. 25.

[5] Ap. i. 83 f.

2. Sāgata.—The personal attendant of **Dīpaṅkara Buddha.**[1]

[1] J. i. 29; Bu. ii. 213; BuA. 104; Mbv. 5.

1. **Sāgara.**—The personal attendant of **Sumedha Buddha.**[1]

[1] J. i. 38; Bu. xii. 23.

2. **Sāgara.**—A *khattiya*, father of **Atthadassī Buddha** and husband of **Sudassanā.** He lived in **Sobhana.**[1] The Apadāna[2] mentions a monk, named **Sāgara,** a disciple of Atthadassī Buddha, who continued to live after the Buddha's death. The two may have been identical.

[1] Bu. xv. 14; J. i. 39. [2] Ap. i. 153; *cf.* ThagA. i. 153.

3. **Sāgara.**—See **Gupasāgara.**

4. **Sāgara.**—A king of long ago, mentioned in a list of persons, who, though they held great almsgivings, could not attain beyond the *Kāmāvacara*-worlds.[1] It is probably the same king that is mentioned in the **Bhūridatta Jātaka**[2] as having become a *mahesakkha-deva* after death.

[1] J. vi 99. [2] *Ibid.*, 203.

5. **Sāgara.**—Elder son of **Mahāsāgara,** king of **Uttaramadhurā. Upasāgara** was his younger brother. Sāgara was killed by the **Andhakaveṇhuputtā.** The story is given in the **Ghata Jātaka.**[1]

[1] J iv. 79 f.

6. **Sāgara.**—A king of the line of **Mahāsammata.** He was the son of **Mucalinda** and father of **Sāgaradeva.**[1]

[1] Dpv. iii 6; Mhv. ii. 3.

7. **Sāgara.**—One of the eminent monks present at the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] Dpv. xix. 8; MṬ. 525.

Sāgaradeva.—A king descended from **Mahāsammata.** His father was **Sāgara** and his son **Bharata.**[1]

[1] Dpv. iii. 6, Mhv. ii. 4.

Sāgara-Brahmadatta.—The son of **Brahmadatta** and a Nāga maiden. For his story see the **Bhūridatta Jātaka.**

Sāgaramati.—Another name for **Sāriputta Thera** of Ceylon (*q.v.*).

Sāgala, Sāgalā.—A city in India, capital of King **Milinda.**[1] In various Jātakas—*e.g.*, the **Kāliṅgabodhi**[2] and the **Kusa,**[3] and also in the scholiast

[1] Mil. pp. 1, 3, etc. [2] J. iv. 230. [3] J. v. 283.

of the **Mahāummagga**[4]—Sāgala is mentioned as the capital of the **Madda** kings. It was also evidently called **Sākala.**[5] Sāgala was the birthplace of **Khemā Theri,**[6] of **Bhaddā Kāpilānī,**[7] and of Queen **Anojā.**[8] It is said[9] that when **Aritthigandhakumāra** refused to marry any woman unless she resembled a golden image possessed by him, the messengers sent by his parents found a girl in Sāgala who possessed the necessary requirements, but she was delicate, and died on her way from Sāgala to Sāvatthi. It is perhaps the same city which is mentioned in the Vinaya[10] as the residence of **Daḷhika.**

Sāgala is identified with the modern Sialkot in the Panjab.[11]

[4] J. vi. 471, 473.
[5] *E.g.*, *Mahābhārata* 14, 32; (*tataḥ Sākalam abhyetyā Mādrānām puṭabhedanam*).
[6] ThigA. 127; Ap. ii. 546; AA. i. 187.
[7] ThigA. 68; Ap. ii. 583; AA. i. 99.
[8] DhA. ii. 116.
[9] *Ibid.*, iii. 281 f.; *cp.* the story of **Anitthigandha,** a Paccēka Buddha, given in SNA. i. 69.
[10] Vin. iii. 67.
[11] Law, Geog. 53.

Sāgalikā, Sāgaliyā.—One of the heterodox sects which branched off from the **Theravāda** in Ceylon.[1] They formed a part of the **Dhammarucikas,** and separated from that body three hundred and forty-one years after the establishment of Buddhism in Ceylon. They lived at first in the **Dakkhiṇa-vihāra,** but later went to the **Jetavana-vihāra,** built by **Mahāsena.** They made certain alterations in the *Ubhatovibhaṅga.*[2] According to the Sinhalese *Nikāyasaṅgrahaya,*[3] the Sāgalikas took their name from their leader, Sāgala Thera, and their separation took place seven hundred and ninety-five years after the Buddha's death, in the reign of King **Goṭhābhaya.** Moggallāna I. gave the vihāras of **Daḷha** and **Dāṭhākoṇḍaññā,** on **Sīhagiri,** to the Dhammarucikas and the Sāgalikas, while he also gave the **Rājinī** nunnery for the use of the nuns of the Sāgalika sect.[4] **Aggabodhi II.** gave the **Veḷuvana-vihāra,** which he had built, to the Sāgalikas.[5] **Kassapa IV.** built for them the **Kassapasena-vihāra.**[6]

[1] Mhv. v. 13.
[2] MṬ. 175, 176; *cf.* Sās, p. 24; see also Mhv. xxxvii. 32 ff., and MṬ. 680.
[3] Quoted in Geiger's *Dīpavaṃsa and Mahāvaṃsa* (p. 90).
[4] Cv. xxxix. 41, 43.
[5] *Ibid.*, xlii. 43.
[6] *Ibid.* lii. 17.

Sājiva Sutta.—Five qualities which make a monk an example to his fellows: the achievement of virtue, concentration, insight, emancipation and the knowledge thereof; also the ability to explain questions on these matters.[1]

[1] A. iii. 81.

Sāṭimattiya Thera.—He belonged to a brahmin family of **Magadha** and, after entering the Order, lived in the forest and developed the sixfold *abhiññā*. Thereupon he instructed monks and preached to large numbers of lay people. One family in particular he converted to the Faith, and in that family he was waited on respectfully by a beautiful girl. **Māra,** wishing to disgrace him, once went to the house disguised as the Elder, and grasped the girl's hand. But she, feeling that the touch was not human, took her hand away. The others, however, saw this and lost faith in the Thera. He, all unconscious, was aware next day of their changed manner. Discerning the work of Māra, he made them tell him what had happened. The father begged his forgiveness, and said that henceforth he himself would wait on the Elder.[1]

The Thera is evidently identical with **Sumanatālavaṇṭiya** of the **Apadāna.**[2] Ninety-four kappas ago he met **Siddhattha Buddha** and offered him a palmyra fan (*tālavaṇṭa*) covered with *sumana* flowers.

[1] ThagA. i. 368 f.; verses ascribed to him are found in Thag. (246-8) [2] Ap. ii. 408.

1. **Sāṇavāsī, Sāṇavāsika.**—An epithet of **Sambhūta Thera** (*q.v.*).

2. **Sāṇavāsī.**—See **Sānuvāsi.**

Sātapabbata.—A mountain in **Majjhimadesa,** the abode of **Sātāgira.**[1] Many other Yakkas also lived there, three thousand of whom were present at the preaching of the **Mahāsamaya Sutta.**[2]

[1] SNA. i. 197. [2] D. ii. 257.

Sātavāhana.—A king. It is said[1] that, when **Anāthapiṇḍika's** family fell into poverty, owing to the alms given by him, a girl of the family, wishing to give alms, went to **Sātavāhana's** kingdom, swept a threshing-floor and gave alms with the money so obtained. A monk told this to the king, who sent for the girl and made her his chief queen. *v.l.* **Setavāhana.**

[1] DA. i. 303; is this Sātavāhana the king of the **Kathāsaritsāgara** i. 32 ?

Sātā.—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 16.

Sātāgira.—A Yakkha. He and his friend, **Hemavata,** were two of the twenty-eight leaders of the **Yakkhas.** They had both been monks in the time of **Kassapa Buddha,** but had been guilty of deciding wrongly in the dispute which arose between **Dhammavādī** and **Adhammavādī** (*q.v.*), hence their birth as Yakkhas, Sātāgira in **Sātapabbata,** and Hema-

vata in **Himavā**. They recognized each other at the Yakkha assembly in the **Bhagalavatī-pabbata**, and promised to inform each other if, in their lives, they came across anything of interest.

When the Buddha was born and when he preached his first sermon, Sātāgira was present in the assembly, but, because he was constantly looking about to see if Hemavata was there, he could not concentrate his mind on the Buddha's teaching. When the sun set and the Buddha was still preaching, he went with five hundred of his followers to fetch Hemavata. At Rājagaha they met Hemavata, who was on the way to invite Sātāgira to Himavā, which was covered with such flowers as had never before been seen. Sātāgira explains that the reason for this miracle is the appearance of the Buddha in the world, and, in answer to Hemavata's questions, declares the greatness of the Buddha. Their conversation is found in the introductory *gāthā* of the **Hemavata Sutta** (*q.v.*). Buddhaghosa says[1] that, according to some, this meeting took place, not on the occasion of the first sermon, but later, when the Buddha was living in the **Gotāmaka-cetiya**. **Kāli Kuraragharikā** (*q.v.*), as she sat by her window cooling herself, heard the conversation of the two Yakkhas, and her mind being filled with devotion to the Buddha, as she heard his wonderful qualities being enumerated she attained *sotāpatti*.

When Hemavata is satisfied, from Sātāgira's description, that the Buddha is really the Awakened One, he decides to go to him with Sātagira. Together they go with their followers to **Isipatana** in the middle watch of the night, and Hemavata questions the Buddha about his teaching. Hemavata is, by nature, powerful and wise and filled with respect for the good, and the Buddha's marvellous exposition of the dhamma fills him with great joy. He sings the Buddha's praises in five stanzas, and, after taking leave of him and of Sātāgira, returns home with the promise that he will wander from place to place carrying the joyful news of the Buddha and his Dhamma among all beings.[2]

Later, when journeying through the air in various conveyances, on their way to the Yakkha assembly, Sātāgira and Hemavata and their followers were about to pass over **Āḷavaka's** hermitage; but because the Buddha was then inside, the Yakkhas found that their conveyances remained stationary as no one could pass over the head of the Buddha. When they thus discovered his presence, they alighted and made obeisance to the Buddha, and congratulated Āḷavaka on his extreme good fortune in having an opportunity of meeting and listening to the Buddha.[3]

[1] SNA. i. 199.

[2] This story is given in the Commentary to the **Hemavata Sutta**; SNA. i. 194-216; *cf.* AA. i. 134 f.

[3] *Ibid.*, 221; a similar story is related (UdA. 64) about them when they passed the abode of the Yakkha Ajakalāpaka.

Sātāgira is mentioned in the **Āṭānāṭiya Sutta**[4] as one of the Yakkhas to be invoked in time of need by the Buddha's followers. He is identified with the Yakkha of the Bhisa Jātaka.[5]

[4] D. iii. 204. [5] J. iv. 314.

Sātāgira Sutta.—Another name for the Hemavata Sutta (*q.v.*).[1]

[1] SNA. i. 194.

Sāti Thera.—He was a fisherman's son and held the false view that, according to the Buddha's teaching, a man's consciousness runs on and continues without break of identity.

Sāti's colleagues did their best to change his way of thinking, but failing to do so, they reported the matter to the Buddha. He questioned Sāti, who, however, sat silent and glum, then the Buddha preached to him and the assembled monks the **Mahātaṇhāsaṅkhaya Sutta.**[1]

Buddhaghosa explains[2] that Sāti was not a learned man. He knew only the Jātakas, and his views were due to the fact that in the Jātakas various characters were identified with the Buddha.

[1] M. i. 256 ff. [2] MA. i 477.

Sātodikā.—A river in **Suraṭṭha** (Surat). **Sālissara** lived in a hermitage on its banks after he left the **Kaviṭṭhaka** hermitage.[1]

[1] J. iii. 463; but at J. v. 133 it is **Meṇḍissara** who lived there.

Sādiyaggāmavāpi.—A tank, repaired by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 44.

Sādhika Suttā.—Three suttas on the advantages of reciting the *Pāṭimokkha* rules twice a month.[1]

[1] A. i. 231 f.

Sādhinī, Sādhanī.—Mother of **Sodhana** and of **Kapila,** who, in a later birth, became **Kapilamacchа.** She and her daughter, **Tāpanā,** became nuns, but because they followed Kapila's example and abused and reviled good monks, they were born, after death, in **Niraya.**[1]

[1] DhA. iv. 37, 42; SNA. i. 305.

1. **Sādhina.**—The Bodhisatta, born as king of **Mithilā.** See the **Sādhina Jātaka.**

2. **Sādhīna.**—The last of the dynasty of king **Purindada.** He reigned in **Vajira** (**Vajiravutti**) while his descendants, twenty-two in number, ruled in **Madhurā.**[1]

[1] Dpv. iii. 21; MṬ. 128.

Sādhīna Jātaka (No. 494).—The Bodhisatta was once born as **Sādhīna,** king of **Mithilā.** He built six alms-halls and spent daily six hundred thousand pieces on alms. He lived a good life, and his subjects followed his example. In the assembly of the Devas his praises were spoken, and various Devas wished to see him. So **Sakka** sent **Mātali,** with his chariot, to fetch Sādhīna to **Tāvatiṃsa.** When he arrived, Sakka gave him half his kingdom and his luxuries. For seven hundred years, in human reckoning, Sādhīna ruled in heaven, and then he became dissatisfied and returned to his royal park on earth. The park-keeper brought news of his arrival to **Nārada,** the reigning king, seventh in direct descent from Sādhīna. Nārada arrived, paid homage to Sādhīna, and offered him the kingdom. But Sādhīna refused it, saying that all he wished was to distribute alms for seven days. Nārada arranged a vast largesse for distribution. For seven days Sādhīna gave alms, and on the seventh day he died and was born in Tāvatiṃsa. The story was related to lay disciples to show them the importance of keeping the fast-day.

Ānanda is identified with Nārada and **Anuruddha** with Sakka.[1]

Sādhīna was one of the four human beings who went to Tavatiṃsa while in their human body.[2]

[1] J. iv. 355-60. [2] Mil. 115, 271; MA. ii. 738.

Sādhu Vagga.—The fourteenth[1] and eighteenth[2] chapters of the Dasaka Nipāta of the **Aṅguttara Nikāya.**

[1] A. v. 240-4. [2] *Ibid.*, 273-7.

Sādhu Sutta.—Six devas of the **Satullapakāya** visit the Buddha at **Jetavana** and each utters a stanza in praise of generosity. The Buddha then utters a verse, in which he exalts practice of the Dhamma above gifts.[1]

[1] S. i. 20 f.

Sādhuka.—A village in **Kosala** where **Isidatta** and **Purāṇa** once stayed.[1] Buddhaghosa says[2] the village belonged to them.

[1] S. v. 348. [2] SA. iii. 215.

Sādhujanavilāsinī.—A *ṭīkā* on the **Dīgha Nikāya** by **Ñāṇābhivaṃsa** of Burma.[1]

[1] Sās. 134; Bode, *op. cit.*, 78.

Sādhudevī.—A seṭṭhi's daughter, who gave milk-rice to **Revata Buddha** just before his Enlightenment.[1]

[1] BuA. p. 132.

Sādhuvādī.—A celestial musician.[1]

[1] Vv. ii. 1; VvA. 324; but see VvA. 374.

Sādhusīla Jātaka (No. 200).—The Bodhisatta was once a famous brahmin teacher. A certain brahmin had four daughters who were wooed by four suitors—one handsome, another advanced in years, another of noble family, and the last virtuous. Unable to decide between them, the brahmin sought the teacher's advice and gave all his four daughters to the virtuous man.

The story was related to a brahmin of **Sāvatthī** who consulted the Buddha in a similar case. The two brahmins were identical.[1]

[1] J i. 137 f.

Sānu Thera.—He was born in a family of **Sāvatthī** after his father had left home for the ascetic life. The mother, naming him **Sānu,** took him at the age of seven to the monks for ordination, thinking thus to ensure for him supreme happiness. He was known as Sānu (**Sānu-Sāmaṇera**) the Novice, and became a very learned teacher of the doctrine, practising the meditation of love (*mettā*), and was popular among gods and men. His mother in a previous birth was a Yakkha. Later, Sānu lost his intellectual discernment and grew distraught and longed to go roaming. His former Yakkha-mother seeing this, warned his human mother as described in the **Sānu Sutta** (*q.v.*). The latter was overwhelmed with grief, and, when Sānu visited her, he found her weeping. She told him that he was as good as dead in that he had rejected the Buddha's teaching and turned again to lower things, hence her sorrow. Sānu was filled with anguish, and, strengthening his insight, he soon won arahantship.[1]

He is evidently identical with **Udakadāyaka** of the Apadāna.[2] In the past, he saw **Siddhattha Buddha** having his meal and brought him water for his hands and feet and face and mouth. Sixty-one kappas ago he was a king, named **Vimala.**

The story of Sānu is given also in the Saṃyutta and Dhammapada Commentaries,[3] but the details differ. There, Sānu's human mother is portrayed as encouraging him to return to the lay life. His Yakkha-mother went to his human mother's home, where Sānu was waiting for a meal, took possession of his body, twisted his neck, and felled him to the

[1] ThagA. i. 113 f. [2] Ap. i. 205. [3] SA. i. 235 ff.; DhA. iv. 18 ff.

ground, where he lay foaming at the mouth. Sānu's mother was filled with despair. The Yakkhiṇī then revealed herself and exhorted Sānu not to behave foolishly by disregarding the Buddha's teaching. When he regained his senses, his human mother, too, pointed out the disadvantages of household life. When he declared his intention of not returning to lay life, she fed him with choice food and gave him a set of three robes that he might receive the *upasampadā* ordination. He then sought the Buddha, who urged him to fresh and strenuous effort. Sānu was famous as a mighty teacher throughout **Jambudīpa**. He lived to one hundred and twenty years.

Sānu Sutta.—Contains the conversation between **Sānu's** mothe and the Yakkhiṇī, who possessed Sānu (see **Sānu**) in order to prevent him from "losing his soul." Sānu's mother says she cannot understand how Yakkhas can possess holy men who keep the fasts and lead holy lives. The Yakkhiṇī says she is right; but holiness consists in refraining from evil, both open and secret. Sānu's mother understands, and, when her son regains consciousness and asks her why she weeps as he is not dead, she replies that he is as good as dead in that he wishes to return to the household life, like goods, which having been rescued from the fire, wish to be thrown into it once more.[1]

[1] S. i. 208 f.

Sānupabbata.—A mountain in the region of **Himavā**.[1]

[1] J. v. 415.

Sānumātā.—The name given to the **Yakkhiṇī** who had been the mother of **Sānu** (*q.v.*) in a previous birth. When the Yakkhas assembled to hear Sānu preach the Law, they paid her great respect, owing to her kinship with him.[1]

[1] SA. i. 236; DhA. iv. 19.

Sānuvāsīpabbata.—A hill near the village of **Kuṇḍi**, where lived **Poṭṭhapāda** (or **Kuṇḍinagariya**) **Thera**.[1]

[1] Pv. iii. 2; PvA. 179.

Sāntaneri.—A fortress in South India, mentioned in the account of the campaigns of **Laṅkāpura**.[1]

[1] Cv. lxxvii. 44.

Sāpatagāma.—A village in **Rohaṇa; Maṅju**, general of **Parakkamabāhu I.**, fought a battle there against **Sūkarabhātu**.[1]

[1] Cv. lxxiv. 131.

Sāpūga.—A village of the **Koliyans,** where **Ānanda** once stayed, and where he preached to the inhabitants. They were called **Sāpūgiyā.**[1]

[1] A. ii. 194.

Sāpūgiyā.—The people of **Sāpūga** (*q.v.*).

Sāpūgiya Sutta.—The inhabitants of **Sāpūga** visit **Ānanda,** who is living there. He tells them of the four factors of exertion (*padhāniyaṅgāni*): for the utter purification of morals, thought, view, and for the utter purity of release.[1]

[1] A. ii. 194 f

1. **Sāma.**—The king of Benares[1] in the **Giridanta Jātaka** (*q.v.*).

[1] J. ii. 98.

2. **Sāma.**—One of the hounds of the **Lokantaranīraya.**[1]

[1] J. vi. 247.

3. **Sāma.**—The Bodhisatta born as a hunter's son. He was also called **Suvaṇṇasāma.** For his story see the **Sāma Jātaka.** He is given as an example of one who was conceived by umbilical attrition.[1]

[1] *E.g.*, Mil. 123.

4. **Sāma.**—The Milinda refers to a Jātaka story where **Devadatta** was a man named **Sāma,** and the Bodhisatta a king of deer, named **Ruru.** The reference is evidently to the **Rurumiga Jātaka,**[1] but there the man is called **Mahādhanaka.**

[1] J. iv. 255 ff.; but see Cyp. ii. 6.

Sāma Jātaka (No. 540).—Once two hunters, chiefs of villages, made a pact that if their children happened to be of different sexes, they should marry each other. One had a boy called **Dukūlaka,** because he was born in a wrapping of fine cloth; the other had a daughter called **Pārikā,** because she was born beyond the river. When they grew up the parents married them, but, because they had both come from the Brahma-world, they agreed not to consummate the marriage. With their parents' consent they became ascetics, and lived in a hermitage provided for them by **Sakka** on the banks of the **Migasammatā.** Sakka waited on them, and perceiving great danger in store for them, persuaded them to have a son. The conception took place by Dukūlaka touching Pārikā's navel at the proper time. When the son was born they called him **Sāma,** and,

because he was of golden colour, he came to be called **Suvaṇṇasāma.** He was the Bodhisatta.

One day, after Sāma was grown up, his parents, returning from collecting roots and fruits in the forest, took shelter under a tree on an anthill. The water which dripped from their bodies angered a snake living in the anthill, and his venomous breath blinded them both. When it grew late Sāma went in search of them and brought them home. From then onwards he looked after them.

Piliyakkha, king of Benares, while out hunting one day, leaving his mother in charge of the kingdom, saw Sāma drawing water, and, lest he should escape, shot at him with his arrow. The king took him for some supernatural being, seeing that the deer, quite fearless, drank of the water while Sāma was filling his jar.

When Piliyakkha heard who Sāma was and of how he was the mainstay of his parents, he was filled with grief. Sāma fell down fainting from the poisoned arrow, and the king thought him dead. A goddess, **Bahusodarī,** who had been Sāma's mother seven births earlier, lived in **Gandhamādana** and kept constant watch over him. This day she had gone to an assembly of the gods and had forgotten him for a while, but she suddenly became aware of the danger into which he had fallen. She stood in the air near Piliyakkha, unseen by him, and ordered him to go and warn Sāma's parents. He did as he was commanded, and, having revealed his identity, gradually informed them of Sāma's fate and his own part in it. But neither Dukūlaka nor Pārikā spoke to him one word of resentment. They merely asked to be taken to where Sāma's body lay. Arrived there, Pārikā made a solemn Act of Truth (*saccakiriyā*), and the poison left Sāma's body, making him well.

Bahusodarī did likewise in Gandhamādana, and Sāma's parents regained their sight. Then Sāma preached to the marvelling king, telling him how even the gods took care of those who cherished their parents.

The story was told in reference to a young man of **Sāvatthi.** Having heard the Buddha preach, he obtained his parents' leave with great difficulty and joined the Order. Five years he lived in the monastery, and, failing to attain insight, he returned to the forest and strove for twelve years more. His parents grew old, and as there was no one to look after them, their retainers robbed them of their goods. Their son, hearing of this from a monk who visited him in the forest, at once left his hermitage and returned to Sāvatthi. There he tended his parents, giving them food and clothing which he acquired by begging, often starving himself that they might eat. Other monks blamed him for supporting lay-folk, and the matter was reported to the Buddha. But

the Buddha, hearing his story, praised him and preached to him the **Mātuposaka Sutta** (*q.v.*).

Dukūlaka is identified with **Kassapa**, Pārikā with **Bhaddā Kāpilānī**, Piliyakkha with **Ānanda**, Sakka with **Anuruddha**, and Bahusodarī with **Uppalavaṇṇā**.[1]

The **Sālikedāra Jātaka** (*q.v.*) was preached in reference to the same monk.

[1] J. vi. 68-95; the story is referred to at Mil. 198 f.; J. iv. 90, etc.; see also Mtu. ii. 212 ff.

Sāmagalla.—A village in Ceylon.[1] At the time of the compilation of the **Mahāvaṃsa Ṭīkā**,[2] it was called **Moragalla.** Its full name was **Mātuvelaṅga-Sāmagalla.** It was in the Malaya country, and **Vaṭṭagāmaṇī Abhaya** lived there during a part of his exile in the house of **Tanasīva.**

[1] Mhv. xxxiii. 52 f. [2] MṬ. 616.

Sāmagāma.—A **Sākyan** village where the **Sāmagāma Sutta** was preached.[1] There was a lotus pond in the village.[2] The Vedhaññā (*q.v.*) probably lived there, because, according to the **Pāsādika Sutta**,[3] the Buddha was in the mango-grove of the Vedhaññā Sākyans when the news, as given in the **Sāmagāma Sutta**, of **Nigaṇṭha Nātaputta's** death, was brought to him. According to Buddhaghosa[4] the village was called Sāmagāma, *Sāmakānaṃ ussanattā.*

[1] M. ii. 243. [2] A. iii. 309. [3] D. iii. 117. [4] MA. ii. 829.

1. **Sāmagāma Sutta.**—While the Buddha is at **Sāmagāma**, news is brought to **Ānanda** by **Cunda Samaṇuddesa** of the death of **Nigaṇṭha Nātaputta** at **Pāvā**, and of the division of his followers into two factions engaged in fighting each other. Ānanda gives the news to the Buddha, who asks if there be any difference of opinion among monks regarding the Buddha's teaching. "No," answers Ānanda, but adds that such differences may arise after the Buddha's death. The Buddha says that quarrels regarding rigours of regimen or of the Vinaya are of little concern. It is quarrels regarding the Path or the course of training that are really important. He then explains the six causes from which disputes grow, the four adjudications (*adhikaraṇa*) regarding disputes, and the seven settlements of adjudication—by giving a summary verdict in the presence of the parties, a verdict of innocence, of past insanity; confession may be admitted; a chapter's decision may be taken; there is also specific wickedness and there is covering up. Then there are six things which lead to conciliations: acts of love, words of love, sharing equally whatever

gifts one receives, strict practice of virtue without flaw or blemish, and the holding of noble views which make for salvation.[1]

Buddhaghosa adds[2] that, while in the **Kosambiya Sutta** the *Sotāpattimagga* is called *sammādiṭṭhi*, in this sutta, *Sotāpattiphala* itself is so called.

[1] M. ii. 243-51; *cf.* the **Pāsādika Sutta**. [2] MA. ii. 840.

2. **Sāmagāma Sutta.**—The Buddha was once staying near the lotus pond at **Sāmagāma** and late at night is visited by a deva. After saluting the Buddha, he states that there are three things which lead to a monk's failure: delight in worldly activity, delight in talk, and delight in sleep. So saying, he departs. The next day the Buddha relates to the monks the Deva's statement and adds three other things which lead to failure: delight in company, evil speaking, and friendship with bad men.[1]

[1] A. iii. 309 f.

Sāmañcakāni.—See **Sāmaṇḍakāni.**

Sāmaññā Sutta.—Few are they who reverence recluses, many they who do not.[1]

[1] S. v. 468.

Sāmaññakāni Thera.—He was the son of a **Paribbājaka** and entered the Order after seeing the Buddha perform the Twin Miracle; he later attained arahantship through *jhāna*. There was a Paribbājaka, named **Kātiyāna,** whom he had known as a layman, and Kātiyāna, having become destitute after the Buddha's appearance in the world, asked Sāmaññakāni what he could do to get happiness in this world and the next. His friend answered that he should follow the Noble Eightfold Path.[1] We are told[2] that Kātiyāna later joined the Order and became an arahant.

Sāmaññakāni is evidently identical with **Mañcadāyaka (Peechadāyaka)** of the Apadāna.[3] Ninety-one kappas ago he gave a bed to **Vipassī Buddha.** Perhaps he is also identical with **Sāmaṇḍakāni** (*q.v.*).

[1] Thag. vs. 35; ThagA. i. 98 f. [2] *Ibid.*, 450. [3] Ap. i. 455.

Sāmaññaphala Sutta.—The second sutta of the **Dīgha Nikāya. Ajātasattu,** accompanied by **Jīvaka,** visits the Buddha at Jīvaka's **Ambavana** and questions him on the fruits of recluseship, wherefor men join the Buddha's Order. The Buddha answers and includes in his answer his justification for the foundation of the Order, for the enunciation of the Vinaya, and the practical rules by which life in the Order is regulated

The sutta also contains a list of ordinary occupations followed by people in the Buddha's day, which forms interesting reading.

In the introductory story, Ajātaputta explains that he has already put the question to the founders of six other Orders: **Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Nigaṇṭha Nātaputta** and **Sañjaya Belaṭṭhiputta.** But these teachers, instead of answering his questions, give a general statement of their theories.

The summaries given here of their teachings are of great interest, because they form some sort of evidence, at least, as to the speculations favoured by them. By means of a counter-question, the Buddha finds from Ajātasattu that even if a servant of his joined the Order, he would receive the king's honour and respect. Then the Buddha proceeds to show, step by step, the fruits higher and nobler, which await the *samaṇa*, immediate in their effect, culminating in the sixfold *abhiññā* of the arahant. The king is greatly impressed, takes refuge in the Buddha, and expresses his remorse for having killed his father. The Buddha utters no word of blame, but after the departure of the king, he informs the monks that if Ajātasattu had not been guilty of patricide he would have realized the first fruit of the Path.[1]

The Commentary adds[2] that as a result of hearing this discourse, Ajātasattu would, in the future, become a Pacceka Buddha named **Viditavisesa.** From this moment, Ajātasattu was one of the Buddha's most devoted followers. It is said that, after his father's death, Ajātasattu could never sleep at night until he had heard the Buddha, after which he enjoyed peaceful sleep.

[1] D. i. 47-86. [2] DA. i. 238.

Sāmaṇera Sutta, Sāmaṇeriya Sutta.—On two novices, a man and a woman, who were born as *petas* because of their evil deeds in the time of **Kassapa Buddha. Moggallāna** saw them as he descended **Gijjhakūṭa.**[1]

[1] S. ii. 261.

Sāmaṇḍaka, Sāmaṇḍakāni, Sāmañcakāni.—A **Paribbajjaka,** mentioned[1] as having visited **Sāriputta** at **Ukkāceḷā (Ukkāvelā)** and questioned him regarding Nibbāna, and again[2] at **Nālakagāma,** where he questioned him regarding weal and woe. He is, perhaps, to be identified with **Sāmañña-kāni** (*q.v.*).

[1] S. iv. 261 f. [2] A. v. 121 f.

Sāmaṇḍaka or **Sāmañcakāni Saṃyutta.** The thirty-ninth section of the **Saṃyutta Nikāya.**[1]

[1] S. iv. 261 f.

Sāmadevī.—A favourite of King **Bhātika** of Ceylon. On one occasion a large number of men were charged before the king with having eaten beef. He inflicted a fine, but, as they were unable to pay, he appointed them as scavengers to the palace. One of them had a beautiful daughter, Sāmadevī, whom the king liked and installed in his harem. Owing to her, her kinsmen, too, lived happily.[1]

[1] VibhA. 440.

1. **Sāmā.**—The chief woman disciple of **Kakusandha Buddha.**[1]

[1] Bu. xxiii. 21; J. i. 42.

2. **Sāmā.**—One of the chief lay-women disciples of **Koṇāgamaṇa Buddha.**[1]

[1] Bu. xxiv. 24.

3. **Sāmā.**—A courtezan of Benares; for her story see the **Kaṇavera Jātaka.**[1]

[1] J. iii. 59 ff.

4. **Sāmā Therī.**—She belonged to an eminent family of **Kosambī,** and when her friend **Sāmāvatī** died she left the world in distress of mind. Unable to subdue her grief, she could not grasp the Ariyan way. One day, while listening to **Ānanda's** preaching, she won insight, and, on the seventh day from then became an arahant.[1]

[1] Thig. vs. 37-8; ThigA. 44.

5. **Sāmā Therī.**—She belonged to a family of **Kosambī** and left the world in distress on the loss of her friend, **Sāmāvatī.** For twenty-five years she was unable to gain self-mastery, till, in her old age, she heard a sermon and won arahantship.

Ninety-one kappas ago she was a *kinnarī* on the banks of the **Candabhāgā.** One day, while amusing herself in company of her friends, she saw **Vipassī Buddha** and worshipped him with *saḷala*-flowers.[1] She is evidently identical with **Saḷalapupphikā** of the Apadāna.[2]

[1] Thig. 39-41; ThigA. 45 f. [2] Ap. ii. 524.

6. **Sāmā.**—The original name of **Sāmāvatī** (*q.v.*).

Sāmāvatī.—One of the three chief consorts of King **Udena.** She was the daughter of the seṭṭhi **Bhaddavatiya** of **Bhaddavatī,** who was a friend of **Ghosaka** of **Kosambī.** When plague broke out in Bhaddavatī, she and her parents fled to Kosambī, and there obtained food from the

alms-hall provided by Ghosaka. On the first day Sāmāvatī asked for three portions, on the second two, on the third only one. For her father had died after the meal on the first day, her mother on the second. When, on the third day, she asked for only one portion, **Mitta,** who was distributing alms, teased her, saying: "Today you know the capacity of your belly." She asked what he meant, and when he explained his words, she told him what had happened. Mitta pitied her and adopted her as his daughter.

One day, when she arrived at the refectory, she found a great uproar going on, people rushing everywhere to get alms. She asked to be allowed to bring order into this chaos, and had a fence erected round the refectory with separate doors for entrance and exit. This put an end to the disturbances. Ghosaka, hearing no noise in the refectory as before, inquired the reason, and, finding out what Sāmāvatī had done, adopted her as his own child. Sāmāvatī's original name was **Sāmā,** but after building the fence (*vati*) round the refectory she was called Sāmāvatī.

On a festival day Udena saw Sāmāvatī going to the river to bathe, and, falling in love with her, asked Ghosaka to send her to the palace. But Ghosaka refused, and the king turned him and his wife out of doors and sealed up his house. When Sāmāvati discovered this, she made Ghosaka send her to the palace, and Udena made her his chief consort. Some time afterwards Udena took **Māgandiyā** (*q.v.*) also as consort.

When the Buddha visited Kosambī at the request of **Ghosaka, Kukkuṭa** and **Pāvāriya, Khujjutarā,** the servant-woman of Sāmāvatī, heard him preach and became a *sotāpanna*. She had been on her way to the gardener, **Sumana,** to buy flowers for Sāmāvatī, with the eight pieces of money given to her daily by the king for this purpose. On Sumana's invitation, she had gone to hear the Buddha at his house. On other days she had spent only half the money on flowers, appropriating the rest for herself; but this day, having become a *sotāpanna*, she bought flowers with the whole amount and took them to Sāmāvatī, to whom she confessed her story. At Sāmāvatī's request, Khujjuttarā repeated to her and her companions the sermon she had heard from the Buddha. After this, she visited the Buddha daily, repeating his sermon to Sāmāvatī and her friends. Having learnt that the Buddha passed along the street in which the palace stood, Sāmāvatī had holes made in the walls so that she and her friends might see the Buddha and do obeisance to him. Māgandiyā heard of this during a visit to Sāmāvatī's quarters, and, because of her hatred for the Buddha, she determined to have Sāmāvatī punished.[1]

At first her plots miscarried, and Udena, convinced of Sāmāvatī's

[1] For details see *s.v.* **Māgandiyā.**

goodness, gave her a boon, and she chose that the Buddha be invited to visit the palace daily and to preach to her and her friends. But the Buddha sent **Ānanda** instead, and they provided him with food every day and listened to the Law. One day they presented him with five hundred robes given to them by the king, who, at first, was very angry, but on hearing from Ānanda that nothing given to the monks was lost, he gave another five hundred robes himself.

In the end, Māgandiyā's plot succeeded, and Sāmāvatī and her companions were burned to death in their own house. Udena was in his park, and, on his arrival, he found them all dead. When the Buddha was asked, he said that some of the women had attained to the First Fruit of the Path, others to the second, yet others to the third. It is said that in a previous birth Sāmāvatī and her friends had belonged to the harem of the king of Benares. One day they went bathing with the king, and, feeling cold when they came out of the water, they set fire to a tangle of grass near by. When the grass burned down, they found a Pacceka Buddha seated in the tangle, and fearing that they had burnt him to death, they pulled more grass, which they placed round his body, and, after pouring oil on it, set fire to it so that all traces of their crime might be destroyed. The Pacceka Buddha was in *samādhi* and nothing could therefore harm him, but it was this act which brought retribution to Sāmāvatī and her companions.[2]

The two Therī's named **Sāmā** (*q.v.*) were friends of Sāmāvatī, and were so filled with grief over her death that they left home and joined the Order.

Sāmāvatī is reckoned among the most eminent of the lay-women who were followers of the Buddha, and was declared by him foremost among those who lived in kindliness (*aggaṃ mettāvihāriṇaṃ*).[3]

Her *iddhi*, in warding off the arrow shot at her by Udena, is often referred to.[4]

[2] The story of Sāmāvatī is included in the story cycle of Udena. For details see especially DhA. i. 187-91, 205-225; the story also appears, with certain variations in detail, in AA. i. 232-4, 236 ff., and is given very briefly in UdA. 382 f., omitting the account of the reason for Sāmāvatī's death which is given at length in an explanation of an Udāna (Ud. vii. 10) dealing with the incident. *Cf.* Dvy. 575 f. According to the Visuddhimagga (p. 380 f.), Māgandiyā's desire to kill Sāmāvatī arose from her desire to be herself chief queen.

[3] A. i. 26; *cf.* iv. 348.

[4] *E.g.*, BuA. 24; ItA. 23; PSA. 498; AA. ii. 791.

Sāmidatta Thera.—He belonged to a brahmin family of **Sāvatthi**, and used to go to the vihāra to hear the Buddha preach. One day the Buddha preached for his special benefit, and, very much moved, he

joined the Order. But because of his immaturity of knowledge, he continued some time without application. Later he was impressed by another sermon of the Buddha, and became devoted and intent, attaining arahantship soon afterwards.[1]

He is evidently identical with **Adhichattiya** (or **Chattādhichattiya**) of the Apadāna.[2] In the past he erected a parasol over the cetiya of **Atthadassī Buddha.**

[1] Thag. vs. 90. ThagA. i. 189. [2] Ap. i. 170.

Sāmindavisaya.—The Pāli name for Siam. There was very close relationship between Ceylon and Siam from the middle ages.[1] When Buddhism fell on evil days in Ceylon, the kings of that Island turned to Siam for help in the restoration of the Faith. **Kittisirirājasīha** obtained copies of the **Mahāvaṃsa** from Siam and completed the chronicle down to his day.[2] With the help of the Olandā (Dutch), he sent an embassy to **Ayojjhā**—capital of **Dhammika,** king of Siam—asking that a chapter of monks might be sent to Ceylon. Ten monks were sent, with **Upāli** and **Ariyamuni** at their head, together with many books and other gifts. The monks took up their residence in the **Puppharāma** in **Sirivaḍḍhanapura** (Kandy), and, under the king's patronage, the ceremony of ordination was held on the 2296th year after the Buddha's death, on the full-moon day of Asāḷha.

Some time later, **Dhammika** again sent a chapter led by **Visuddhācariya** and **Varañāṇamuni.** As a token of his gratitude, Kittisirirājasiha sent to Dhammika a model of the Buddha's Tooth Relic in Kandy, together with various other gifts. Dhammika returned his courtesy by sending various books not to be found in Ceylon, a replica of the Buddha's footprint found on the **Saccabaddha** Mountain, etc.[3]

[1] For details see *J.R.A.S.* (Ceylon) xxxii. 190 ff. [2] Cv. xcix. 78 f.
[3] *Ibid.*, c. 63 ff., 136 ff.

Sāmisantosuyyāna.—A park laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 12.

Sāmugāma.—A village gifted by **Aggabodhi III.** to the *padhānaghara,* called **Mahallarāja.**[1]

[1] Cv. xliv. 120.

Sārakappa.—The name given to a *kappa* in which only one Buddha is born.[1]

[1] BuA. 158.

1. **Sārajja Sutta.**—Five qualities which give confidence to a monk: faith, virtue, learning, energy, insight.[1]

[1] A. iii. 127.

2. **Sārajja Sutta.**—The same as Sutta (1).[1]

[1] A. iii. 183.

3. **Sārajja Sutta.**—Abstention from the five sins (taking life, theft, etc.) gives a monk confidence.[1]

[1] A. iii. 203.

Sāratthadīpanī.—A *ṭīkā* on Buddhaghosa's **Samantapāsādikā,** by **Sāriputta Thera** of Ceylon. Many of the illustrative stories are about Ceylon monks. The book contains a valuable account of the eighteen sects into which the Saṅgha was divided at the time of the Third Council.[1]

[1] Gv. 61, 65; SadS. 62; P.L.C. 192 f.; Bode, *op. cit.*, 39.

Sāratthappakāsinī.—Buddhaghosa's Commentary on the **Saṃyutta Nikāya,** written at the request of **Jotipāla,** a monk.[1]

[1] Gv. 59; SadS. 58.

Sāratthamañjūsā.—A *ṭīkā* on the **Aṅguttara Nikāya,** attributed to **Sāriputta** of Ceylon.[1]

[1] Gv. 61; SadS. 61; P.L.C. 192.

Sāratthavikāsinī.—A *ṭīkā* on **Kaccāyana's** Pāli grammar by **Ariyālaṅkāra** of Ava.[1]

[1] Bode, *op. cit.*, 37 n. 2; 55.

Sāratthavilāsinī or **Susaddasiddhi.** A *ṭīkā* on the **Moggallāna-pañjikā** by **Saṅgharakkhita** of Ceylon.[1]

[1] P.L.C. 200.

1. **Sāratthasaṅgaha.**—A religious work, ascribed to **Buddhappiya.**[1]

[1] Gv. 60, 71; P.L.C. 222.

2. **Sāratthasaṅgaha.**—A religious work, in sixty sections, by **Siddhattha Thera,** written in the thirteenth century A.C. It deals with various topics of religious interest.[1]

[1] P.L.C. 229 f.

3. **Sāratthasaṅgaha.**—A religious work (*Sārārthasaṅgraha*), written in Sinhalese, by **Saranaṅkara Saṅgharāja.**[1]

[1] Cv. xcvii. 57.

Sāratthasamuccaya.—The name given to the **Catubhāṇavāraṭṭhakathā.** It was written by a pupil of **Ānanda** at the request of **Vanaratana Thera** of Ceylon.[1]

[1] Published in Hewavitarne Bequest Series (Colombo), vol. xxvii.

Sāratthasālinī.—A *Nava-ṭīkā* on **Dhammapāla's Saccasaṅkhepa,** by **Sumaṅgala,** pupil of **Sāriputta** of Ceylon.[1]

[1] P.L.C. 200.

1. **Sāradassī Thera.** -He lived in Nayyinyun in Ava, in the seventeenth century. He was the author of the **Gūḷhatthadīpanī** on the Abhidhamma and of the **Visuddhimaggagaṇṭhipada.** He translated the **Nettippakaraṇa** into Burmese. He was blamed for indulging in certain luxuries, such as a head-covering and a fan, but he later renounced them and lived in the forest.[1]

[1] Sās. 116; Bode, *op. cit.*, 56.

2. **Sāradassī.**—A monk of Pagan of the eighteenth century. He wrote the **Dhātukathāyojanā.**[1]

[1] Bode, *op. cit.*, 67.

1. **Sārandada Sutta.**—Once, five hundred **Licchavis** met at the **Sārandada-cetiya** and their discussion turned on the five treasures in the world: elephant, horse, jewel, woman, householder. Unable to decide on these matters, they stationed a man at the road to watch for the approach of the Buddha, who was then living in the **Mahāvana** in **Vesāli.** On being invited to the Sārandada-cetiya, the Buddha went to them, and, having heard of their discussion, told them of five treasures much more rare in the world: the Tathāgata, his Dhamma, a person able to recognize the Dhamma in the world, one who follows it, and one who is grateful.[1]

[1] A. iii. 167 f.

2. **Sārandada Sutta.**—Once, a number of **Licchavis** visited the Buddha at the **Sārandada-cetiya,** and he told them of seven things which would ensure their welfare and prevent them from falling: frequent assemblies, concord, honouring of tradition and convention, respect for elders, courtesy towards women, homage paid to places of worship, and protection of holy men in their midst.[1]

This sutta is often referred to in the books, and the virtues mentioned are famous as the *satta aparihāniyadhammā.* The sutta was also probably called the **Vajji Sutta.**[2]

[1] A. iv. 16 f.; *cf.* D. ii. 72 ff.

[2] See, *e.g.*, DA. ii. 524.

Sārandada-cetiya.—A shrine of pre-Buddhistic worship at **Vesāli.** It was dedicated to the Yakkha **Sārandada,** but, later, a vihāra was erected on the site for the Buddha and his Order.[1]

[1] D. ii. 75, 102; Ud. vi. 1; DA. ii. 521; UdA. 323; AA. ii. 701.

Sāramaṇḍakappa.—The name given to a *kappa* in which four Buddhas are born.[1]

[1] BuA. 159.

Sārambha.—The Bodhisatta, born as an ox. See the **Sārambha Jātaka.**

Sārambha Jātaka (No. 88).—The story is the same as that of the **Nandivisāla Jātaka** (No. 28) (*q.v.*), but with this difference, that the Bodhisatta was an ox named **Sārambha,** and belonged to a learned brahmin of **Takkasilā.**[1]

[1] J. i. 374 f.

Sārāṇīya Vagga.—The second chapter of the Chakka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iii. 288-308.

1. **Sārāṇīya Sutta.**—A king must remember where he was born, where he was anointed, and where he won a battle. A monk must remember where he was ordained, where he realized the four Ariyan Truths, and where he attained arahantship.[1]

[1] A. i. 106 f.

2. **Sārāṇīya Suttā.**—Two suttas on what a monk should bear in mind in order that his conduct shall endear him to others, bring concord, and lead to singleness of heart.[1]

[1] A. iii. 288 f.

1. **Sāriputta Thera.**—The chief disciple (*aggasāvaka*) of **Gotama Buddha.** He is also called **Upatissa,** which was evidently his personal name.[1] The commentators say that Upatissa was the name of his village and that he was the eldest son of the chief family in the village, but other accounts give his village as **Nālaka.** His father was the brahmin, **Vaṅganta,**[2] and his mother, **Rūpasārī.** It was because of his mother's name that he came to be called Sāriputta.[3] The name Upatissa is hardly

[1] M. i. 150.
[2] DhA. ii. 84.
[3] In Sanskrit texts his name occurs as Sāriputra, Śāliputra, Śārisuta, Śāradvatīputra. In the Apadāna (ii. 480) he is also called **Sārisambhava.**

ever mentioned in the books. He had three younger brothers—**Cunda, Upasena,** and **Revata** (afterwards called **Khadiravaniya**)—and three sisters—**Cālā, Upacālā** and **Sisūpacālā;** all of whom joined the Order.[4]

The story of Sāriputta's conversion and the account of his past lives, which prepared him for his eminent position as the Buddha's Chief Disciple, have been given under **Mahā Moggallāna** (*q.v.*). Sāriputta had a very quick intuition, and he became a *sotāpanna* immediately after hearing the first two lines of the stanza spoken by **Assaji.** After his attainment of *sotāpatti*, **Kolita** (**Moggallāna**) wished to go with him to **Veḷuvana** to see the Buddha, but Sāriputta always grateful to his teachers, suggested that they should first seek their teacher, **Sañjaya,** to give him the good news and go with him to the Buddha. But Sañjaya refused to fall in with this plan. Moggallāna attained arahantship on the seventh day after his ordination, but it was not till a fortnight later that Sāriputta became an arahant. He was staying, at the time, with the Buddha, in the **Sūkarakhatalena** in **Rājagaha,** and he reached his goal as a result of hearing the Buddha preach the **Vedānapariggaha Sutta** to **Dīghanakha.**[5]

In the assembly of monks and nuns, Sāriputta was declared by the Buddha foremost among those who possessed wisdom (*etadaggaṃ mahāpaññānaṃ*[6]). He was considered by the Buddha as inferior only to himself in wisdom.[7] The Buddha would frequently merely suggest a topic, and Sāriputta would preach a sermon on it in detail, and thereby win the Buddha's approval.[8] The Buddha is recorded[9] as speaking high praise of him: " Wise art thou, Sāriputta, comprehensive and manifold thy wisdom, joyous and swift, sharp and fastidious. Even as the eldest son of a Cakkavatti king turns the Wheel as his father hath turned

[4] DhA. ii. 188; *cf.* Mtu. iii. 50; for details of them see *s.v.*; mention is also made of an uncle of Sāriputta and of a nephew, both of whom he took to the Buddha, thereby rescuing them from false views (DhA. ii. 230-2); **Uparevata** was his nephew (SA. iii. 175).

[5] This account is summarized from DhA. i. 73 ff.; AA. i. 88 ff.; ThagA. ii. 93 ff. Ap. i. 15 ff.; the story of their conversion is given at Vin. i. 38 ff.

[6] A. i. 23.

[7] SA. ii. 45; his greatest exhibition of wisdom followed the Buddha's descent from **Tāvatiṃsa** to the gates of **Saṅkassa,** when the Buddha asked questions of the assembled multitude, which none but **Sāriputta** could answer. But some questions were outside the range of any but a Buddha (DhA. iii. 228 f.; *cf.* SNA. ii. 570 f.). Similarly knowledge of the thoughts and inclinations of people were beyond Sāriputta; only a Buddha possesses such knowledge (DhA. iii. 426; J. i. 182). Further, only a Buddha could find suitable subjects for meditation for everybody without error (SNA. i. 18), and read their past births without limitation (SNA. ii. 571).

[8] See, *e.g.*, M. i. 13; iii. 46, 55, 249.

[9] S. i. 191; *cf.* SN. vs. 556 f., where the Buddha is asked by **Sela,** who is his general, and the Buddha replies that it is Sāriputta who turns the Wheel of the Law; also M. iii. 29.

it, so dost thou rightly turn the Wheel Supreme of the Dhamma, even as I have turned it." He thus came to be called **Dhammasenāpati,** just as **Ānanda** was called **Dhammabhaṇḍāgārika.** The **Anupada Sutta** is one long eulogy of Sāriputta by the Buddha. He is there held up as the supreme example of the perfect disciple, risen to mastery and perfection in noble virtue, noble concentration, noble perception, noble deliverance.[10] In the **Saccavibhaṅga Sutta**[11] he is compared to a mother-teacher, while **Moggallāna** is like a child's wet nurse; Sāriputta trains in the fruits of conversion, Moggallāna trains in the highest good. In the **Piṇḍapātapārisuddhi Sutta**[12] the Buddha commends Sāriputta for the aloofness of his life and instructs him in the value of reflection. Other instances are given of the Buddha instructing and examining him on various topics—*e.g.*, on *bhūtaṃ* ("what has come to be"),[13] on the five *indriyas*,[14] and on *sotāpatti*.[15]

We also find instances of Sāriputta questioning his colleagues, or being questioned by them, on various topics. Thus he is questioned by **Mahā Koṭṭhita** on *kamma* (S. ii. 112 f.); and on *yonisomanasikāra* (progressive discipline, S. iii. 176 f.); on *avijjā* and *vijjā* (*ibid.*, 172 f.); on the fetters of sense-perception (S. iv. 162 f.); on certain questions pronounced by the Buddha as indeterminate (*ibid.*, 384 f.); on whether anything is left remaining after the passionless ending of the six spheres of contact (A. ii. 161); and on the purpose for which monks lead the *brahmacariyā* under the Buddha (A. iv. 382). The **Mahāvedalla Sutta** (M. i. 292 ff.) records a long discourse preached by Sāriputta to Maha

[10] M. iii. 25 ff. In the **Mahāgosiṅga Sutta** Sāriputta expresses his view that that monk is best who is master of his heart and is not mastered by it. The Buddha explains that Sāriputta was stating his own nature (M. i. 215 f.). The Buddha did not, however, hesitate to blame Sāriputta when necessary—*e.g.*, the occasion when some novices, becoming noisy, were sent away by the Buddha, whose motive Sāriputta misunderstood (M. i. 459). And again, when Sāriputta did not look after Rāhula properly, making it necessary for Rāhula to spend the whole night in the Buddha's jakes (J. i. 161 f.).

[11] M. iii. 248. [12] *Ibid.*, 294 f.

[13] S. ii. 47 f.

[14] *Ibid.*, v. 220 f., 225 f., 233 f.

[15] *Ibid.*, 347; we find the Buddha also instructing him on the cultivation of tranquillity (A. i. 65); on the destruction of "I" and "mine" (A. i. 133); the reasons for failure and success in enterprises (A. ii. 81 f.); the four ways of acquiring personality (*attabhāva*) (A. ii. 159); the methods of exhortation (A. iii. 198); the acquisition of joy that comes through seclusion (A. iii. 207); the noble training for the layman (211 f.); six things that bring spiritual progress to a monk (424 f.); seven similar things (A. iv. 30); the seven grounds for praising a monk (35); the things and persons a monk should revere (120 f.); the eight attributes of a monk free from the cankers (223 f.); the nine persons who, although they die with an attached remainder for rebirth, are yet free from birth in hell among animals and among petas (379 f.); and the ten powers of a monk who has destroyed the cankers (A. v. 174 f.).

Koṭṭhita. He is mentioned as questioning **Mahā Kassapa** on the terms *ātāpī* and *ottāpī* (S. ii. 195 f.), and **Anuruddha** on *sekha* (S. v. 174 f., 298 f.). On another occasion, Anuruddha tells Sāriputta of his power of seeing the thousandfold world-system, his unshaken energy, and his untroubled mindfulness. Sāriputta tells him that his deva-sight is mere conceit, his claims to energy conceit, and his mindfulness just worrying, and exhorts him to abandon thoughts of them all. Anuruddha follows his advice and becomes an arahant.[16]

Moggallāna asks Sāriputta regarding the " undefiled " (their conversation forms the **Anaṅgana Sutta,** M. i. 25 ff.), and, at the conclusion of the **Gulissāni Sutta,** inquires whether the states of consciousness mentioned in that sutta were incumbent only on monks from the wilds or also on those from the villages (M. i. 472 f.). Sāriputta questions **Upavāna** regarding the *bojjhaṅgā* (S. v. 76), and is questioned by Ānanda regarding *sotāpatti* (S. v. 346, 362) as regards the reason why some beings are set free in this very life while others are not (A. ii. 167), and on the winning of perfect concentration (A. v. 8, 320). Ānanda also questions Sāriputta (A. iii. 201 f.) on the speedy knowledge of aptness in things (*kusaladhammesu khippanisanti*), and, again, on how a monk may learn new doctrines and retain old ones without confusion (A. iii. 361). In both these cases Sāriputta asks Ānanda to answer the questions himself, and, at the end of his discourse, praises him. The **Rathavinīta Sutta** (M. i. 145 ff.) records a conversation between Sāriputta and **Puṇṇa Mantāniputta,** for whom he had the greatest respect, after hearing the Buddha's eulogy of him. Sāriputta had given instructions that he should be told as soon as Puṇṇa came to Sāvatthi and took the first opportunity of seeing him. Among others who held discussions with Sāriputta are mentioned **Samiddhi** (A. iv. 385), **Yamaka** (S. iii. 109 f.), **Candikāputta** (A. iv. 403), and **Laḷudāyi** (A. iv. 414).

Among laymen who had discussions with Sāriputta are **Atula** (DhA. iii. 327), **Nakulapitā** (S. iii. 2 f.) and **Dhānañjāni** (M. ii. 186); **Sīvali** (immediately after his birth; J. i. 408), also the **Paribbājakas, Jambukhādaka** (S. iv. 251 f.), **Sāmaṇḍaka** (S. iv. 261 f.; A. v. 120), and **Pasūra** (SNA. ii. 538), and the female Paribbājakas **Saccā, Lolā, Avavādakā** and **Paṭācārā** (J. iii. 1), and **Kuṇḍalakesī** (DhA. ii. 223 f.). He is also said to have visited the Paribbājakas in order to hold discussion with them (A. iv. 378); see also S. iii. 238 f., where a Paribbājaka consults him on modes of eating.

The care of the Saṅgha and the protection of its members' integrity was Sāriputta's especial concern by virtue of his position as the Buddha's Chief Disciple. Thus we find him being sent with Moggallāna to bring

[16] A. i. 281 f.

back the monks who had seceded with **Devadatta.**[17] His admonitions to the monks sometimes made him unpopular—*e.g.*, in the case of the **Assaji-Punabbasukā,** the **Chabbaggiyā** (who singled him out for special venom) and **Kokālika.**[18] When **Channa** declared his intention of committing suicide, Sāriputta attempted to dissuade him, but without success.[19] Monks sought his advice in their difficulties.[20] He was greatly perturbed by the dissensions of the monks of **Kosambī,** and consulted the Buddha, at length, as to what he could do about it.[21] He was meticulous about rules laid down by the Buddha. Thus a rule had been laid down that one monk could ordain only one sāmaṇera, and when a boy was sent to him for ordination from a family which had been of great service to him, Sāriputta refused the request of the parents till the Buddha had rescinded the rule.[22] Another rule forbade monks to eat garlic (*lasuna*), and when Sāriputta lay ill and knew he could be cured by garlic, even then he refused to eat them till permission was given by the Buddha for him to do so.[23] The Dhammapada Commentary[24] describes how, at the monastery in which Sāriputta lived, when the other monks had gone for alms, he made the round of the entire building, sweeping the unswept places, filling empty vessels with water, arranging furniture, etc., lest heretics, coming to the monastery, should say: "Behold the residences of Gotama's pupils." But even then he did not escape censure from his critics. A story is told[25] of how he was once charged with greed, and the Buddha himself had to explain to the monks that Sāriputta was blameless. While Sāriputta was severe in the case of those who failed to follow the Buddha's discipline, he did not hesitate to rejoice with his fellow-monks in their successes. Thus we find him congratulating Moggallāna on the joy he obtained from his *iddhi*-powers, and praising his great attainments (praise which evoked equally generous counter-praise),[26] and eulogising **Anuruddha** on his perfected discipline won through the practice of the four *satipaṭṭhānas.*[27] It was the great encouragement given by Sāriputta to **Samitigutta** (*q.v.*), when the latter lay ill with leprosy in the infirmary, which helped him to become an arahant. It was evidently the custom of Sāriputta to visit sick monks, as did the Buddha himself.[28] So great was Sāriputta's desire to encourage and recognize merit in his colleagues, that he once went about praising

[17] See **Devadatta.**

[18] See *s.v.* for details; also **Channa,** who reviled both Sāriputta and Moggallāna (DhA. ii. 110 f.).

[19] S. iv. 55 ff.; see also the **Channovāda Sutta.**

[20] See, *e.g.*, S. iv. 103, where a monk reports to him that a colleague has returned to the household life, and asks what he is to do about it.

[21] Vin. i. 354.

[22] *Ibid.*, ii. 140.

[23] DhA. iv. 184 f.

[24] S. ii. 275 f.

[25] *Ibid.*, v. 301 f.

[26] See ThagA. i. 176.

[27] *Ibid.*, 83.

[28] ii. 140 f.

Devadatta's *iddhi*-powers, which made it difficult for him when later he had to proclaim, at the bidding of the Saṅgha, Devadatta's evil nature.[29]

Several instances are given[30] of Sāriputta instructing the monks and preaching to them of his own accord on various topics—apart from the preaching of the well-known suttas assigned to him. Sometimes these suttas were supplementary to the Buddha's own discourses.[31] Among the most famous of Sāriputta's discourses are the **Dasuttara** and the **Saṅgīti Suttas** (*q.v.*). Though Sāriputta was friendly with all the eminent monks surrounding the Buddha, there was very special affection between him and **Ānanda** and also Moggallāna. We are told that this was because Ānanda was the Buddha's special attendant, a duty which Sāriputta would have been glad to undertake.[32] Ānanda himself had the highest regard and affection for Sāriputta. It is recorded in the Saṃyutta Nikāya[33] that once, when the Buddha asked Ānanda, "Do you also, Ānanda, approve of our Sāriputta?" Ānanda replied, "Who, Sir, that is not childish or corrupt or stupid or of perverted mind, will not approve of him? Wise is he, his wisdom comprehensive and joyous and swift, sharp and fastidious. Small is he in his desires and contented; loving seclusion and detachment, of rampant energy. A preacher is he, accepting advice, a critic, a scourge of evil."

Sāriputta was specially attached, also, to Rāhula, the Buddha's son, who was entrusted to Sāriputta for ordination. Mention is made of a special sutta in the **Majjhima Nikāya,**[34] in which he urges Rāhula to practise the study of breathing. The special regard which Sāriputta had for the Buddha and Rāhula extended also to **Rāhulamātā,** for we find that when she was suffering from flatulence, Rāhula consulted Sāriputta, who obtained for her some mango-juice, a known remedy for the disease.[35] On another occasion[36] he obtained from **Pasenadi** rice mixed with ghee and with red fish for flavouring when Rāhulamātā suffered from some stomach trouble. Among laymen Sāriputta had special regard for **Anāthapiṇḍika;** when the latter lay ill he sent for Sāriputta, who visited him with Ānanda and preached to him the **Anāthapiṇḍikovāda Sutta.** At the end of the discourse Anāthapiṇḍika said he had never before heard such a homily. Sāriputta said they were reserved for monks only, but Anāthapiṇḍika asked that they could

[29] Vin. ii. 189.

[30] *E.g.*, S. ii. 274; v. 70; A. i. 63; ii. 160; iii. 186, 190, 196, 200, 292, 340; iv. 325, 328, 365; v. 94, 102, 123, 315, 356 f.

[31] *E.g.*, M. i. 13, 24, 184, 469.

[32] For details of this see *s.v.* **Mahā Moggallāna, Ānanda.**

[33] S. i. 63.

[34] The **Mahā Rāhulovāda Sutta;** M. i. 421 f.

[35] J. ii. 392 f. [36] *Ibid.*, 433.

be given to the laity and to young men of undimmed vision. Anāthapiṇḍika died soon after and was reborn in **Tusita.**[37]

Sāriputta also, evidently, had great esteem for the householder **Citta,** for we are told[38] that he once paid a special visit to **Macchikāsaṇḍa** to see him.

Several incidents are related in the books showing the exemplary qualities possessed by Sāriputta—*e.g.*, the stories of **Tambadāṭhika, Puṇṇa** and his wife, the poor woman in the **Kuṇḍakakucchisindhava Jātaka** and **Losaka-Tissa** (*q.v.*). These show his great compassion for the poor and his eagerness to help them. Reference has already been made to his first teacher, **Sañjaya,** whom he tried, but failed, to convert to the Buddha's faith. His second teacher was **Assaji.** It is said[39] that every night on going to bed he would do obeisance to the quarter in which he knew Assaji to be and would sleep with his head in that direction. The stories of the Sāmaṇeras **Sukha** and **Paṇḍita,** and of the monk **Rādhā,** also show his gratitude towards any who had shown him favour.[40] His extreme affection for and gratitude to the Buddha are shown in the **Sampasādanīya Sutta** (*q.v.*). That Sāriputta possessed great patience is shown by the story[41] of the brahmin who, to test his patience, struck him as he entered the city for alms. But when he was wrongly accused and found it necessary to vindicate his good name, he did not hesitate to proclaim his innocence at great length and to declare his pre-eminence in virtue.[42] Another characteristic of Sāriputta was his readiness to take instruction from others, however modest. Thus one story relates how, in absent-mindedness, he let the fold of his robe hang down. A novice said, " Sir, the robe should be draped around you," and Sāriputta agreed, saying, " Good, you have done well to point it out to me," and going a little way, he draped the robe round him.[43] A quaint story is told[44] of a Yakkha who, going through the air at night, saw Sāriputta wrapt in meditation, his head newly shaved. The sight of the shining head was a great temptation to the Yakkha, and, in spite of his companion's warning, he dealt a blow on the Thera's head. The blow was said to have been hard enough to shatter a mountain, but Sāriputta suffered only a slight headache afterwards.

[37] M. iii. 258 ff.; *cf.* S. v. 380, which probably refers to an earlier illness of Anāthapiṇḍika. He recovered immediately after the preaching of Sāriputta's sermon, and served Sāriputta with rice from his own cooking pot.

[38] DhA. ii. 74.

[39] DhA. iv. 150 f.; *cf.* SNA. i. 328. If Assaji were in the same vihāra, Sāriputta would visit him immediately after visiting the Buddha. It was in connection with this that the **Dhamma Sutta** (*q.v.*) was preached.

[40] See also Vin. i. 55 f.

[41] DhA. iv. 146 f.

[42] See, *e.g.*, his " lion's roar " at A. iv. 373 ff.

[43] ThagA. ii. 116.

[44] Ud. iv. 4.

Mention is made of two occasions on which Sāriputta fell ill. Once he had fever and was cured by lotus-stalks which Moggallāna obtained for him from the **Mandākinī** Lake.[45] On the other occasion he had stomach trouble, which was again cured by Moggallāna giving him garlic (*lasuṇa*), to eat which the rule regarding the use of garlic had to be rescinded by the Buddha.[46]

Sāriputta was fond of meal-cakes (*piṭṭhakhajjaka*), but finding that they tended to make him greedy he made a vow never to eat them.[47]

Sāriputta died some months before the Buddha. It is true that the account of the Buddha's death in the **Mahāparinibbāna Sutta** ignores all reference to Sāriputta, though it does introduce him[48] shortly before as uttering his "lion's roar" (*sīhanāda*), his great confession of faith in the Buddha, which, in the commentarial account, he made when he took leave of the Buddha to die. The Saṃyutta Nikāya[49] records that he died at **Nālagāmaka** (the place of his birth), and gives an eulogy of him pronounced by the Buddha after his death.[50] There is no need to doubt the authenticity of this account. It merely states that when Sāriputta was at Nālagāmaka he was afflicted with a sore disease. His brother, **Cunda-Samaṇuddesa,** was attending on him when he died. His body was cremated, and Cunda took the relics to Sāvatthi with Sāriputta's begging-bowl and outer robe. The relics were wrapped in his water-strainer. Cunda first broke the news to Ānanda, who confessed that when he heard it his mind was confused and his body felt as though drugged.[51] Together they sought the Buddha and told him of the event, and the Buddha pointed out to them the impermanence of all things.

The Commentaries give more details. The Buddha returned to Sāvatthi after his last *vassa* in **Beḷuvagāma.** Sāriputta sought him there, and, realizing that his death would come in seven days, he decided to visit his mother, for she, though the mother of seven arahants, had no faith in the Saṅgha.[52] He therefore asked his brother, Cunda, to prepare for the journey to Nālagāmaka with five hundred others, and then took leave of the Buddha after performing various miracles and declaring his faith in the Buddha and uttering his "lion's roar." A large concourse followed him to the gates of Sāvatthi, and there he addressed them

[45] Vin. i. 214. [46] *Ibid.*, ii. 140.
[47] J. i. 310. [48] D. ii. 81 ff.
[49] S. v. 161. [50] *Ibid.*, 163 f.
[51] *Cf.* Thag. vs. 1034; see also the eulogy of Sāriputta by **Vaṅgīsa** during his lifetime (Thag. 1231-3). Hiouen Thsang saw the *stūpa* erected over the relics of Sāriputta in the town of Kālapināka (Beal, *op. cit.*, ii. 177).

[52] This was because all her children joined the Order and left her desolate in spite of the forty crores of wealth which lay in the house. It is said (DhA. iv. 164 f.) that when Sāriputta had gone home on a previous occasion, she abused both him and his companions roundly. Rāhula was also in the company.

and bade them stay behind. In seven days he reached Nālaka, where he was met by his nephew, **Uparevata,** outside the gates. Him he sent on to warn his mother of his arrival with a large number of people. She, thinking that he had once more returned to the lay life, made all preparations to welcome him and his companions. Sāriputta took up his abode in the room in which he was born (*jātovaraka*). There he was afflicted with dysentery. His mother, unaware of this and sulking because she found he was still a monk, remained in her room. The Four Regent Gods and **Sakka** and **Mahā Brahmā** waited upon him. She saw them, and having found out who they were, went to her son's room. There she asked him if he were really greater than all these deities, and, when he replied that it was so, she reflected on the greatness of her son and her whole body was suffused with joy. Sāriputta then preached to her, and she became a *sotāpanna*. Feeling that he had paid his debt to his mother, he sent Cunda to fetch the monks, and, on their arrival, he sat up with Cunda's help and asked if he had offended them in any way during the forty-four years of his life as a monk. On receiving their assurance that he had been entirely blameless, he wiped his lips with his robe and lay down, and, after passing through various trances, died at break of dawn.

His mother made all arrangements for the funeral, and **Vissakamma** assisted in the ceremony. When the cremation was over, **Anuruddha** extinguished the flames with perfumed water, and Cunda gathered together the relics.[53] Among those who came to pay honour to the pyre was the goddess **Revatī** (*q.v.*). Sāriputta died on the full-moon day of **Kattika** (October to November) preceding the Buddha's death, and Moggallāna died a fortnight later.[54]

Sāriputta had many pupils, some of whom have already been mentioned. Among others were **Kosiya, Kaṇḍhadinna, Cullasāri, Vanavāsika-Tissa, Saṅkicca** (*q.v.*), and **Sarabhū,** who brought to Ceylon the Buddha's collar-bone, which he deposited in the **Mahiyaṅgaṇa-cetiya.**[55] Sāriputta's brother, **Upavāna,** predeceased him, and Sāriputta was with him when he died of snake-bite at **Sappasoṇḍikapabbāra.**[56]

Sāriputta's special proficiency was in the Abhidhamma. It is said[57] that when preaching the Abhidhamma to the gods of **Tavātiṃsa,** the

[53] This account is summarized from SA. iii. 172 ff.; similar accounts are found at DA. ii. 549 f., etc. Sāriputta's death is also referred to at J. i. 391.

[54] SA. iii. 181; J. i. 391; both Sāriputta and Moggallāna were older than the Buddha because they were born "*anuppanne yeva hi Buddhe*" (DhA. i. 73).

[55] Mhv. i. 37 f.

[56] S. iv. 40 f.

[57] DhSA. 16 f.; *cf.* DA. i. 15, where it is said that at the end of the First Recital the Abhidhamma was given in charge of five hundred arahants (Sāriputta being already dead).

Buddha would visit **Anotatta** every day, leaving a *nimmita*-Buddha on Sakka's throne to continue the preaching. After having bathed in the lake he would take his midday rest. During this time **Sāriputta** would visit him and learn from the Buddha all that had been preached of the Abhidhamma during the previous day. Having thus learnt the Abhidhamma, Sāriputta taught it to his five hundred pupils. Their acquirement of the seven books of the Abhidhamma coincided with the conclusion of the Buddha's sermon in Tāvatiṃsa. Thus the textual order of the Abhidhamma originated with Sāriputta, and the numerical series was determined by him.

Sāriputta is identified with various characters in numerous Jātakas. Thus he was **Canda-kumāra** in the **Devadhamma**, **Lakkhaṇa** in the **Lakkhaṇa**, the knight in the **Bhojājānīya**, the monkey in the **Tittira**, the snake in the **Visavanta** and **Saccaṅkira**, the tree-sprite in the **Sīlavanāga**, the brahmin youth in the **Mahāsupina**, the chief disciple in the **Parosahassa**, the **Jhānasodhana** and the **Candābha**, the king of Benares in the **Dummedha**, the good ascetic in the **Godha** (No. 138) and the **Romaka**, the charioteer of the king of Benares in the **Rājovāda**, the father-elephant in the **Alīnacitta**, the teacher in the **Susīma**, the **Cūḷa-Nandiya**, the **Sīlavīmaṃsana** and the **Mahādhammapāla**, the merchant in the **Gijjha** (No. 164), a goose in the **Catumaṭṭa**, the Nāga-king in the **Jarudapāna** and the **Sīlavimaṃsa**, the woodpecker in the **Kuruṅgamiga**, the thoroughbred in the **Kuṇḍakakucchisindhava**, the lion in the **Vyaggha**, **Tittira** (No. 438) and **Vaṇṇāroha**, the rich man in the **Kurudhamma**, the ascetic **Jotirasa** in the **Abbhantara**, **Sumukha** in the **Supatta**, **Nandisena** in the **Cullakaliṅga**, **Sayha** in the **Sayha**, the spirit of the Bodhi-tree in the **Pucimanda**, the commander-in-chief in the **Khantivādī**, the hunter in the **Maṃsa**, a deity in the **Kakkāru**, **Nārada** in the **Kesava**, the brahmin in the **Kāraṇḍiya** and **Nandiyamiga**, the Caṇḍāla in the **Setaketu**, the horse in the **Kharapatta**, **Pukkusa** in the **Dasaṇṇaka**, the sprite in the **Sattubhasta** and the **Mahāpaduma**, the roc-bird in the **Koṭisimbali**, the pupil in the **Aṭṭhasadda**, **Sālissara** in the **Indriya** (No. 423) and the **Sarabhaṅga**, **Āṇi-Maṇḍavya** in the **Kaṇhadīpāyana**, **Canda** in the **Biḷārikosiya**, the senior pupil in the **Mahāmaṅgala**, **Vāsudeva** in the **Ghata**, **Lakkhaṇa** in the **Dasaratha**, **Uposatha** in the **Saṃvara**, the northern deity in the **Samuddavāṇija**, the second goose in the **Javanahaṃsa**, the chaplain in the **Sarabhamiga** and the **Bhikkhāparampara**, the osprey in the **Mahāukkusa**, one of the brothers in the **Bhisa**, the snake in the **Pañcūposatha**, the Nāga-king in the **Mahāvāṇija**, the king in the **Rohantamiga**, and the **Haṃsa** (No. 502), **Rakkhita** in the **Somanassa**, **Uggasena** in the **Campeyya**, **Assapāla** in the **Hatthipāla**, the ascetic in the **Jayadissa**, **Sañjaya** in the **Sambhava**, the Nāga-king in the **Paṇḍara**, **Aḷāra** in the **Saṅkhapāla**, the

elder son in the **Cullasutosoma, Ahipāraka** in the **Ummadantī, Manoja** in the **Sonananda,** the king in the **Cullahaṃsa** and the **Mahāhaṃsa, Nārada** in the **Sudhābhojana, the Kuṇāla** and the **Mahājanaka, Kāḷahatthi** in the **Mahāsutasoma,** the charioteer in the **Mūgapakkha, Suriyakumāra** in the **Khaṇḍapāla, Sudassana** in the **Bhūridatta, Vijaya** in the **Mahānāradakassapa, Varuṇa** in the **Vidhurapaṇḍita, Cūḷanī** in the **Mahāummagga** and the ascetic **Accuta** in the **Vessantara.**

2. **Sāriputta Thera.**—A monk of Ceylon. He lived in the reign of **Parakkamabāhu I.,** and was called **Sāgaramatī**[1] on account of his erudition. The king built for him a special residence attached to the **Jetavanavihāra** in **Pulatthipura.**[2] Among his works are the **Vinayasaṅgaha** or the **Vinayavinicchaya,** a summary of the Vinaya, and the **Sāratthadīpanī** on the **Samantapāsādikā,** the **Sāratthamañjūsā** on the **Atthasālinī** and the **Linatthappakāsinī** on the **Papañcasūdanī.** Sāriputta had several well-known pupils, among whom were **Saṅgharakkhita, Sumaṅgala, Buddhanāga, Udumbaragiri Medhaṅkara** and **Vācissara.**[3] Sāriputta was also a Sanskrit scholar, and wrote the *Pañjikālaṅkāra* or *Ratnamatipañjikāṭīkā* to Ratnaśrījñāna's Pañjikā to the *Candragomivyākaraṇa.*

[1] SadS. 63.
[2] Cv. lxxviii. 34.
[3] Gv. 67, 71; Svd. 1203; Sās. 69; P.L.C. 189 ff.

3. **Sāriputta.**—A monk of Dala in the **Rāmañña** country. He was born in **Padīpajeyya** in the reign of **Narapatisithu,** and was ordained by **Ānanda** of the **Sīhalasaṅgha.** He became one of the leaders of this group in Rāmañña. Narapati conferred on him the title of "Dhammavilāsa," and he was the author of one of the earliest law codes (*dhammasattha*) of Burma.[1]

[1] Sās. 41 f.; Bode, *op. cit.*, 31.

4. **Sāriputta.**—A Choliyan monk, author of the **Padāvatāra.**[1]

[1] Gv. 67; Svd. 12, 44.

5. **Sāriputta.**—One of the sons of king **Buddhadāsa.**[1]

[1] Cv. xxxvii. 177.

Sāriputta Saṃyutta.—The twenty-eighth division of the **Saṃyutta Nikāya.**[1]

[1] S. iii. 235-40.

1. **Sāriputta Sutta.**—The sixteenth sutta of the **Aṭṭhakavagga** of the **Sutta Nipāta.** Sāriputta asks the Buddha how a monk should conduct

himself in order to achieve his goal. The Buddha explains that a monk must avoid the five dangers, endure heat and cold and other discomforts, and must not be guilty of theft, anger, lying or arrogance. He should be guided by wisdom and moderation.[1] The Commentary explains[2] that the sutta is also called the **Therapañha Sutta,** and that it was preached on the occasion of the Buddha's descent from **Tāvatiṃsa** to **Saṅkassa.** The Buddha desired that Sāriputta's wisdom should be adequately recognized, for **Moggallāna's** iddhi, **Anuruddha's** clairvoyance and **Puṇṇa's** eloquence were already famous, but Sāriputta's skill remained unknown. The Buddha therefore related the **Parosahassa Jātaka** in order to show Sāriputta's wisdom in a past life. At the end of the story, Sāriputta questioned the Buddha in eight stanzas, and the rest of the sutta was spoken by the Buddha in answer to these questions.

[1] SN. 955-75. [2] SNA. ii. 569 f.

2. **Sāriputta Sutta.**—The Buddha instructs **Sāriputta** on how to train oneself in order to get rid of notions of "I" and "mine." The sutta contains a quotation from the **Udayapañha.**[1]

[1] A. i. 133.

3. **Sāriputta Sutta.**—**Sāriputta** relates to **Ānanda** how once, when he was in **Andhavana,** he attained to perfect concentration.[1]

[1] A. v. 8.

Sārī.—A brahminee, mother of **Sāriputta** (1) (*q.v.*). Her full name was **Rūpasārī.**

Sāruppa Sutta.—On the proper way of approach to the uprooting of all conceits.[1]

[1] S. iv. 21.

Sāropama Sutta.—See **Cūla-Saropama** and **Mahā-Sāropama Suttas.**

Sāla.—Brother of **Paduma Buddha** and, later, his Chief Disciple. The people of **Usabhavatī** gave him a special *kaṭhina*-robe, in the making of which the Buddha himself assisted.[1]

[1] Bu. ix. 21; BuA. 147 f.

Sālaka.—A monkey. See the **Sālaka Jātaka.**

Sālaka Jātaka (No. 249).—A snake-charmer had a monkey called **Sālaka,** whom he trained to play with a snake; by this means the man

earned his living. During a feast he entrusted the monkey to his friend, the Bodhisatta born as a merchant, and when he returned seven days later he beat the monkey and took him away. When the man was asleep the monkey broke away and refused to be enticed back by the man.

The story was related in reference to an Elder who ill-treated a novice ordained by him. Several times the novice returned to the lay life, but came back at the Elder's request, but in the end he refused to be persuaded. The novice was the monkey.[1]

[1] J. ii. 266 f.

Sālakusumiya Thera.—An arahant. One hundred thousand kappas ago he offered a *sāla*-flower to the *thūpa* of a Buddha.[1]

[1] Ap. ii. 407.

Sālaggāma.—A village in Ceylon given by **Aggabodhi III.** to the **Mayettikassapāvāsa-vihāra.**[1] A river flowed through the village, and over the river **Devappatirāja** built a bridge of forty staves.[2] Later, **Parakkamabāhu IV.** gave the village to **Kāyasatti Thera** of the **Vijayabāhu-pariveṇa.**[3]

[1] Cv. xliv. 121.
[2] *Ibid.*, lxxxvi. 41.
[3] *Ibid.*, xc. 92; see Cv. *Trs.* ii. 209, n. 2.

Sālapādapasobbha.—A swamp over which **Devappatirāja** built a bridge of one hundred and fifty cubits.[1]

[1] Cv. lxxxvi. 42.

Sālapupphadāyaka Thera.—An arahant.[1] He is evidently identical with **Ajjuna Thera**[2] (*q.v.*)

[1] Ap. i. 169.
[2] ThagA. i. 186.

Sālapupphiya Thera.—An arahant. He was a confectioner of **Aruṇavatī** in the time of **Siddhattha** Buddha, to whom he gave a *sāla*-flower. Fourteen kappas ago he was a king named **Amitañjala.**[1]

[1] Ap. i. 218 f.

Sālamaṇḍapiya Thera.—An arahant.[1] He is evidently identical with **Tissa Thera**[2] (see **Tissa** 12).

[1] Ap. i. 431 f.
[2] ThagA. i. 272 f.

Sālavatikā, Sālavatī.—A Kosalan village given by **Pasenadi** to the brahmin **Lohicca.** There the **Lohicca Sutta** was preached.[1] It was so called because *sāla*-trees grew within its boundary.[2]

[1] D. i. 224. [2] DA. ii. 395.

1. **Sālavatī.**—A city; in it was the **Kesārāma** where **Dhammadassī Buddha** died.[1]

[1] BuA. 185.

2. **Sālavatī.**—A courtezan of **Rājagaha.** She was the mother of **Jīvaka-Komārabhacca**[1] and of his sister **Sirimā**[2] (*q.v.*).

[1] Vin. i. 268 f.
[2] SNA. i. 244; see also AA. i. 216, where **Abhayarājakumāra** is called Jīvaka's father.

1. **Sālavāṇa-vihāra.**—One of the eighteen vihāras built by King **Dhātusena.**[1]

[1] Cv. xxxviii. 49.

2. **Sālavāṇa-vihāra.**—A monastery built by **Aggabodhi,** son of **Mahātissa** and **Saṅghasivā.**[1]

[1] Cv. xlv. 45.

1. **Sālā.**—A brahmin village of **Kosala,** its inhabitants were called **Sāleyyakā.** The **Apaṇṇaka Sutta** and the **Saleyyaka Sutta** were preached there.[1] See also **Sālā Sutta.**

[1] M. i. 285, 400.

2. **Sālā.**—One of the two chief women disciples of **Phussa Buddha.**[1]

[1] BuA. 194; but see *s.v.* **Phussa.**

1. **Sālā Sutta.**—The Buddha, while staying at **Sālā,** addresses the monks, teaching them the necessity of the preaching the four *satipaṭṭhānas* by novices, *sekhas* and arahants.[1]

[1] S. v. 144 f.

2. **Sālā Sutta.**—Preached at **Sālā.** Just as the lion is the chief of animals, so is insight chief of the *bodhipakkhiyā-dhammā* (a list of which is given in the sutta).[1]

[1] S. v. 227; on the title of the sutta see KS. v. 202, n. 3.

Sāli, Sālya.—Only son of **Duṭṭhagāmaṇi.** He renounced the throne and married **Asokamālā,** a Caṇḍāla-girl.[1] In his previous birth he had

[1] Mhv. xxxiii. 1 f.

been a smith, named **Tissa,** in **Muṇḍagaṅgā,** and his wife was **Nāgā (Sumanā).** The couple gave a meal with pork to eight arahants,[2] led by **Dhammadinna Thera** of **Talaṅgatissapabbata.** It is said that on the day of birth the whole of Ceylon was filled with paddy, hence his name. Sāli was very pious, and all the revenues given to him by his father he gave away in charity. He kept the fast days in the **Issarasamaṇa-vihāra** and built the **Sālipabbata-vihāra.**[3] He will be the son of **Metteyya Buddha** in his next birth.[4]

[2] For their names see MṬ. 606. [3] *Ibid.*, 606. [4] *Ibid.*, xxxii. 83.

Sālikedāra Jātaka (No. 484). Once, when King **Magadha** was reigning in **Rājagaha,** the Bodhisatta was a parrot and looked after his aged parents. When the fields of the brahmin **Kosiyagotta,** of **Sālindiya** in **Magadha,** were ripe, the parrot went there with his flock, and, having fed himself, took some corn for his parents. The watchman of the fields reported this to Kosiyagotta, and, on his instructions, a snare was set and the Bodhisatta caught. When he raised the alarm, the other parrots fled. The Bodhisatta explained to Kosiyagotta why he carried the corn away—to feed his parents, his young ones, and those who were in need, thus, as it were, paying a debt, giving a loan, and setting up a store of merit. The brahmin was very pleased, and gave permission to the Bodhisatta to take the corn of all his thousand acres; but the Bodhisatta accepted only eight.[1]

For the introductory story see the **Sāma Jātaka. Channa** is identified with the watchman and **Ānanda** with Kosiyagotta.

[1] J. iv. 276-82.

Sāligāma.—A carpenter's village near the west gate of **Anurādhapura.** It was the birthplace of **Asokamālā.**[1]

[1] MṬ. 606, 607.

Sāligiri.—A village, given by **Parakkamabāhu IV.** for the maintenance of the **Parakkamabāhupāsāda.**[1]

[1] Cv. xc. 97; for identification see Cv. *Trs.* ii. 209, n. 6.

Sālittaka Jātaka (No. 107).—The king of Benares once had a very talkative chaplain. Outside the city gate was a cripple, who lived under a banyan tree, so clever that he could cut the leaves of the tree into various shapes by throwing stones at them. The king, seeing him, engaged his services to cure his chaplain. The cripple obtained a pea-shooter filled with dry goat's dung, and, sitting behind a curtain with

a hole in it, he shot pellets of dung into the mouth of the chaplain as he talked away ceaselessly. When half a peck had thus been shot, the king revealed the plot to the chaplain and advised an emetic. The chaplain realized his folly and did not offend again. The cripple was given four villages, bringing in four thousand a year.

The story was told in reference to a novice on the banks of the **Aciravatī** who, challenged by his companions, shot a pebble through the eye of a swan in flight, the pebble emerging through the other eye.

The novice is identified with the cripple and **Ānanda** with the king. The Bodhisatta was one of the king's courtiers.[1] See also *s.v.* **Sunetta (3)**.

[1] J. i. 418 f.; *cf.* DhA. ii. 69 f.; Pv. iv. 16; PvA. 282 f.

Sālindiya.—A brahmin village of **Magadha** to the north-east of Rājagaha. It was the residence of the brahmin **Kosiyagotta.**[1]

[1] J. iv. 276; *cf.* J. iii. 293.

1. **Sālipabbata-vihāra.**—A monastery, built by Prince **Sāli** from the revenues which he obtained when living in the west of **Anurādhapura.**[1]

[1] MṬ. 607.

2. **Sālipabbata-vihāra.**—A monastery built by King **Mahallaka-Nāga** in **Nāgadīpa.**[1]

[1] Mhv. xxxv. 124.

Sālipota.—A park laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 10.

1. **Sāliya.**—One of the ministers of **Vaṭṭagāmaṇi.**[1] He built the **Sāliyārāma.**[1]

[1] Mhv. xxxiii. 90.

2. **Sāliya.**—An ox. See the **Gandatindu Jātaka.**

3. **Sāliya.**—See **Sāli.**

Sāliya Jātaka (No. 367).—Once a village doctor saw a snake lying in the fork of a tree and asked the Bodhisatta, who was then a village boy, to get it for him, telling him that it was a hedgehog. The boy climbed the tree and seized the animal by its neck, but, on discovering that it was a snake, threw it away. The snake fell on the doctor and bit him so severely that he died.

The story was told in reference to **Devadatta's** attempts to kill the

Buddha.[1] Elsewhere,[2] however, the story is told in reference to the hunter **Koka** *(q.v.)*, with whom the doctor is identified.

[1] J. iii. 202 f. [2] DhA. iii. 31 f.

Sāliyā.—One of the chief women supporters of **Dhammadassī Buddha.**[1]

[1] Bu. xvi. 20.

Sālissara.—A sage; the chief disciple of the Bodhisatta in his birth as **Sarabhaṅga.** For his story see the **Sarabhaṅga** and **Indriya** (No. 423) **Jātakas.** He is identified with **Sāriputta.**[1]

[1] J. iii. 469; v. 151.

Sālūka.—A pig. See the **Sālūka Jātaka.**

Sālūka Jātaka (No. 286).—The Bodhisatta was once an ox named **Mahālohita** and his brother was **Cullalohita.** They both belonged to a village family, and when the girl of the family grew up and was married, a pig, called **Sālūka,** was fattened for the feast. Cullalohita saw this and coveted the food which was being given to the pig, but when he complained to his brother, it was explained to him that the pig's lot was an unhappy one.

The introductory story is given in the **Culla Nāradakassapa Jātaka.** Sālūka is identified with the love-sick monk of that story, and Cullalohita with **Ānanda.**[1]

[1] J. ii. 419 f.

Sāleyyaka Sutta.—The inhabitants of **Sālā** ask the Buddha why some are born after death in places of woe and others in places of joy. The Buddha explains that it is due to their deeds, good or bad.[1]

[1] M. i. 285 ff.

Sāleyyakā.—The inhabitants of **Sālā.**[1]

[1] M. i. 285.

1. **Sāḷha,** called **Migāranattā.**—He once visited **Nandaka Thera** with **Pekkhuṇiya's** grandson, **Rohaṇa.** See the **Sāḷha Sutta.**[1] He built a vihāra for the nuns and **Sundarīnandā** was appointed to supervise the work. As a result, Sāḷha and Sundarīnandā saw each other frequently and fell in love. Wishing to seduce her, Sāḷha invited a party of nuns to his house and set apart seats for those nuns who were older than Nandā in one part, and for those younger in another, so that Nandā

[1] A i. 193 f.

would be alone. But she, guessing the reason for the invitation, did not go, and, instead, sent an attendant nun to **Sāḷha's house for her alms**, excusing herself on the plea that she was taken ill. **Saḷha**, hearing of this, set a servant to look after the other nuns and ran off to the **monastery**. Nandā, on her bed, was waiting for him, and he seduced her.[2] **Buddhaghosa** explains[3] that Sāḷha was called Migāranattā because he was the grandson of **Migaramātā (Visākhā)**.

[2] Vin. iv. 211 f. [3] Sp. iv. 900.

2. **Sāḷha.**—A **Licchavi**, who once visited the Buddha at the **Kūṭāgārasālā**.[1] See **Saḷha Sutta** (2).

[1] A. ii. 200.

3. **Sāḷha.**—A monk of **Ñātikā**. The Buddha declared that he died an arahant.[1]

[1] D. ii. 91; S. v. 356.

4. **Sāḷha.**—An eminent monk who took a prominent part in the Second Council. He lived in **Sahajāti**, and, on hearing of the heresy of the **Vajjiputtakas**, retired into solitude in order to decide whether he thought their contentions right. There an inhabitant of the **Suddhāvāsā** informed him that the Vajjiputtakas were wrong. He was one of the four appointed on behalf of the **Pācīnakas (Vajjiputtakas)** on the committee which discussed the dispute. He was a pupil of **Ānanda**.[1]

[1] Vin. ii. 302 ff.; Mhv. iv. 4 f., 48, 57; Dpv. iv. 49; v. 22; Sp. i. 34.

1. **Sāḷha Sutta.**—Records a conversation between **Nandaka Thera, Sāḷha Migāranattā**, and **Rohaṇa Pekkhuniyanattā**.[1]

[1] A. i. 193 f.

2. **Sāḷha Sutta.**—The **Licchavis, Sāḷha** and **Abhaya**, visit the Buddha at the **Kūṭāgārasālā** and question him regarding the way that is made by purity of morals and that made by self-mortification. The Buddha answers the question with many similes. The last part of the sutta describes a fighting man who is a "long-distance shooter," one who shoots by lightning, and a smasher of large objects, and the corresponding classes of the Ariyan disciples.[1]

[1] A. ii. 200 f.

1. **Sāvajja Sutta.**—Blameworthy actions of body, speech and mind, lead to **Niraya**; their opposites to heaven.[1]

[1] A. i. 292.

2. **Sāvajja Sutta.**—On four kinds of persons: the blameworthy, the very blameworthy, the slighty blameworthy, the blameless.[1]

[1] A. ii. 135.

3. **Sāvajja Sutta.**—The four kinds of blameworthy actions—of body, speech, thought, and view—and their opposites.[1]

[1] A. ii. 237.

Sāvatthi.—The capital town of **Kosala** in India and one of the six great Indian cities during the lifetime of the Buddha.[1] It was **six** leagues from **Sāketa,**[2] forty-five leagues north-west of **Rājagaha,**[3] **thirty** leagues from **Saṅkassa,**[4] one hundred and forty-seven from **Takkasilā,**[5] one hundred and twenty from **Suppāraka,**[6] and was on the banks of the **Aciravatī.**[7] It was thirty leagues from **Āḷavī,**[8] thirty from **Macchikā-saṇḍa,**[9] one hundred and twenty from **Kukkuṭavatī,**[10] and the same distance from **Uggapura**[11] and from **Kuraraghara.**[12] The road from **Rājagaha** to Sāvatthi passed through **Vesāli,**[13] and the **Parāyaṇavagga**[14] gives the resting-places between the two cities—**Setavyā, Kapilavatthu, Kusinārā, Pāvā** and **Bhoganagara.** Further on, there was a road running southwards from Sāvatthi through **Sāketa** to **Kosambī.** One gāvuta from the city was the **Andhavana** (*q.v.*). Between Sāketa and Sāvatthi was **Toraṇavatthu.**[15]

The city was called Sāvatthi because the sage **Savattha** lived there. Another tradition says there was a caravanserai there, and people meeting there asked each other what they had—"Kiṃ bhandaṃ atthi?" "Sabbaṃ atthi"—and the name of the city was based on the reply.[16]

The Buddha passed the greater part of his monastic life in Sāvatthi. His first visit there was at the invitation of **Anāthapiṇḍika.**[17] It is said[18] that he spent twenty-five rainy seasons in the city—nineteen of them in **Jetavana** and six in the **Pubbārāma.** Sāvatthi also contained the monastery of **Rājakārāma** (*q.v.*), built by **Pasenadi,** opposite **Jetavana.** Outside the city gate of Sāvatthi was a fisherman's village of five hundred families.[19]

[1] D. ii. 147.
[2] Vin. i. 253; seven according to others (DhA. i. 387).
[3] SA. i. 243.
[4] J. iv. 265.
[5] MA. ii. 987.
[6] DhA. ii. 213.
[7] Vin. i. 191, 293.
[8] SNA. i. 220.
[9] DhA. ii. 79.
[10] *Ibid.*, 118.
[11] *Ibid.*, iii. 469.
[12] *Ibid.*, iv. 106.
[13] Vin. ii. 159 f.
[14] SN. vss. 1011-13.
[15] S. iv. 374.
[16] SNA. i. 300; PSA. 367.
[17] *q.v.* for details.
[18] DhA. i. 4.
[19] *Ibid.*, iv. 40.

Savatthi is the scene of each Buddha's **Yamaka-pāṭihāriya**[20]; Gotama Buddha performed this miracle under the **Gaṇḍamba** (*q.v.*).

The chief patrons of the Buddha in Sāvatthi were **Anāthapiṇḍika, Visākhā, Suppavāsā** and **Pasenadi.**[21] When **Bandhula** (*q.v.*) left **Vesāli** he came to live in Sāvatthi.

Buddhaghosa says[22] that, in the Buddha's day, there were fifty-seven thousand families in Sāvatthi, and that it was the chief city in the country of **Kāsi-Kosala,** which was three hundred leagues in extent and had eighty thousand villages. The population of Sāvatthi was eighteen crores.[23]

Sāvatthi is identified with Sāhet-Māhet on the banks of the Rapti.[24]

Hiouen Thsang found the old city in ruins, but records the sites of various buildings.[25]

Woodward states[26] that, of the four Nikāyas, 871 suttas are said to have been preached in Sāvatthi; 844 of which are in Jetavana, 23 in the Pubbārāma, and 4 in the suburbs. These suttas are made up of 6 in the Dīgha, 75 in the Majjhima, 736 in the Saṃyutta, and 54 in the Aṅguttara. Mrs. Rhys Davids conjectures[27] from this that either the Buddha "mainly resided there or else Sāvatthi was the earliest emporium (library ?) for the collection and preservation (however this was done) of the talks." The first alternative is the more likely, as the Commentaries state that the Buddha spent twenty-five rainy seasons in Sāvatthi (see earlier), this leaving only twenty to be spent elsewhere. The Buddhavaṃsa Commentary[28] gives a list of these places showing that the second, third, fourth, seventeenth and twentieth were spent in Rājagaha, the thirteenth, eighteenth and nineteenth in **Cāliyapabbata,** and the rest in different places

[20] DhA. iii. 205; *cf.* Mtu. iii. 115; J. i. 88.
[21] DhA. i. 330.
[22] Sp. iii. 614.
[23] SNA. i. 371.
[24] Cunningham, AGI. 469.
[25] Beal, *op. cit.*, ii. 1-13.
[26] KS. v. xviii.
[27] M. iv., Introd., p. vi.
[28] BuA. p. 3.

Sāvitti.—A hymn, mentioned as chief of the Vedas (*chandato mukhaṃ*).[1] It consists of three lines of twenty-four letters (*tipadaṃ catuvīsakkharaṃ*).[2] The Commentary[3] explains that the latter refers to the **Ariya-Sāvitti,** which consists of the formula "*Buddhaṃ saraṇaṃ, gacchāmi, Dhammaṃ—pe—, Saṅghaṃ—pe—*"

[1] SN. vs. 568. [2] *Ibid.*, 457. [3] SNA. ii. 403.

Sāsana Sutta.—The Buddha tells **Upāli** in brief as to how various doctrines can be regarded as belonging to the Dhamma or otherwise.[1]

[1] A. iv. 143.

Sāsanavaṃsa.—An ecclesiastical chronicle by **Paññasāmi** of Burma, written in 1861 A.C. The first part of the work begins with the birth of the Buddha and brings the history up to the Third Council and the sending of missionaries to nine different countries: **Sīhala, Suvaṇṇabhūmi, Yoṇakaraṭṭha, Vanavāsi, Kasmīra-Gandhāra, Mahiṃsakamaṇḍala, Cinaraṭṭha, Mahāraṭṭha** (Siam) and **Aparanta.** Then follow accounts of the religions of these countries, a separate chapter being devoted to each. But the accounts of Sīhala (Ceylon) and Suvaṇṇabhūmi (Burma) show more completeness than the others. The second part is entirely devoted to **Aparanta** of Burma proper.[1]

[1] Published by the P.T.S. 1897.

Sāsapa Sutta.—If a man were to take once in one hundred years one seed from a heap of mustard one yojana in length, breadth, and height, he would come to an end of the seeds before one æon is passed. Incalculable is *saṃsāra*.[1]

[1] S. ii. 182.

Sāhasamalla.—A king of Ceylon who belonged to the **Okkāka** dynasty and reigned for only two years, till he was deposed by **Āyasmanta.**[1]

[1] Cv. lxxx. 32; but see Cv. *Trs.* ii. 130, n. 1; the date of his accession (August 23rd, 1200) is said to be the only absolutely certain date in the history of Ceylon.

Siṃsapā Sutta.—The Buddha, while staying in **Siṃsapāvana** in **Kosambī,** takes up a handful of leaves and tells the monks that the things he has discovered and not revealed, compared to those he has revealed, are as the handful of leaves to the leaves in the forest. What he has not revealed does not conduce to tranquillity, Nibbāna. He has revealed Ill, its cause, cessation, and the way thereto; this *does* conduce to Nibbāna.[1]

[1] S. v. 437.

1. **Siṃsapāvana.**—A grove in **Āḷavī,** where the Buddha stayed in the **Gomagga** and was visited by **Hatthaka** of **Āḷavī.**[1]

[1] A. i. 136.

2. **Siṃsapāvana.**—A grove in **Kosambī,** where the Buddha once stayed. See **Siṃsapā Sutta.**[1]

[1] S. v. 437.

3. **Siṃsapāvana.**—A grove to the north of **Setavyā,** where **Kumāra Kassapa** once stayed. The Buddha also once stayed there during a journey.[1] It was the scene of the preaching of the **Pāyāsi Sutta.**[2]

[1] DhA. i. 59. [2] D. ii. 316.

Simsapāvana Vagga.—The fourth chapter of the **Saccā Saṃyutta.**[1]

[1] S. v. 437 ff.

1. **Sikkhā Sutta.**—The three forms of training in the higher insight.[1]

[1] A. i. 235.

2. **Sikkhā Sutta.**—One must train oneself in the Dhamma.[1]

[1] S. ii. 131.

3. **Sikkhā Sutta.**—A monk who returns to the lower life must blame himself for five things: having no faith in right things, no conscientiousness, no fear of blame, no energy, no insight into right things.[1]

[1] A. iii. 4

Sikkhānisaṃsa Sutta.—*Brahmacariyā* is lived for the sake of the profit of the training, of further wisdom, of the essence of release, of the mastery of mindfulness.[1]

[1] A. ii. 243 f.

1. **Sikkhāpada Sutta.**—The unworthy man is he who takes life, steals, etc. The worthy man, he who abstains from these things.[1]

[1] A. ii. 217.

2. **Sikkhāpada Sutta.**—The four kinds of deeds: dark with dark result, bright with bright result, neither dark nor bright, both dark and bright.[1]

[1] A. ii. 233.

Sikkhāpadavalañjani.—A Pāli translation, by **Pañcapariveṇādhipati Thera,** of the Sinhalese work *Sikhavalanda*, on monastic rules.[1]

[1] P.L.C. 216.

Sikhaṇḍi.—A *khattiya* of thirty-one kappas ago, brother of **Sikhī Buddha.** When the Buddha died he erected a *thūpa* over his remains.[1]

[1] Nettī, p. 142.

Sikhaddi, Sikhaṇḍi.—A Gandhabba, son of **Mātali; Bhaddā Suriyavaccasā** was at first in love with him, but she was won later by **Pañcasikha.**[1]

[1] D. ii. 268; *cf.* Mtu. ii. 190.

Sikhā-Moggallāna.—A brahmin who once visited the Buddha, saying that he had been told by **Soṇakāyana** that the Buddha preached the ineffectiveness of all deeds and asking if this were true.[1]

[1] A. ii. 232.

The Commentary explains[2] that he was a brahmin of the **Moggallāna-gotta** and wore a large tuft (*sikhā*) on the crown of his head, hence his name.

[2] AA. ii. 578; *cf.* **Moliya.**

Sikhānāyaka.—An officer of **Parakkamabāhu I.** He lived in the **Moriya** district and was a **Lambakaṇṇa.**[1]

[1] Cv. lxix. 12.

Sikhī.—The twentieth of the twenty-four Buddhas. He was born in the **Nisabha** pleasaunce in **Aruṇavatī,** his father being the khattiya **Aruṇa (Aruṇavā)** and his mother **Pabhāvatī.** He was so named because his *uṇhīsa* stood up like a flame (*sikhā*). For seven thousand years he lived in the household in three palaces—**Sucanda, Giri, Vahana**[1]—his wife being **Sabbakāmā** and his son **Atula.** He left home on an elephant, practised austerities for eight months, was given milk-rice by the daughter of **Piyadassī-seṭṭhi** of **Sudassananigama,** and grass for his seat by **Anomadassī.** His Bodhi was a *puṇḍarīka.* His first sermon was preached in the **Migācira** pleasaunce near **Aruṇavatī,** and his Twin Miracle was performed near **Suriyavatī** under a *campaka*-tree. The Bodhisatta was **Arindama,** king of **Paribhutta. Abhibhū** and **Sambhava** were his chief disciples among monks, and **Akhilā (Makhilā)** and **Padumā** among nuns. His constant attendant was **Khemaṅkara.** Among his patrons were **Sirivaḍḍha** and **Canda (Nanda)** among men, and **Cittā** and **Suguttā** among women. His body was sixty cubits high, and he lived to the age of seventy thousand years, dying in **Dussārāma (Assārāma)** in **Sīlavatī.** Over his relics was erected a *thūpa* three leagues in height.[2] Sikhī Buddha held the *Pāṭimokkha* ceremony only once in six years.[3]

For a visit paid by him to the Brahma-world see *s.v.* **Abhibhū.** His name also occurs in the **Aruṇavatī Paritta** (*q.v.*).

[1] BuA. (p. 201) calls them **Sucanda-kasiri, Giriyasa** and **Nārivasabha.**

[2] Bu. xxi.; BuA. 201 ff.; *cf.* D. ii. 7; iii. 195 f.; J. i. 41, 94; DhA. i. 69; S. ii. 9; Dvy. 333.

[3] DhA. iii. 236; *cf.* Sp. i. 191.

Sikhī Sutta.—The process by which **Sikhī Buddha,** like the other Buddhas, reached Enlightenment.[1]

[1] S. iii. 9.

Sigāla.—See **Sigālovāda Sutta.**

1. **Sigāla Jātaka** (No. 113).—The people of Benares once held a sacrifice to the Yakkhas, placing meat and liquor in their courtyards. A jackal,

who entered the city through a sewer, regaled himself with food and drink and then went to sleep in some bushes in the city. He did not awake till morning, and then, looking for a way of escape, met a brahmin. Promising to show him a spot where lay hidden two hundred pieces of gold, he persuaded the brahmin to carry him out of the city in his waist-cloth. Arrived at the cemetery, he asked the brahmin to spread his robe and dig under a tree. While the brahmin dug, the jackal fouled the robe and ran away. The Bodhisatta, then a tree-sprite, advised the brahmin to wash his robe and cease being a fool.

The story was told in reference to **Devadatta,** who is identified with the jackal.[1]

[1] J. i. 424-26

2. **Sigāla Jātaka** (No. 142).—Once, during a festival in Benares, some rogues were drinking and eating till late at night, and when the meat was finished, one of them offered to go to the charnel-field and kill a jackal for food. Taking a club, he lay down as though dead. The Bodhisatta, then king of the jackals, came there with his flock, but in order to make sure that it was a corpse, he pulled at the club. The man tightened his grip, and the Bodhisatta mocked at his silliness. The man then threw the club at the jackals, but they escaped.

The story was told in reference to **Devadatta,** who is identified with the rogue.[1]

[1] J. i. 489 f.

3. **Sigāla Jātaka** (No. 148).—The Bodhisatta was once born as a jackal, and, coming across the dead body of an elephant, ate into it from behind and lived inside it. When the body dried up, he became a prisoner and made frenzied efforts to escape. Then a storm broke, moistening the hide and allowing him to emerge through the head, but not without losing all his hair as he crawled through. He thereupon resolved to renounce greediness.

The story was told in reference to five hundred companions, rich men of **Sāvatthi,** who joined the Order. One night the Buddha perceived that they were filled with thoughts of lust. He therefore sent **Ānanda** to summon all the monks in the monastery, and told this tale to illustrate the evil effects of desire. The five hundred monks became arahants.[1]

[1] J. i. 501 f.

4. **Sigāla Jātaka** (No. 152).—The Bodhisatta was once a lion with six brothers and one sister. When the lions were away after food, a jackal who had fallen in love with the lioness told her of his love. She

was greatly insulted, and resolved to tell her brothers and then die. The jackal slunk away and hid in a cave. One by one the lions came in, and when their sister told them of the insult, they tried to reach the jackal by leaping upwards, but perished in the attempt. At last came the Bodhisatta; being wise, he roared the lion's roar three times and the jackal died. He then consoled his sister.

The story was told to a barber in **Vesāli** who served the king's household. His son used to go with him to the palace, and, having fallen in love with a **Licchavi** girl, died of a broken heart because he could not have her. The barber, who was a pious follower of the Buddha, visited the Buddha some time after and told him of what had happened.

The jackal was the barber's son, the lioness the Licchavi girl, and the six young lions the **Chabbaggiyā.**[1]

[1] J. ii. 5 ff.

Sigāla Vagga.—The tenth section of the Duka Nipāta of the Jātaka Commentary.[1]

[1] J. ii. 242-70.

1. **Sigālaka.**—Son of **Sigālakapitā** (*q.v.*).

2. **Sigālaka.**—Son of **Sigālakamātā** (*q.v.*).

3. **Sigālaka.**—See **Siṅgālaka.**

1. **Sigālaka Sutta.**—An old jackal, afflicted by mange, finds no pleasure in lonely places, or in the woods, or in the open air. Wherever he goes he falls into misfortune and disaster. Even so is a monk whose heart is possessed by gains, favours, or flattery.[1]

[1] S. ii. 230.

2. **Sigālaka Sutta.**—Some old jackals, afflicted with mange, can go wherever they like. There are some **Sākyan** monks who cannot get even so much release.[1]

[1] S. ii. 271; the Commentary (SA. ii. 169) says that the sutta was preached in reference to **Devadatta.**

3. **Sigālaka Sutta.**—Some **Sākyan** monks have not as much gratitude as a jackal.[1] The Commentary adds[2] that the sutta was preached in reference to **Devadatta,** and the story was about a jackal who was released

[1] S. ii. 272. [2] SA. ii. 170.

by a peasant from a snake who had coiled round it. The snake attacked the peasant, and the jackal brought the peasant his axe in its mouth, enabling the man to kill the snake.

Sigālakapitā (Siṅgālaka°) Thera.—He was a householder of **Sāvatthi** and had a son called **Sigālaka.** Later he entered the Order, and the Buddha asked him to meditate on the idea of a skeleton. He lived in the **Bhesakalāvana** in **Suṃsumāragiri,** and there a woodland sprite once encouraged him with a verse.[1] Thus, urged to strive, he developed insight and became an arahant.

Ninety-four kappas ago he had given a *tāla*-fruit to the Pacceka Buddha **Sataraṃsī.** In the time of **Kassapa Buddha** he was a monk and developed meditation on the idea of a skeleton.[2]

[1] Given in Thag vs. 18. [2] ThagA. i. 70 f.

Sigālakamātā Therī.—She belonged to a seṭṭhi's family in **Rājagaha,** and, after marriage, had a son called **Sigālaka.** She heard the Buddha preach and entered the Order. She was full of faith, and, when she went to hear the Buddha preach, would gaze at his beauty of personality. The Buddha, realizing her nature, preached so that her faith might reach its culmination, and, in due course, she became an arahant. Later she was declared chief of nuns who had attained release by faith (*saddhādhimuttānaṃ*).

In the time of **Padumuttara Buddha** she belonged to a minister's family, and once went with her father to hear the Buddha preach. Full of faith, she entered the Order, and, hearing a nun declared foremost of those who had faith, she wished for similar eminence.[1]

According to the Apadāna,[2] she was the mother of **Sigāla(-ka),** to whom the Buddha preached the sutta regarding the worship of the directions (evidently the **Sigālovāda Sutta**). She heard the sermon and became a *sotāpanna.*

[1] A. i. 25; AA. i. 206 f. [2] Ap. ii. 603 f.

Sigālovāda, Siṅgālovāda Sutta.—Sigāla (Siṅgāla), a young householder of **Rājagaha,** was in the habit of rising early, bathing, and, with wet hair and garments, worshipping the several quarters of the earth and sky. The Buddha saw him once and asked him the reason for this. Sigāla's reply was that his dead father had asked him to do so. The Buddha then taught him that, in his religion, too, there was worship of the six quarters, but that these quarters were different. Urged by Sigāla to explain, the Buddha taught him the six vices in conduct, the four

motives for such evil action, the six channels for dissipating wealth, and the different kinds of friends. He then taught him the six quarters to be honoured by performing the duties owing to them—parents are the east, teachers the south, wife and children the west, friends and companions the north, servants and workpeople the nadir, religious teachers and brahmins the zenith. Details are then given of the duties owing to these and of their counter-duties.

The sutta is an exposition of the whole domestic and social duty of a layman, according to the Buddhist point of view, and, as such, it is famous under the name of **Gihivinaya.**[1]

Sigālaka became the Buddha's follower. According to the Apadāna,[2] it was this Sigālaka's mother who was known as **Sigālakamātā** (*q.v.*).

[1] D. iii. 180-93. [2] Ap. ii. 604.

1. **Siggava.**—A king of long ago, who was destroyed by the gods because he insulted holy ascetics. He was a former birth of **Upāli Thera.**[1]

[1] ThagA. i. 368.

2. **Siggava.**—A minister's son of **Pāṭaliputta,** who lived in three palaces in great luxury. When he was eighteen, he visited, with his friend **Caṇḍavajji, Soṇaka Thera** at the **Kukkuṭārāma** and entered the Order with five hundred companions. During seven years, Siggava visited for alms the house in which **Moggaliputta Tissa** (*q.v.*) was born, without so much as receiving a word of welcome, but, in the end, he converted and ordained him, teaching him the Tipiṭaka.[1] Siggava's father was **Sirivaḍḍha.**[2]

[1] Mhv. v. 99, 120-51; Dpv. iv. 40, 57, 89; Sp. i. 32, 235; DhSA. 32. [2] MṬ. 215.

Siṅgatthala.—A village in Ceylon, given by **Kittisirirājasīha** for the **Majjhavela-vihāra.**[1]

[1] Cv. c. 230.

Siṅgāravimāna.—A four-storeyed building, painted with various pictures, in the **Dīpuyyāna.**[1]

[1] Cv. lxxiii. 122.

Siṅgāla.—One of the four leading merchants of **Pupphavatī** (Benares) in the time of **Ekarāja.**[1]

[1] J. vi. 135.

Sitthagāma.—A village which **Sena IV.** converted into a *pariveṇa,* evidently for his retirement.[1] Later, a monk, named **Dhammamitta,** lived there and wrote a Commentary on the Abhidhamma.[2]

[1] Cv. liv. 6. [2] *Ibid.,* 35.

1. **Siddhattha.**—The sixteenth of the twenty-four Buddhas. He was born in the **Viriya** pleasaunce in the city of **Vebhāra,** his father being the *khattiya* **Udena** and his mother **Suphassā.** At the time of his birth all enterprises succeeded, hence his name. He lived as a householder for ten thousand years in three palaces—**Kokā, Suppala** and **Kokanuda (Paduma)**—his wife being **Sumanā (Somanassā)** and his son **Anupama.** He left home in a golden palanquin, practised auterities for ten months, had milk rice given to him by a brahmin maiden, **Sunettā** of **Asadisa,** and grass for his seat by a Yavapāla, **Varuṇa.** His bodhi was a *kaṇikāra,* and his first sermon was preached at **Gayā.** The Bodhisatta was an ascetic named **Maṅgala,** of **Surasena. Samphala** and **Sumitta** were his chief disciples among monks, and **Sivalā** and **Surāmā** among nuns, while **Revata** was his attendant. Chief among his lay-patrons were **Suppiya** and **Samudda** and **Rammā** and **Surammā.** His body was sixty cubits high. He lived for one hundred thousand years, and died in the **Anomārāma** in the city of **Anoma.** His *thūpa* was four leagues in height.[1]

[1] Bu. xvii.; BuA. 185 ff.; J. i. 49.

2. **Siddhattha.**—The personal name of **Gotama Buddha.**[1]

[1] J. i. 56, 58, etc.; iv. 50, 328; vi. 479; ii. 24, 25. In the Mtu. he is called DhA. iii. 195; Dpv. iii. 197; xix. 18; Mhv. Sarvārthasiddha.

3. **Siddhattha.**—An eminent monk in the time of **Duṭṭhagāmaṇi.** Foreseeing dangers lying ahead, he prevented the king from marking out a very large site for the **Mahā Thūpa.**[1] He was evidently at the head of the monks present at the Foundation Ceremony of the Mahā Thūpa.[2]

[1] Mhv. xxix. 52. [2] See MṬ. 522, 524.

4. **Siddhattha.**—A son of King **Kassapa IV.** He was appointed governor of the **Malaya** district and came to be called **Malayarājā.** He died young, however, and Kassapa built a hall for the monks in his name and instituted an offering of alms.[1]

[1] Cv. lii. 68 f.

5. **Siddhattha.**—A monk of the **Uposathārāma,** to whom King **Kittisirirājasīha** gave over the **Rajata-vihāra.** The monk had it repaired and had many additions made to it.[1]

[1] Cv. c. 238 ff.

6. **Siddhattha.**—One of the palaces which will be occupied by **Metteyya Buddha** in his last lay life.[1]

[1] Anāgat., p. 46.

7. **Siddhattha.**—A monk of Ceylon of the thirteenth century; he was a pupil of **Buddhappiya** and wrote the **Sāratthasaṅgaha.**[1]

[1] P.L.C. 228 f.

Siddhatthikā.—One of the seven heterodox sects which branched off in the second century after the Buddha's death.[1] They belonged to the **Andhakas** (*q.v.*) and held the same views.[2]

[1] Mhv. v. 12; Dpv. v. 54. [2] Kvu. 104; Introd. xx.

Sinipura, Sinisura.—A son of the third **Okkāka,** his mother being **Hatthā.** He was an ancestor of the **Sākyans.**[1] *v.l.* **Nipura.**

[1] DA. i. 258; SNA. 352; Mhv. ii. 12; Dpv. iii. 41.

Sineru.—A mountain, forming the centre of the world. It is submerged in the sea to a depth of eighty-four thousand yojanas and rises above the surface to the same height. It is surrounded by seven mountain ranges—**Yugandhara, Īsadhara, Karavīka, Sudassana, Nemindhara, Vinataka** and **Assakaṇṇa.**[1] On the top of Sineru is **Tāvatiṃsa,**[2] while at its foot is the **Asurabhavana**[3] of ten thousand leagues; in the middle are the four **Mahādīpā** with their two thousand smaller *dīpā.*

Sineru is often used in similes, its chief characteristic being its unshakeability (*suṭṭhuṭhapita*).[4] It is also called **Meru** or **Sumeru,**[5] **Hemameru**[6] and **Mahāneru.**[7] Each **Cakkavāla** has its own Sineru,[8] and a time comes when even Sineru is destroyed.[9] When the Buddha went to Tāvatiṃsa, he covered the distance there from the earth in three strides —he set his right foot down on the top of **Yugandhara** and his left on **Sineru,** the next step brought him to Tāvatiṃsa, the whole distance so covered being sixty-eight hundred thousand leagues.[10]

[1] SNA. ii. 443; Sp. i. 119; Vsm. 206; *cp.* Mtu. ii. 300; Dvy. 217; it is eighty thousand leagues broad (A. iv. 100).

[2] SNA. ii. 485 f.

[3] The Asurabhavana was not originally there, but sprang up by the power of the Asuras when they were thrown down from Tāvatiṃsa (DhA. i. 272); see, *e.g.,* SNA. i. 201.

[4] *E.g.,* SN. vs. 683. [5] *E.g.,* Cv. xlii. 2.

[6] *E.g., ibid.,* xxxii. 79.

[7] M. i. 338; also Neru, J. iii. 247.

[8] A. i. 227; v. 59.

[9] S. iii. 149. [10] DhA. iii. 216.

Sineru Sutta.—The *dukkha* destroyed by the Noble Disciple (arahant) compared with what is yet left to him until his death, is like seven grains of sand on the top of Sineru.[1]

[1] S. v. 457 f.

Sindhaka.—A servant of **Aṅkura** (*q.v.*).[1]

[1] Pv. ii. 9 (vs. 39, 40); PvA. 127.

Sindhavasandana.—A king of twenty-seven kappas ago, a previous birth of **Khomadāyaka Thera.**[1]

[1] Ap. i. 81.

Sindhavā.—See **Sindhu.**

Sindhu.—A river in India; one of the most important of those that flow from the **Himālaya.**[1] The best horses were born in the country around its banks,[2] hence their name Sindhava.[3] **Seri** (*q.v.*) was king of both Sindhu (**Sindhavaraṭṭha**) and **Sodhika** (? **Sovīra**).[4] Mention is made[5] of merchants from **Aṅga** and **Magadha** going to **Sindhu-Sovīra** and passing through great wildernesses on the way. The **Sindhavā** are mentioned in the Apadāna[6] in a list of tribes.

The Sindhunadī is the modern Indus.

Isidāsī was once born as a goat in **Sindhavāraññā.**[7]

[1] Mil. p. 114.
[2] AA. ii. 756; MA. i. 248.
[3] J. v. 260 (22); *cf.* ii. 290.
[4] SA. i. 90.
[5] VvA. 332.
[6] Ap. ii. 359.
[7] Thig. vs. 438.

Sindhūravāna.—A place in Ceylon, between **Hatthiselapura** and **Gaṅgāsiripura,** on the way to **Sumanakūṭa.** There **Vijayabāhu IV.** built the **Vanaggāmapāsāda-vihāra** and the **Abhayarāja-pariveṇa.**[1]

[1] Cv. lxxxviii. 50.

Sippatthala.—A village in **Rohaṇa,** near **Kājaragāma,** mentioned in the account of the campaigns of **Vijayabāhu I.**[1]

[1] Cv. lvii. 70; lviii. 7.

Sibbi.—See **Sivi.**

Simbali.—A **Niraya.**[1]

[1] J. v. 275.

Simbalivana, Simbalidaha.—The abode of **Garuḍas**[1] (*q.v.*).

[1] J. i. 202; DhA. i. 279; MA. ii. 638.

Siyāmahantakuddāla.—A village near **Anurādhapura** and close to **Tissavāpi,** mentioned in the account of the campaigns of **Gajabāhu.**[1]

[1] Cv. lxx. 149, 154, 161.

1. **Siri.**—One of the palaces of **Anomadassī Buddha** in his last lay life.[1]

[1] Bu. viii. 18.

2. **Siri.**—One of the palaces of **Sujāta Buddha** in his last lay life.[1]

[1] Bu. xiii. 21.

3. **Siri.**—One of the patrons of **Tissa Buddha.**[1]

[1] Bu. xviii. 23.

Siri Jātaka (No. 284).—The Bodhisatta was once an ascetic and had, as patron, an elephant-trainer. A stick-gatherer, sleeping at night in a temple, heard two cocks, roosting on a tree near by, abusing each other. In the course of the quarrel one cock boasted that whoever ate his flesh would be king; his exterior, commander-in-chief or chief queen; his bones, royal treasurer or king's chaplain. The man killed the cock and his wife cooked it; then, taking it with them, they went to the river to bathe. They left the meat and the rice on the bank, but, as they bathed, a breeze blew the pot holding the food into the river. It floated down-stream, where it was picked up by the elephant-trainer. The Bodhisatta saw all this with his divine eye and visited the trainer at meal-time. There he was offered the meat and divided it, giving the flesh to the trainer, the exterior to his wife, and keeping the bones for himself. Three days later the city was besieged by enemies. The king asked the trainer to don royal robes and mount the elephant, while he himself fought in the ranks. There he was killed by an arrow, and the trainer, having won the battle, was made king, his wife being queen, and the ascetic his chaplain.

The story was told in reference to a brahmin who tried to steal **Anāthapiṇḍika's** good fortune (*siri*). He perceived that this lay in a white cock, for which he begged. Anāthapiṇḍika gave it to him, but the good fortune left the cock and settled in a jewel. He asked for that also and was given it. But the good fortune went into a club. The club was also asked for, and Anāthapiṇḍika giving it, asked the brahmin to take it and be gone. But the good fortune now settled on Anāthapiṇḍika's wife. The brahmin then owned defeat, and confessed his intentions to Anāthapiṇḍika, who told the story to the Buddha.[1]

[1] J. ii. 409 ff.; *cf.* **Khadiraṅga Jātaka.**

Sirika.—The name of the elephant which **Sunanda** (**Upāli** in this life) was riding when he insulted the Paccēka Buddha **Devala** by driving the elephant at him.[1]

[1] ThagA. i. 368.

Sirikaṇha.—Another name for **Asita.**[1]

[1] SNA. ii. 487; *cf.* SN. vs. 689 (**Kaṇhasiri**).

1. **Sirikāḷakaṇṇi Jātaka** (No. 192).—Another name for the **Sirikāḷakaṇṇipañha** (*q.v.*).

2. **Sirikāḷakaṇṇi Jātaka** (No. 382).—The Bodhisatta was once a merchant of Benares, and, because his household observed the rules of piety, he came to be called **Suciparivära** ("pure household"). He kept an unused couch and bed for anyone who might come to his house and was purer than himself. One day **Kālakaṇṇī**, daughter of **Virūpakka** and **Sirī, Dhataraṭṭha's** daughter, went to bathe in **Anotatta**, and a quarrel arose as to which should bathe first. As neither the Four Regent Gods nor Sakka were willing to decide, they referred the two goddesses to Suciparivära. Kālakaṇṇī first appeared before him in blue raiment and jewels, and, on being asked what were her qualities, she told him, and was asked to vanish from his sight. Then came Sirī, diffusing yellow radiance, and the Bodhisatta, discovering her identity and her virtues, welcomed her and offered her his unused couch. Thus was the dispute settled. The bed used by Sirī came to be called **Sirisaya**, hence the origin of *Sirisayana*.

Sirī is identified with **Uppalavaṇṇā**.[1]

[1] J. iii. 257-64.

Sirikāḷakaṇṇipañha.—The name given to that section of the **Mahāummagga Jātaka** which deals with the coming of **Vedeha** to win **Udumbarā**, when she was deserted by **Piṅguttara**. It also tells of how **Mahosadha** once rescued her from the king's wrath.[1]

This was also evidently called a Jātaka by the same name.[2]

[1] J. vi. 349. [2] *E.g.*, at J. ii. 115.

Sirikuḍḍa, Sirikūṭa.—Evidently another name for **Mahānāma**, king of Ceylon, who was Buddhaghosa's patron. Buddhaghosa says, in the colophon to several of his works,[1] that he composed them in the monastery erected for him by the monarch **Sirikuḍḍa (Sirikūṭa)**.

[1] *E.g.*, DhA. iv. 235.

1. **Sirigutta.**—Maternal uncle of **Sirimitta Thera.**[1] He was a *sotāpanna* and a friend of **Garahadinna.**[2] For his story see *s.v.* **Garahadinna.**

[1] ThagA. i. 488. [2] DhS. i. 434 f.

2. **Sirigutta.**—The name of **Ejāra's** second horse.[1]

[1] MṬ. 441.

Sirighanānanda.—A pariveṇa in **Viddumagāma,** built by **Parakkamabāhu IV.**[1]

[1] Cv. xc. 98.

Sirighara.—A place in the **Nandārāma** where, at the foot of a *sirīsa*-tree, **Dīpaṅkara Buddha** defeated the *titthiyā*.[1]

[1] Bu. ii. 212.

Sirideva.—A minister of **Duṭṭhagāmaṇī,** who, with **Visākha,** was in charge of the arrangements for the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] MṬ. 517.

Siridevinaga.—A mountain in the **Dakkhiṇadesa** of Ceylon. It was near **Buddhagāma,** and is mentioned in the account of the early campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxvi. 19.

Siridhara.—A king of twenty-seven kappas ago, a previous birth of **Rahosaññaka (Sunāga) Thera.**[1]

[1] Ap. i. 167; ThagA. i. 182.

Sirinanda.—A palace of **Kassapa Buddha,** before his renunciation.[1]

[1] Bu. xxv. 35.

1. **Sirinandana.**—A pleasaunce in **Upakāri,** where **Sumedha Buddha** preached to a large concourse.[1]

[1] BuA. 165.

2. **Sirinandana.**—A treasurer and his residence. His daughter gave a meal of milk-rice to **Sujāta Buddha.**[1]

[1] BuA. 168.

Sirinandā.—Wife of **Sujāta Buddha,** in his last lay life.[1]

[1] Bu. xiii. 22.

Sirināga I.—King of Ceylon (249-68 A.C.). He was the brother of **Kuñcanāga's** queen and was his commander-in-chief. He rebelled against the king and defeated him; he then reigned in **Anurādhapura.** He erected a parasol over the **Mahā Thūpa,** rebuilt the **Lohapāsāda,** and restored the steps leading to the Bodhi-tree. His son was **Vohārika-Tissa.**[1]

[1] Mhv. xxxvi. 21 ff.; Dpv. xxii. 34 f.

2 **Sirināga II.**—King of Ceylon (300-302 A.C.). He was the son of **Tissa (Vohārika-Tissa)** and brother of **Abhayanāga.** He restored the wall round the Bodhi-tree and built the Haṃsavaṭṭa of the Bodhi-tree temple. His son was **Vijayakumāra.**[1]

[1] Mhv. xxxvi. 54 f.; Dpv. xxii. 46 f.

Sirinivāsa.—Another name for **Mahānāma,** king of Ceylon.[1]

[1] P.L.C. 84, 96.

Siripāsāda.—A building erected by **Mānavamma** in the **Sirisaṅghabodhi-vihāra.**[1]

[1] Cv. xlvii. 64.

Siripiṭṭhika.—A village in Ceylon, mentioned in the account of the wars of **Aggabodhi III.**[1]

[1] Cv. xliv. 88.

1. **Sirimaṅgala.**—A Burmese monk of the fourteenth century, author of several commentaries on **Buddhaghosa's** works.[1] *v.l* **Sirisumaṅgala.**

[1] Bode, *op. cit.*, 27.

2. **Sirimaṅgala.**—A monk of Laos of the sixteenth century; he wrote the **Maṅgaladīpanī** and a *ṭīkā* on the **Saṅkhyāpakāsaka.**[1]

[1] Bode, *op. cit.*, 47.

Sirimaṇḍa Thera.—He belonged to a brahmin family of **Suṃsumāragiri** and entered the Order, after hearing the Buddha preach in **Bhesakalāvana.** One fast-day, while seated where the *Pāṭimokkha* was being recited, he pondered on the advantages to be gained by the confession of faults, and uttered eagerly, "How utterly pure is the teaching of the Buddha." Thus expanding insight he attained arahantship. Later, reviewing his life, he admonished his colleagues.[1]

[1] Thag. vss. 447-52; ThagA. i. 462 f.

Sirimaṇḍagalla.—One of the villages given by **Vijayabāhu I.** to the **Lābhavāsins.**[1]

[1] Cv. lx. 68.

Sirimanda Jātaka (No. 500).—Evidently another name for the **Sirimaṇḍapaṭiha.**[1]

[1] J. iv. 412.

Sirimandapañha.—A section of the **Mahāummagga Jātaka,** containing a discussion between **Senaka** and **Mahosadha** in the presence of **Vedeha** on the merits of wealth and wisdom.[1] This section evidently also formed a separate Jātaka.[2]

[1] J. vi. 356-63. [2] *E.g.*, J. iv. 412.

1. **Sirimā Thera.**—He was born in the family of a householder of **Sāvatthi** and was called **Sirimā** on account of the unfailing success of his family. His younger brother was **Sirivaḍḍha.** They were both present when the Buddha accepted **Jetavana,** and, struck by his majesty, they entered the Order. Sirivaḍḍha, though possessed of no special attainments, received great honour from the laity and recluses, but Sirimā was little honoured. Nevertheless, exercising calm and insight, he soon won arahantship. Ordinary monks and novices continued to disparage him, and the Thera had to blame them for their faulty judgment. Sirivaḍḍha, agitated by this, himself became an arahant.

In the time of **Padumuttara Buddha,** before the Buddha's appearance in the world, Sirimā was an ascetic, named **Devala,** with a large following, and, having learnt the power of the Buddha through a study of the science of prognostication, he built a sand-*thūpa,* to which he paid homage in the name of past Buddhas. The Buddha was born in the world, his birth being accompanied by various omens. The ascetic showed these to his pupils, and, having made them eager to see the Buddha, died, and was reborn in the Brahma-world. Later, he appeared before them, inspiring them to greater exertions.[1]

He is evidently identical with **Puḷinuppādaka Thera** of the Apadāna.[2]

[1] Thag. vss. 159-60; ThagA. i. 279 f. [2] Ap. ii. 426.

2. **Sirimā.**—Mother of **Sumana Buddha.** Her husband was **Sudatta.**[1]

[1] Bu. v. 21; J. i. 34.

3. **Sirimā.**—Mother of **Phussa Buddha** and wife of **Jayasena.**[1]

[1] Bu. xix. 14; J. i. 41.

4. **Sirimā.**—A lay woman, one of the chief patrons of **Revata Buddha.**[1]

[1] Bu. vi. 23.

5. **Sirimā.**—Wife of **Anomadassi Buddha** before his renunciation.[1]

[1] Bu. viii. 19.

6. **Sirimā.**—One of the chief lay women supporters of **Sumedha Buddha.**[1]

[1] Bu. xii. 25.

7. **Sirimā.**—One of the chief lay women supporters of **Dīpaṅkara Buddha.**[1]

[1] Bu. ii. 215.

8. **Sirimā.**—One of the chief lay women supporters of **Vipassī Buddha.**[1]

[1] Bu. xx. 30.

9. **Sirimā.**—One of the chief lay women supporters of **Vessabhū Buddha.**[1]

[1] Bu. xxii. 25.

10. **Sirimā.**—One of the palaces occupied by **Vipassī Buddha** in his last lay life.[1]

[1] Bu xx. 24.

11. **Sirimā.**—One of the palaces occupied by **Maṅgala Buddha** in his last lay life.[1]

[1] BuA. 116.

12. **Sirimā.**—A courtezan of **Rājagaha** and younger sister of **Jīvaka.** She was once employed by **Uttarā (Nandamātā)** to take her place with her husband (**Sumana**) while Uttarā herself went away in order to indulge in acts of piety. During this time Sirimā tried to injure Uttarā, on account of a misunderstanding, but on realizing her error, she begged forgiveness both of Uttarā, and, at the latter's suggestion, of the Buddha.[1] At the conclusion of a sermon preached by the Buddha in Uttarā's house, Sirimā became a *sotāpanna*. From that day onwards she gave alms daily to eight monks in her house.

A monk in a monastery, three leagues away, having heard of the excellence of Sirimā's alms and of her extraordinary beauty from a visiting monk, decided to go and see her. Having obtained a ticket for alms, he went to her house, but Sirimā was ill, and her attendants looked after the monks. When the meal had been served she was brought into the dining hall to pay her respects to the monks. The lustful monk at once fell in love with her and was unable to eat. That same day Sirimā died. The Buddha gave instructions that her body should not be burnt, but laid in the charnel-ground, protected from birds and beasts. When putrefaction had set in, the king proclaimed that all citizens, on penalty of a fine, should gaze on Sirimā's body. The Buddha, too, went with the monks, the lustful monk accompanying them. The Buddha made the king proclaim, with beating of the drum, that anyone who would pay a thousand could have Sirimā's body. There was no response. The

[1] The details of this incident are given s.v. Uttarā Nandamātā.

price was gradually lowered to one-eighth of a penny. Yet no one came forward, even when the body was offered for nothing. The Buddha addressed the monks, pointing out how even those who would have paid one thousand to spend a single night with Sirimā would not now take her as a gift. Such was the passing nature of beauty. The lustful monk became a *sotāpanna*.[2]

Buddhaghosa says[3] that Sirimā was **Sālavatī's** daughter, and succeeded to her mother's position as courtezan. After death, Sirimā was born in the **Yāma**-world as the wife of **Suyāma.** When the Buddha was speaking to the monks at her cremation, she visited the spot with five hundred chariots. **Janapadakalyānī Nandā,** who at that time was also a nun, was present, and when the Buddha preached the **Kāyavicchandanika Sutta** (*q.v.*) she became an arahant, while Sirimā became an *anāgāmī*.

The Vimānavatthu[4] gives the same story, adding that **Vaṅgīsa** was also present at the preaching of the sermon, and, having obtained the Buddha's permission, questioned Sirimā and made her reveal her identity. Here Sirimā is said to have been born in the **Nimmānarati**-world, and no mention is made of her becoming an *anāgāmī*; while the lustful monk is said to have become an arahant. Sirimā is mentioned in a list of eminent *upāsikās*.[5] Eighty-four thousand persons realized the truth after listening to the Buddha's preaching at the cremation of Sirimā.[6]

[2] DhA. iii. 104 f.; VvA. 74 ff.
[3] SNA. i. 244 f., 253 f.
[4] pp. 78 f., 86.
[5] A. iv. 347; AA. ii. 791.
[6] Mil. 350.

Sirimā-vimānavatthu.—The story of **Sirimā's** death and subsequent events.[1]

[1] Vv. i. 16; VvA. 67 ff.

Sirimitta Thera.—He belonged to a rich landowner's family of **Rājagaha** and was the nephew of **Sirigutta.** He saw the Buddha subdue the elephant, **Dhanapāla,** and, much impressed, entered the Order, becoming an arahant in due course. One day, rising from his seat to recite the *Pāṭimokkha*, he took a painted fan[1] and, reseating himself, he spoke eight verses in admonition of the monks and by way of confessing his *aññā*.[2]

[1] *Cf.* Khujjuttarā (DhA. i. 209).
[2] Thag. vss. 502-9; ThagA. i. 488 f.

Sirimeghavaṇṇa.—King of Ceylon (362-409 A.D.). He was the son of **Mahāsena.** He restored the monastic buildings destroyed by **Mahāsena** and held a festival in the **Ambatthala-cetiya** in honour of **Mahinda,** of whom he made a life-size image of gold. He erected the **Sotthiyākara-vihāra** and built a stone terrace round the **Tissavasabha-bodhi.** The

Buddha's Tooth Relic was brought to Ceylon in the ninth year of the king's reign, and the king placed it in the **Dhammacakka-pāsāda.** He held a great festival in honour of the Relic, and decreed that similar festivals should be held yearly in the **Abhayuttara-vihāra.** He is said to have built eighteen vihāras. He was succeeded by **Jeṭṭhatissa.**[1]

[1] Cv. xxxvii. 53 ff.

Siriyavala.—A district in South India.[1]

[1] Cv. lxxvi. 170, etc.

Siriyālagāma.—A village near **Siridevipabbata,** mentioned in the account of the early campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxvi. 20, 69.

1. **Sirivaḍḍha.**—The name of **Mahā Moggallāna** (*q.v.*) in the time of **Anomadassī Buddha.**[1]

[1] ThagA. ii. 90; see also Bu. viii. 24.

2. **Sirivaḍḍha.**—Chief lay supporter of **Sikhī Buddha.**[1]

[1] Bu. xxi. 22; J. i. 94.

3. **Sirivaḍḍha.**—An **Ājīvaka,** who gave grass for his seat to **Sumedha Buddha.**[1]

[1] BuA. 164.

4. **Sirivaḍḍha.**—A *Yavapāla* who gave grass for his seat to **Dhammadassī Buddha.**[1]

[1] BuA. 182.

5. **Sirivaḍḍha.**—An ascetic who gave grass for his seat to **Phussa Buddha.**

He was originally a rich man and had left the world. The Buddha preached to him and his followers.[1]

[1] BuA. 192, 193.

6. **Sirivaḍḍha.**—A palace occupied by **Anomadassī Buddha** in his last lay life.[1]

[1] BuA. 141; Bu. viii. 18 calls it Vaḍḍha.

7. **Sirivaḍḍha.**—A palace occupied by **Sumedha Buddha** in his last lay life.[1]

[1] Bu. xii. 19.

8. **Sirivaḍḍha.**—A palace that will be occupied by **Metteyya Buddha** before his renunciation.[1]

[1] Anāgat. p. 46.

9. **Sirivaḍḍha Thera.**—The brother of **Sirimā Thera.** For his story see **Sirimā** (1).

10. **Sirivaḍḍha Thera.**—His father was a rich man of **Rājagaha** and he was present when the Buddha visited **Bimbisāra.** Impressed by the Buddha's majesty, **Sirivaḍḍha** joined the Order and lived in a forest near **Vebhāra** and **Paṇḍava** meditating. A great storm arose one day, and the Thera, cooled by the rain, was able to concentrate his mind and win arahantship.[1]

He is probably identical with **Kiṅkhanikapupphiya Thera** of the Apadāna.[2] In the past he offered a *kiṅkhani*-flower to **Vipassī Buddha.** Seventy-seven kappas ago he was a king, named **Bhīmaratha.**

[1] Thag. vs. 41; ThagA. i. 107 f. [2] Ap. i. 204.

11. **Sirivaḍḍha.**—A seṭṭhi of **Mithilā,** father of **Mahosadha.** He is identified with **Suddhodana.**[1]

[1] J. vi. 331, 478.

12. **Sirivaḍḍha.**—A minister of **Pasenadi,** who once sent a message through him to **Ānanda.**[1]

[1] M. ii. 112.

13. **Sirivaḍḍha.**—A householder of **Rājagaha.** When he was ill he sent word to **Ānanda** asking him to visit him. Ānanda went and preached to him on the four *satipaṭṭhānas.* Sirivaḍḍha became an *anāgāmī.*[1]

[1] S. v. 176 f.

14. **Sirivaḍḍha.**—Father of **Siggava Thera**[1] (*q.v.*).

[1] MT. 215.

15. **Sirivaḍḍha.**—The name by which **Soṇa Koḷivisa** (*q.v.*) was known in the time of **Padumuttara Buddha.**[1]

[1] AA. i. 130.

Sirivaḍḍha Sutta.—Records the visit of **Ānanda** to **Sirivaḍḍha** of **Rājagaha.** See **Sirivaḍḍha** (13).

Sirivaḍḍhaka.—The name of the architect of the **Mahā Thūpa.**[1]

[1] MT. 535.

1. **Sirivaḍḍhanapura.**—A city built by **Parakkamabāhu II.** It was half a yojana from **Jambuddoṇi.**[1]

[1] Cv. lxxxv. 1; Cv. *Trs.* ii. 159, n. 1.

2. **Sirivaḍḍhana.**—See **Senkhapaḍasela.**

Sirivaḍḍhanā.—A girl of **Sucitta-nigama,** who gave milk-rice to **Vessabhū Buddha.**[1]

[1] BuA. 205

1. **Sirivaḍḍha-pāsāda.**—One of the chief buildings of the **Upāsikā-vihāra;** it was later called **Ariṭṭhaṭhapitaghara.**[1]

[1] MT. 408, 409.

2. **Sirivaḍḍha-pāsāda.**—A building, evidently in **Rohaṇa,** repaired by **Dappula,** son of **Saṅghasivā.**[1]

[1] Cv. xlv. 56.

Sirivaḍḍhamānavāpi.—A tank in the **Dakkhiṇadesa** of Ceylon, built by the Yuvarāja of **Aggabodhi I.**[1]

[1] Cv. xlii. 8.

Sirivaḍḍhā.—A seṭṭhi's daughter who gave milk-rice to **Phussa Buddha.**[1]

[1] BuA. 192.

1. **Sirivallabha.**—Nephew of **Vijayabāhu I.** He was the son of the king's sister **Mittā** and the **Paṇḍu** king. He married **Sugalā** and became governor of **Aṭṭhasahassa,** with his capital in **Uddhanadvāra,** a village built by himself. He had two children—**Mānābharaṇa** and **Līlāvatī.** Later he fought against **Gajabāhu.**[1]

[1] Cv. lix. 42, 45; lxi. 24; lxii. 2; lxiii. 20, 31, 32; lxiv. 18, 19.

2. **Sirivallabha.**—Son of **Mānābharaṇa** (2). He was captured by the forces of **Parakkamabāhu I.,** but escaped and later fought with that king.[1]

[1] Cv. lxxii. 291, 299.

3. **Sirivallabha.**—A Damiḷa chieftain, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 6.

Sirivijayarājasīha.—King of Ceylon (1739-47 A.C.). He was **Narindasīhā's** brother-in-law and succeeded him. His wives came from **Madhurā**

and he reigned in **Sirivaḍḍhanapura.** He had great regard for **Saranaṅkara-Sāmaṇera** (*q.v.*), and invited him to write a commentary on the **Catu-Bhāṇavāra.** He held a great festival in honour of the Tooth Relic, erected images in **Ālokalena,** and with the help of the Olandā (Dutch), he sent an embassy to Siam (**Sāminda**) to fetch monks from **Ayojjhā,** but died before they arrived.[1]

[1] Cv. xcviii. 2 ff.

Sirivijayasundarārāma.—A monastery in **Jambuddoṇi,** erected by **Vijayabāhu III. Parakkamabāhu II.** built round it a wall with gate towers.[1]

[1] Cv. lxxxv. 90 f.

Sirivivāda.—See the **Sujāta Jātaka** (No. 306).

Sirivīraparakkamanarindasīha.—King of Ceylon (1707-39 A.C.). He was the son of **Vimaladhammasūriya II.** He held great festivals in **Mahiyaṅgana, Sumanakūṭa** and **Anurādhapura,** and built a suburb called **Kuṇḍasālā,** where he lived. The temple of the Tooth Relic, built by his father, he adorned with paintings of thirty-two Jātakas. He showed great honour to **Saranaṅkara-sāmaṇera** and gave him a golden casket studded with seven hundred jewels. At his request, Saranaṅkara wrote the **Sāratthasaṅgaha** and Commentaries on the **Mahābodhivaṃsa** and the **Bhesajjamañjūsā.**[1]

[1] Cv. xcix. 23 ff.

1. **Sirisaṅghabodhi.**—See **Saṅghabodhi.**

2. **Sirisaṅghabodhi.**—The surname of **Aggabodhi III.,**[1] of **Aggabodhi IV.,**[2] and **Vijayabāhu I.**[3]

[1] Cv. xliv. 83. [2] *Ibid.*, xlvi. 1. [3] *Ibid.*, lix. 10.

1. **Sirisaṅghabodhi-vihāra.**—A monastery, built by **Meghavaṇṇābhayā,** to the south of **Issarasamaṇa-vihāra** and on the spot where **Saṅghabodhi's** (*q.v.*) body was cremated.[1]

[1] MṬ. 671.

2. **Sirisaṅghabodhi-vihāra.**—A *pariveṇa* built by **Aggabodhi I.**[1] **Mānavamma** built the **Siripāsāda** there.[2]

[1] Cv. xlii. 11. [2] *Ibid.*, xlvii. 64.

Sirisaddhammavilāsa.—A Burmese author of the fourteenth century. He wrote a *ṭīkā* on **Kaccāyana's** grammar called **Saddhammanāsini.**[1]

[1] Bode, *op. cit.*, 26.

1. **Sirī.**—The goddess of Luck; she was the daughter of **Dhataraṭṭha.**[1] For a story about her see the **Sirikāḷakaṇṇi Jātaka.** She is identified with **Uppalavaṇṇā.**[2]

[1] J. iii. 257. [2] *Ibid.*, 264.

2. **Sirī.**—One of the four daughters of **Sakka.**[1] See the **Sudhābhojana Jātaka.**

[1] J. v. 392

3. **Sirī.**—See the **Siri Jātaka.** There Siri is personified as Luck.[1]

[1] See also DA. i. 97; Mil. 191; *cf.* **Lakkhi.**

Sirīsamālaka.—A sacred spot in **Anurādhapura,** where **Kakusandha Buddha** preached during his visit to Ceylon.[1] It was to the south of the **Nāgamalāka**[2] and to the north of the Bodhi-tree, near the **Sīlāsobbhakaṇḍaka-cetiya.**[3] King **Thūlatthana** built a *thūpa* on the spot.[4]

[1] Mhv. xv. 84. [2] *Ibid.*, 118. [3] MṬ. 351. [4] *Ibid.*, 355.

Sirīsavatthu.—A city of the Yakkhas in Ceylon (**Tambapaṇṇidīpa**).[1] According to the Mahāvaṃsa Ṭīkā,[2] at the time of **Vijaya's** arrival in Ceylon, the chief Yakkha of the city was **Mahākālasena. Jutindhara** was the name of another Yakkha who lived there.[3]

[1] See the **Valāhassa Jātaka**; *cf.* Mhv. vii. 32. [2] MṬ. 259. [3] *Ibid.*, 289.

Sīlākāla.—A **Lambakaṇṇa,** son of **Dāṭhāpabhuti.** He fled to **Jambudīpa,** through fear of **Kassapa I.,** and became a monk in the **Bodhimaṇḍa-vihāra.** There, because of a mango which he presented to the community, he came to be known as **Ambasāmaṇera.** In the time of **Moggallāna I.,** he brought the Buddha's Hair Relic to Ceylon and was greatly honoured by the king. Sīlākāla returned to the lay life, and Moggallāna appointed him sword-bearer to the relic—hence his name, **Asiggāhaka-Sīlākāla.** He married the king's sister and also the daughter of **Upatissa III.** He then returned to the **Malaya** district, where he rebelled against Upatissa. He defeated the king's son, **Kassapa,** who committed suicide, and when Upatissa died of grief, Sīlākāla became king under the name of **Ambasāmaṇera-Sīlākāla,** ruling for thirteen

years (524-37 A.C.). He had three sons: **Moggallāna, Dāṭhāpabhuti** and **Upatissa.**[1]

[1] Cv. xxxix. 44, 55; xli. 10 ff.

Sīlācetiya.—A *thūpa* in **Anurādhapura,** probably near the **Thūpārāma.**[1] The spot was sanctified by the Buddha sitting there in meditation.[2]

[1] AA. i. 385. [2] Mhv. i. 82.

Sīlātissabodhi.—Son of **Dāṭhānāma** and brother of King **Dhātusena.**[1]

[1] Cv. xxxviii. 15.

Sīlādāṭha.—See **Sīlāmeghavaṇṇa.**

Sīlāpaṭṭapokkharaṇī.—A lotus pond in Benares, in which the Paccekа Buddha **Mahāpaduma** was born in a lotus.[1]

[1] SNA. i. 80.

Sīlāpassayapariveṇa.—A building in the **Tissārāma.** It was there that the Sāmaṇera died who, in this life, became **Duṭṭhagāmaṇī.**[1]

[1] Mhv. xxii. 28.

Sīlāmayamuninda.—See **Sīlāsambuddha.**

1. **Sīlāmegha.**—A nunnery,[1] restored by the queen of Udaya I.[2]

[1] MṬ. 117; Cv. xlviii. 139. [2] *Ibid.*, xlix. 25.

2. **Sīlāmegha.**—A surname of **Aggabodhi VI.**[1] and of **Sena I.**[2]

[1] Cv. xlviii. 42, 76, 90. [2] *Ibid.*, l. 43.

3. **Sīlāmegha.**—A Damiḷa chief, also called **Sīlāmeghara;** he was an ally of **Kulasekhara.**[1]

[1] Cv. lxxvi. 98, 238, etc.

Sīlāmeghapabbata.—A building erected by **Kassapa V.** in the **Abhayagiri-vihāra.**[1]

[1] Cv. lii. 58; see Cv. *Trs.* i. 168, n. 1.

Sīlāmeghavaṇṇa.—King of Ceylon, He was the son of the senāpati of **Moggallāna III.** and held the office of sword-bearer. He rebelled against the king and killed him at **Sīhagiri.** Then he killed **Dalla-Moggallāna** and became king of **Anurādhapura,** reigning for nine years (617-626 A.C.).

Urged by a monk, named **Bodhi**, he proclaimed a regulation set against the undisciplined monks of **Abhayagiri**; but these monks murdered Bodhi and were severely punished by the king. Later he quarrelled with the **Theravāda** monks and retired to **Dakkhiṇadesa**, where he died.[1] **Aggabodhi III.** and **Kassapa II.** were his sons. He was also evidently known as **Sīlādāṭha**.[2]

[1] Cv. xliv. 43, 53 ff. [2] See *ibid.*, xlv. 51; also Cv. *Trs.* 94, n. 1.

Sīlāyupa Sutta.—**Sāriputta** tells the monks that when a monk is wholly freed, objects, sounds, scents, etc., that come within the range of his senses, cannot overwhelm his mind. It is like a stone-column ten cubits long, one half of it buried in the ground, which cannot be shaken by the wind.

The sutta was preached as the result of a conversation between **Sāriputta** and **Candikāputta** regarding the teachings of **Devadatta**.[1]

[1] A. iv. 402 f.

Sīlārāma.—A park in **Candavatī**, where **Sujāta Buddha** died.[1]

[1] Bu. xiii. 36; BuA. 171.

Sīlāvatī.—A village of the **Sākyans**. Once, when the Buddha was there with a large number of monks, **Māra** tempted them in the guise of a *jaṭaṇḍuva*-brahmin.[1] The village was the birthplace of **Bandhura Thera**.[2] A story is also told of the temptation by Māra of **Samiddhi** when he was with the Buddha.[3]

[1] S. i. 117.
[2] ThagA. i. 208.
[3] S. i. 118, but in ThagA. (i. 117) the incident is located in **Tapodārāma**.

Sīlāsambuddha.—A famous stone image in **Anurādhapura**, evidently held in great reverence. It was originally in the **Abhayuttara-vihāra**, and **Buddhadāsa** placed a Nāga-gem as one of its eyes[1]; but this was lost, and then **Dhātusena** had a pair of costly eyes made.[2] It was referred to under various names: **Sīlāsatthā**, **Sīlāmayamuninda**, **Kālasīlāsatthā**, etc. **Sena II.** found the temple containing the image in ruins and had it repaired,[3] while his queen **Saṅghā** placed on the image a dark blue diadem.[4]

[1] Cv. xxxvii. 123. [2] *Ibid.*, xxxviii. 62. [3] *Ibid.*, li. 77. [4] *Ibid.*, 87.

Sīlesobhakaṇḍaka.—A village in which **Vaṭṭagāmaṇī** lived for some time during the usurpation of his throne by the Damiḷas.[1] The village was to the south of **Vessagiri-vihāra** and near **Pabbata-vihāra**.[2]

[1] Mhv. xxxiii. 51. [2] MṬ. 616.

Silāsobbhakaṇḍaka-cetiya.—A *thūpa* to the north of the **Mahā Thūpa,** built by **Vaṭṭagāmaṇi.**[1] The **Sirīsamālaka** lay between it and the **Nāgamālaka.**[2]

[1] Mhv. xxxiii. 88. [2] MṬ. 355.

Silesaloma.—A **Yakkha.** See the **Pañcāvudha Jātaka.** He is identified with **Aṅgulimāla.**[1]

[1] J. i. 275.

1. **Siva.**—The name of a god.[1] A devaputta, named Siva, is mentioned in the Saṃyutta[2] as visiting the Buddha and speaking several verses on the benefit of consorting only with the good. It is interesting that Buddhaghosa makes no particular comment on the name in this context. In the *Samantapāsādikā*,[3] however, he refers to the worship of the *Sivaliṅga*.

[1] Cv. xciii. 9, 10. [2] S. i. 56. [3] Sp. iii. 626; *cf.* UdA. 351, where mention is made of *Khandadeva-Sivādi-paricaraṇaṃ*.

2. **Siva.**—See **Sivi.**

3. **Siva.**—A palace-guard, paramour of **Anulā.** He reigned for fourteen months, at the end of which time he was killed in favour of **Vaṭuka.**[1]

[1] Mhv. xxxiv. 18.

4. **Siva.**—One of the eleven children of **Paṇḍuvāsudeva** and **Kaccāna.**[1]

[1] Dpv. x. 3.

5. **Siva.**—One of the ten sons of **Muṭasiva.**[1] He reigned for ten years and established the **Nagaraṅgana-vihāra.**[2]

[1] Dpv. xi. 7; xvii. 76. [2] *Ibid.*, xviii. 45.

Siva Sutta.—Describes the visit of **Sivadevaputta** to the **Buddha.**[1]

[1] S. i. 56.

1. **Sivi.**—A king of **Ariṭṭhapura,** father of the Bodhisatta.[1] See the **Sivi Jātaka.**

[1] J. iv. 401.

2. **Sivi.**—A king of **Jetuttara** city, father of **Sañjaya.**[1]

[1] J. vi. 480.

3. **Sivi.**—King of **Dvāravatī.** He was the son of **Vāsudeva** and a Caṇḍāla woman named **Jambāvatī.**[1]

[1] J. vi. 421.

4. **Sivi.**—The Bodhisatta. See the Sivi Jātaka.

5. See **Siviraṭṭha.**

Sivi Jātaka (No 499).—The Bodhisatta was once born as **Sivi,** king of **Ariṭṭhapura,** his father bearing the same name as himself. He ruled well, and daily gave alms to the amount of six hundred thousand. One day the desire came to him to give part of his body to any who might ask for it. **Sakka** read his thoughts, and, appearing before him as a blind brahmin, asked for his eyes. The king agreed to give them, and sent for his surgeon **Sivaka.** Amid the protests and lamentations of his family and his subjects, Sivi had his eyes removed and given to the brahmin. It is said that the surgeon did his work in several stages, giving Sivi chances of withdrawing his offer. When the sockets healed Sivi wished to become an ascetic, and went into the park with one attendant. Sakka's throne grew hot, and appearing before Sivi, he offered him a boon. The king wished to die, but Sakka insisted on his choosing something else. He then asked that his sight might be restored. Sakka suggested an Act of Truth (*saccakiriyā*), as not even Sakka could restore lost sight. The eyes reappeared, but they were neither natural eyes nor divine, but eyes called "Truth, Absolute and Perfect." Sivi collected all his subjects, and, resting on a throne in a pavilion, taught them the value of gifts.

The story was related in reference to **Pasenadi's Asadisadāna.** On the seventh day of the almsgiving the king gave all kinds of requisites and asked the Buddha to preach a thanksgiving sermon, but the Buddha left without doing so. The next day, on being questioned by the king, he explained his reasons for this.[1] The king, greatly pleased with the Buddha's explanation, gave him an outer robe of *Siveyyaka*-cloth worth one thousand. When the monks started commenting on how tireless the king was in giving, the Buddha related to them the old story, in which **Ānanda** is identified with **Sivaka,** the physician, and **Anuruddha** with Sakka.[2]

The *Sivirājacariyā* is included in the Cariyāpiṭaka.[3] It forms the topic of one of the dilemmas of the Milindapañha.[4]

[1] For details see *s.v.* **Asadisadāna.**
[2] J. iv. 401-12; *cf.* CypA. 52 f.
[3] Cyp. i. 8; the story is also given with variant details in the *Avadāna-śataka* i. 183-6.
[4] Mil. p. 119 f.

Siviputta.—See **Siviraṭṭha.**

Siviraṭṭha.—The country of the **Sivi** people, referred to several times in the Jātakas. In the **Sivi, Ummadantī** and **Mahāummagga Jātakas,**[1] **Ariṭṭhapura** is given as the capital, while in the **Vessantara Jātaka,**[2] **Jetuttara** is the capital. In the last-named Jātaka,[3] **Vessantara** is sometimes spoken of as king of Siviraṭṭha and his children as **Siviputtā.**[4] The family name of the kings of this country seems to have been **Sivi.**[5] The country was evidently famous for its cloth, which was called *Siveyyaka.*[6] **Pajjota** gave a pair of robes of this material to **Jīvaka,** as a present for his cure. These robes Jīvaka gave to the Buddha.[7]

[1] J. iv. 401; v. 210; vi. 419.
[2] *Ibid.*, 480.
[3] *E.g.*, p. 511.
[4] p. 563.
[5] See J. vi. 251, where Sivī is explained by *porāṇakarājā.*
[6] Vin. i. 278.
[7] *Ibid.*, 280.

Sīka.—A general of **Gajabāhu.**[1]

[1] Cv. lxx. 113.

Sīkaviyala.—A place near **Pulatthipura,** mentioned in the account of the wars of **Gajabāhu.**[1]

[1] Cv. lxx. 231.

Sīta Sutta.—Cool weather is produced by the **Sītavalāhakā** devas wishing to regale their bodies.[1]

[1] S. iii. 256.

Sītalaggāmalena.—A cave temple in Ceylon restored by **Vijayabāhu I.**[1]

[1] Cv. lx. 59.

Sītavana.—A grove near **Rājagaha** where **Anāthapiṇḍika** (*q.v.*) first met the Buddha. In the grove was a cemetery described as *bhayabheravā,*[1] and, when Anāthapiṇḍika approached it, he was filled with fear and trembling. But he was reassured by a friendly Yakkha, **Sivaka.**[2]

In the Sītavana was the **Sappasoṇḍikapabbhāra,**[3] where **Upasena** was killed by a snake-bite[4] and **Soṇa Koḷivisa** tried, without success, to practise asceticism.[5] **Sambhūta Thera** (*q.v.*) so loved the Sītavana that he came to be called "**Sītavaniya.**" In **Asoka's** day his brother **Tissakumāra,**

[1] ThagA. i. 47; *cf.* Dvy. 264, 268.
[2] Vin. ii. 155 f.; when the Buddha was staying there, **Māra** asked him to die (D. ii. 116).
[3] S. i. 210 f.; Vin. ii. 76; iv. 159.
[4] S. iv. 40.
[5] A. iii. 374.

(**Ekavihāriya**) is also mentioned as delighting in the solitude of **Sītavana**.[6] There were five hundred " walks " (*caṅkamanāni*) in Sītavana.[7]

[6] Thag. vs. 540; or does this Sītavana not refer to any particular place ?

[7] AA. ii. 679.

Sītavaniya.—See **Sambhūta.**

Sītavalāhakā.—A class of devas. When they wish to regale their bodies, the weather becomes cool.[1] They live in the **Cātummahārājika** world.[2]

[1] S. iii. 256.

[2] MNidA. 108.

Sītā.—Daughter of King **Dasaratha** and sister of **Rāmapaṇḍita** and **Lakkhaṇa.** See the **Dasaratha Jātaka.** She is identified with **Rāhulamātā.**[1]

[1] J. iv. 130; her devotion to Rāma is sometimes referred to—*e.g.*, J. vi. 557.

Sītāluka-Brahmadatta.—King of Benares. He left the world and lived in the forest, but there he lacked food and drink and was troubled by heat and cold and insects. He wished to go elsewhere, but mastered the desire and, after living there for seven years, became a Pacceka Buddha. His verse is included in the **Khaggavisāna Sutta.**[1]

[1] SN. vs. 52; SNA. i. 101.

Sītāvaka.—A town in Ceylon, the capital of King **Rājasīha I.**[1]

[1] Cv. xciii. 5; see Cv. *Trs.* ii. 224, n. 1.

Sītāharaṇa.—The story of **Sītā's** rape is referred to in the Commentaries as *nirāṭhakakathā*[1] or *pāpakaṃ-sutaṃ.*[2]

[1] DA. i. 76.

[2] MNidA. 148; VibhA. 490.

Sīti Vagga.—The ninth chapter of the Chakka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iii. 435-40.

Sīti Sutta.—Six things which prevent a monk from realizing the " cool "[1] (*nibbāna*).

[1] A. iii. 435.

Sīdantara-samudda.—The sea between every two ranges round **Sineru;** Nāgas live in this sea.[1]

[1] J. vi. 125.

Sīdarī.—A Pacceka Buddha.[1]

[1] M. iii. 70.

1. **Sīdā.**—A large river flowing from **Uttarahimavā**; its specific gravity is so slight that nothing can float on it. It flows through the **Kañcanapabbata** and many thousands of ascetics live on its banks.[1]

[1] J. vi. 100, 101.

2. **Sīdā.**—An ocean,[1] probably identical with **Sīdantara.** It is the abode of Nāgas.[1]

[1] J. vi. 125.

3. **Sīdā.**—A canal flowing eastwards from the **Aciravatī**[1] (the channel of the **Mahāvālukanadī**).

[1] Cv. lxxix. 53.

Sīdupabbatagāma.—A village in **Rohaṇa,** where **Mahinda V.** lived for some time.[1]

[1] Cv. lv. 8.

Sīmatālatthalī.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 101.

Sīmanadī.—Probably the name of a river which formed one of the boundaries of the **Vijayabāhu-pariveṇa.** On its banks was **Sālaggāma.**[1]

[1] Cv. xc. 92.

Sīmālaṅkārasaṅgaha.—A work on boundaries and sites for religious ceremonies, written by **Vācissara** of Ceylon.[1] **Chapaṭa** wrote a Commentary on it.[2]

[1] Gv. 62; Svd. 1213. [2] Bode, *op. cit.*, 18; Svd. 1247; Gv. 64.

Sīla Vagga.—The second chapter of the Eka Nipāta of the Jātaka Commentary.[1]

[1] J. i. 142-72.

1. **Sīla Sutta.**—The Buddha exhorts the monks to live perfect in virtue; then will they be ardent, scrupulous and resolute.[1]

[1] A. ii. 14.

9. **Sīla Sutta.**—On four persons, as regards their completeness in virtue, concentration and wisdom.[1]

[1] A. ii. 136.

3. **Sīla Sutta.**—On four persons, as regards their respect for virtue, concentration and wisdom.[1]

[1] A. ii. 136.

4. **Sīla Sutta.**—A monk who is virtuous, learned, has a pleasant and smooth speech, is able to develop the four *jhānas* at will, and has attained the destruction of the *āsavas*—such a one has achieved his goal.[1]

[1] A. iii. 113.

5. **Sīla Sutta.**—A monk who has achieved virtue, concentration, insight, emancipation and the vision of emancipation—such a one is worthy of offerings and homage.[1]

[1] A. iii. 134

6. **Sīla Sutta.**—A man, wanting in morals, loses wealth through neglect; evil rumour spreads about him; he has no confidence in gatherings; he is muddled in thought; and goes, after death, to a place of ill.[1]

[1] A. iii. 252.

7. **Sīla Sutta.**—**Sāriputta** tells **Mahā-Koṭṭhita,** in answer to a question, that the virtuous monk should methodically ponder on the five *upādāna-kkhandhā.*[1]

[1] S. iii. 167.

8. **Sīla Sutta.**—Even as the dawn is the forerunner of the sun, so is virtue the forerunner of the Noble Eightfold Path.[1]

[1] S. v. 30.

9. **Sīla Sutta.**—The benefits which come through monks being possessed of virtue, concentration, insight, release—release by knowledge and insight.[1]

[1] S. v. 67 f.

10. **Sīla Sutta.**—**Ānanda** tells **Bhadda,** in the **Kukkuṭārāma** in **Pāṭali-putta,** that the virtuous habits, spoken of by the Buddha, are those which come by cultivation of the four *satipaṭṭhānas.*[1]

[1] S. v. 171.

Sīlakūṭa.—The summit of the **Missakapabbata** in **Ambatthala.** It was there that **Mahinda** alighted on his arrival in Ceylon.[1] In the time of **Kakusandha Buddha,** it was called **Devakūṭa;** in the time of **Koṇāgamana, Sumanakūṭa;** in the time of **Kassapa, Subhakūṭa.**[2]

[1] Mhv. xiii. 20. [2] Dpv. xvii. 14.

Sīlakkhandha Vagga.—The first division of the **Dīgha Nikāya,** containing suttas 1-13.[1]

[1] D. i. 2-253.

Sīlakhaṇḍa.—A section of the **Bhūridatta Jātaka.**[1]

[1] J. vi. 184.

1. **Sīlava.**—The Bodhisatta, born as king of Benares; see the **Mahāsīlava Jātaka.**

2. **Sīlava.**—The Bodhisatta, born as an elephant. See the **Sīlavanāga Jātaka.**

3. **Sīlava.**—Son of **Maṅgala Buddha,** in his last lay life.[1] *v.l.* **Sīvala.**

[1] BuA. i. 124.

1. **Sīlavaṃsa.**—A monk of Ava, of the fifteenth century. He wrote the **Buddhālaṅkāra,** a poetical version of the **Sumedhakathā,** a poem on his native city, therein called **Pabbatabbhantara.** He also wrote an *atthayojanā* on the **Nettipakaraṇa** in Burmese, and the **Parāyanavatthu.**[1]

[1] Bode, *op. cit.*, 43.

2. **Sīlavaṃsa.**—A monk of Ceylon, author of the **Kaccāyana-dhātumañjūsa.**[1]

[1] P.L.C. 237.

1. **Sīlavatī.**—The chief queen of **Okkāka,** king of **Kusāvatī,** and mother of **Kusa.** See the **Kusa Jātaka.**

2. **Sīlavatī.**—The city in which **Sikhī Buddha** died, in the **Dussārāma (Assārāma).**[1]

[1] BuA. 204.

Sīlavanāga Jātaka (No. 72).—The Bodhisatta was once an elephant in the **Himālaya,** head of a herd of eighty thousand. His name was **Sīlava.** One day he saw a forester of Benares who had lost his way, and, feeling compassion for him, took him to his own dwelling, fed him with all kinds of fruit, and then, taking him to the edge of the forest, set him on his way to Benares. The wretched man noted all the landmarks, and, on reaching the city, entered into an agreement with ivory workers to supply them with Sīlava's tusks. He then returned to the forest and begged **Sīlava** for a part of his tusks, pleading poverty and lack of livelihood. **Sīlava** allowed the ends of his tusks to be sawn off. The man returned again

and again, until, at last, Sīlava allowed him to dig out the stumps as well. As the man was on his way back to Benares, the earth opened and swallowed him up into the fires of hell. A tree-sprite, who had witnessed all this, spoke a stanza illustrating the evils of ingratitude.

The story was related in reference to **Devadatta's** wickedness; he is identified with the forester and **Sāriputta** with the tree-sprite.[1]

The birth as Sīlava is mentioned among those in which the Bodhisatta practised *sīla pāramitā* to perfection.[2]

[1] J. i. 319-22; the story is referred to in the Milindapañha, p. 202.

[2] *E.g.*, MA. ii. 617.

Sīlavā Thera.—He was the son of **Bimbisāra.**[1] His brother, **Ajātasattu,** wished to kill him, but failed, owing to Sīlavā's destiny. The Buddha, discerning all this, sent **Moggallāna** to fetch Sīlavā. The prince, seeing the Elder, descended from his elephant and did obeisance to the Buddha.

The Buddha preached to him, and he entered the Order, becoming an arahant. He lived in **Kosala.** Ajātasattu sent men to kill him; but Sīlavā taught them and converted them, and they, too, entered the Order.[2]

[1] Thag. vss. 608-19.

[2] ThagA. i. 536 f.

Sīlavā Sutta.—The inhabitants of a village or suburb in which good hermits dwell for their support earn much merit in deed, word and thought.[1]

[1] A. i. 151.

1. **Sīlavīmaṃsa Jātaka** (No. 330).—The Bodhisatta was once chaplain of the king of Benares, later becoming an ascetic. One day he saw a hawk, attacked by other birds, drop a piece of meat he had stolen. On another day he saw a slave-girl, **Piṅgalā,** waiting for her lover until late into the night, and, when he did not come, she fell asleep. On a third occasion he saw a hermit meditating. Drawing a moral from these incidents, he lived the hermit-life and was reborn in the Brahma-world.[1]

The story was told in reference to a brahmin who was ever proving his virtue.

[1] J. iii. 100-102.

2. **Sīlavīmaṃsa Jātaka** (No. 362).—The Bodhisatta was chaplain to the king of Benares. He was both learned and good; but wishing to test which quality brought him greater honour, he started stealing money from the treasurer. On the third occasion he was arrested and led before the king. He then explained his behaviour to the king, and, having discovered that virtue was the more highly esteemed, he became an ascetic with the king's leave.

The story was told in reference to a brahmin of **Sāvatthi** who carried out the same test.[1]

[1] J. iii. 193-5.

1. **Sīlavīmaṃsana Jātaka** (No. 86).—The Bodhisatta was chaplain to the king of Benares and wished to test the respective powers of virtue and learning (as given above in the **Sīlavīmaṃsa Jātaka** 1). When being led before the king, he saw snake-charmers exhibiting their snake and warned them lest it should bite them. "He is not like you," they replied, "for he is good." The king ordered the chaplain to be executed; but, on hearing of his intentions, he allowed him to become an ascetic.

The story was related in reference to a learned and pious brahmin, in the service of the king of **Kosala**, who carried out a similar test. Then he joined the Order and became an arahant.[1]

[1] J. i. 369-71.

2. **Sīlavīmaṃsana Jātaka** (No. 290).—Very similar to No. 1 above.

3. **Sīlavīmaṃsana Jātaka** (No. 305).—The Bodhisatta was once a brahmin, head of five hundred students under one teacher. The teacher, wishing to test them, told them that he wished to give his daughter in marriage, and asked them to steal things for her ornaments and clothes without letting anyone know. They all did this except the Bodhisatta, who brought nothing. When asked the reason of this behaviour, he said: "You accept nothing unless brought in secrecy; but in wrong-doing there is no secrecy." The teacher then explained his intention, and, very pleased with the Bodhisatta, gave him his daughter in marriage. The names of six pupils who stole were: **Dujjacca, Ajacca, Nanda, Sukha Vacchana, Vajjha** and **Addhuvasīla.**

The story was related, late at night, to a company of monks who went about discussing the pleasures of the senses. The Buddha asked **Ānanda** to collect them and preached to them. At the end of the sermon they became *sotāpannas*. **Sāriputta** is identified with the teacher.[1]

[1] J. iii. 18-20.

Sīlānisaṃsa Jātaka (No. 190).—Once a pious disciple of **Kassapa Buddha** went to sea with a barber who had been placed in his charge. The ship was wrecked, and together they swam by means of a plank to a desert island. There the barber killed some birds and ate them; but the lay-disciple refused a share and meditated on the Three Jewels. The Nāga-king of the island, moved by this, turned his body into a ship, and, with the Spirit of the Sea as helmsman, offered to take the lay-disciple

to **Jambudīpa.** The barber also wished to go, but his plea was refused because he was not holy. Thereupon the lay disciple made over to him the merits of his own virtues, and the barber was taken on board. Both were conveyed to Jambudīpa, where wealth was provided for them.

The story was related to a holy believer who, coming one day to **Jetavana,** found there none of the ferry boats which crossed the **Aciravatī;** not wishing to return, he started to walk across the river, his mind full of thoughts of the Buddha. In the middle he lost his train of thought, and was about to sink when he again put forth effort and crossed over. The Buddha, hearing of this, told him this story, and at its conclusion the man became a *sakadāgāmin*. The Nāga-king was **Sāriputta** and the Sea-spirit was the Bodhisatta.[1]

[1] J. ii 111-113.

Sīluccaya.—Fifteen thousand kappas ago there were eight kings of this name, previous births of **Sīhāsanadāyaka Thera.**[1]

[1] Ap. i. 189.

1. **Siva Thera.**—A monk of Ceylon, an eminent teacher of the Vinaya.[1]

[1] Vin. v. 3.

2. **Siva.**—See **Mahāsīva, Cūlasīva, Tanasīva, Bhayasīva,** etc.

3. **Siva.**—King of Ceylon (522 A.C.). He was the maternal uncle of **Kumāradhātusena,** whom he killed in order to seize the throne. He reigned only twenty-five days, and was killed by **Upatissa.**[1]

[1] Cv. xli. 1-5.

1. **Sivaka.**—A Yakkha who helped **Anāthapiṇḍika** to find the Buddha at **Sītavana.**[1] He is mentioned among the chief Yakkhas to be invoked by followers of the Buddha in time of need.[2]

[1] Vin. ii. 155 f.; S. i. 211. [2] D. iii. 205.

2. **Sivaka.**—See **Moliya-Sivaka.**

3. **Sivaka.**—The physician of King **Sivi.** See the **Sivi Jātaka.** He is identified with **Ānanda.**[1]

[1] J. iv. 412.

4. **Sivaka Thera.**—The nephew of **Vanavaccha.** When Vanavaccha's sister heard that he had left the world and was living in the forest, she sent her son Sivaka to be ordained under the Elder and to wait upon

him. He lived in the forest with his uncle, and one day, while on his way to the village, fell very ill. The Elder, on finding that he did not return, went in search of him, and, finding him ill, tended him; but as dawn drew near, he suggested that they should both return to the forest as he had never before stayed in the village since joining the Order. Sīvaka agreed, and entered the forest leaning on his uncle's arm. There Sīvaka won arahantship.

Thirty-one kappas ago he had seen **Vessabhū Buddha** in the forest and offered him a *kāsumārika*-fruit.[1] He is probably identical with **Kāsumāraphaladāyaka** of the Apadāna.[2]

[1] Thag. vs. 14; ThagA. i. 60 f. [2] Ap. ii. 445.

5. **Sīvaka Thera.**—He belonged to a brahmin family of **Rājagaha,** and, when he had acquired a good education, became a **Paribbājaka.** Then he heard the Buddha preach, entered the Order, and became an arahant.

Ninety-one kappas ago he had given **Vipassī Buddha** a bowl of boiled rice (*kummāsa*).[1] He is evidently identical with **Kummāsadāyaka** of the Apadāna.[2]

[1] Thag. vss. 183-4; ThagA. i. 307 f. [2] Ap. ii. 415.

Sīvaka Sutta.—Gives an account of the visit of **Moliya-Sīvaka** (*q.v.*) to the Buddha.[1]

[1] S. iv. 230.

Sīvala.—Son of **Maṅgala Buddha** in his last lay life.[1]

[1] Bu. iv. 20.

1. **Sīvalā, Sīvalī.**—An *aggasāvikā* of **Siddhattha Buddha.**[1]

[1] Bu. xvii. 19; J. i. 40.

2. **Sīvalā, Sīvalī.**—An *aggasāvikā* of **Maṅgala Buddha.**[1]

[1] Bu. iv. 24; J. i. 34.

3. **Sīvalā.**—One of the chief women patrons of **Koṇāgamana Buddha.**[1]

[1] Bu. xxiv. 24.

4. **Sīvalā.**—A daughter of **Muṭasīva.**[1]

[1] Dpv. xi. 7.

5. **Sīvalā.**—An eminent Therī, teacher of the Vinaya in Ceylon.[1]

[1] Dpv. xviii. 27.

6. **Sīvalā.**—An eminent Therī of Jambudīpa who, with **Mahāruhā,** came to Ceylon at the head of twenty thousand nuns at the invitation of King **Abhaya** and taught the Tipiṭaka in **Anurādhapura.**[1]

[1] Dpv. xviii. 31 f.

7. **Sīvalā.**—See **Sīvalī.**

1. **Sīvalī.**—Daughter of **Polajanaka.** See the **Mahājanaka Jātaka.** She is identified with **Rāhulamātā.**[1]

[1] J. vi. 68

2. **Sīvalī Thera.**—He was the son of **Suppavāsā,** daughter of the king of **Koliya.** For seven years and seven days he lay in her womb, and for seven days she was in labour and was unable to bring forth the child. She said to her husband: "Before I die I will make a gift," and sent a gift by him to the Buddha. He accepted the gift and pronounced a blessing on her. She was immediately delivered of a son. When her husband returned, she asked him to show hospitality to the Buddha and his monks for seven days.

From the time of his birth, Sīvalī could do anything. **Sāriputta** talked with him on the day of his birth and ordained him with Suppavāsā's permission. Sivalī became a *sotāpanna* in the Tonsure-hall when his first lock of hair was cut, and a *sakadāgāmin* with the second. Some say that after his ordination he left home on the same day and lived in a secluded hut, meditating on the delays in his birth, and thus, winning insight, attained arahantship.

In **Padumuttara Buddha's** time he made the resolve to be pre-eminent among recipients of gifts, like **Sudassana** (*q.v.*), disciple of Padumuttara. To this end he gave alms for seven days to the Buddha and his monks. In the time of **Vipassī Buddha** he was a householder near **Bandhumatī.** The people gave alms to the Buddha and the Order in competition with the king, and when they were in need of honey, curds and sugar, Sīvalī gave enough of these for sixty-eight thousand monks. In the time of **Atthadassī Buddha** he was a king, named **Varuṇa,** and when the Buddha died, he made great offerings to the Bodhi-tree, dying under it later. Then he was born in the **Nimmānaratī**-world. Thirty-four times he was king of men, under the name of **Subāhu.**[1] According to the Apadāna account,[2] his father in his last birth was the **Licchavi Mahāli.** The

[1] Thag. vs. 60; ThagA. i. 135. [2] Ap ii. 492 f.

Asātarūpa Jātaka[3] (*q.v.*) gives the reason for the delay in Sīvalī's birth.

Sīvalī was declared by the Buddha[4] pre-eminent among recipients of gifts. It is said[5] that when the Buddha visited **Khadiravaniya-Revata**, he took Sīvalī with him because the road was difficult and provisions scarce. Sīvalī went to the **Himālaya** with five hundred others, to test his good luck. The gods provided them with everything. On **Gandhamādana** a deva, named **Nāgadatta**, entertained them for seven days on milk-rice.

[3] *Cf. ibid.*, 494, vs. 29 f. The story of Sīvalī is given also at Ud. ii. 8; AA. i. 136 f.; DhA. iv. 192 f.; ii. 196; J. i. 408 f. The Ud. follows the DhA. (iv. 192 f.) very closely. Both Ud. and J. say that a lay supporter of **Moggallāna** postponed his entertainment of the Buddha (who requested him to do so) to enable the Buddha to accept Suppavāsā's invitation after the birth of the child. Other accounts omit this. Ud. says nothing about Sīvalī's retirement from the world. The DhA. account of this differs from the others.

[4] A. i. 24.

[5] ThagA. i. 138; Ap. ii. 495; AA. i. 139.

3. **Sīvalī.**—Daughter of **Āmaṇḍagāmaṇi** and sister of **Culābhaya.** She reigned in Ceylon for four months (in 93 A.C.); she was then dethroned by **Iḷanāga.** Her surname was **Revatī.**[1]

[1] Mhv. xxxv. 14; Dpv. xxi. 40 f.

4. **Sīvalī Thera.** An eminent monk present at the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] Dpv. xix. 8.

5. **Sīvalī.**—See **Sīhasīvalī.**

6. **Sīvalī.**—One of the founders of the **Sīhalasaṅgha** in Burma.[1] He later founded a sect of his own.[2]

[1] Sās., p. 65. [2] *Ibid.*, 67.

Sīvalīputtāru.—A stronghold in South India.[1]

[1] Cv. lxxvii. 41.

Sīveyyaka.—See **Sīviraṭṭha.**

Sīsupacālā Therī.—One of the sisters of **Sāriputta.** **Māra** once tempted her with thoughts of the pleasures of the *Kāmaloka*, but she sent him away discomfited.[1] Her story resembles that of **Cālā.** She had a son of the same name as herself.[2]

[1] Thig. vss. 196-203; ThigA. 168 f.; S. i. 133 f. [2] ThagA. i. 110.

Sīsupacāla Sutta.—The story of **Māra's** temptation of **Sīsupacālā.**[1]

[1] S. i. 133 f.

1. **Sīha.**—A **Licchavi** general of **Vesāli.** He was a follower of the **Niganṭhas.** When the Buddha visited Vesāli, Sīha, having heard reports of his greatness, wished to see him, but **Niganṭha Nātaputta** dissuaded him, saying that **Gotama** denied the result of actions and was not worth a visit. But in the end Sīha, accompanied by five hundred chariots, went to the Buddha. Having discovered in conversation with the Buddha that he was falsely accused of preaching wrong doctrines, Sīha declared himself the Buddha's follower. The Buddha accepted his adherence on condition that he would continue to give alms to any Niganṭhas who sought them at his house. This generosity made Sīha honour the Buddha even more highly, and he invited him and the monks to a meal on the next day. Meat formed one of the dishes, and the Niganṭhas went about Vesāli crying that Sīha had killed a large ox to provide meat for the Buddha and his monks and that the food had been accepted. This was the occasion for the formulation of the rule that no monk should eat flesh where he has reason to believe that the animal had been specially killed for him.[1]

Sīha was, at one time, one of the most famous patrons of the Niganṭhas, the others being **Upāligahapati** of **Nālandā,** and **Vappa,** the **Sākyan** of **Kapilavatthu.**[2]

The Aṅguttara Nikāya[3] contains two discussions, in more or less identical terms, in which Sīha asks the Buddha if it is possible to show the visible results of giving. The Buddha, by means of a counter question, elicits from Sīha that the giver has his reward in this world itself, and in the end Sīha acknowledges that he has experienced the benefits which the Buddha set forth.

Sīha had a niece, **Sīhā** (*q.v.*).

[1] Vin. i. 233 f.; A. iv. 179 f.; see also the **Telovāda Jātaka.**

[2] AA. ii. 751.

[3] A. iii. 38 f.; iv. 79f.

2. **Sīha Thera.**—He was born in the family of a *rājā* in the **Malla** country and visited the Buddha. The Buddha preached to him a sermon suitable to his temperament, and he entered the Order. He lived in the forest in meditation, but his thoughts were distracted. The Buddha, seeing this, went through the air and spoke to him alone, asking him to persevere. Thus incited, he strove hard and attained arahantship.

He was once a *kinnara* on the banks of the **Candabhāgā,** and seeing **Atthadassī Buddha** journeying through the air, he stood still, gazing at

him with clasped hands. The Buddha alighted and sat under a tree, where the *kinnara* offered him flowers and sandalwood. Sīha was three times king, under the name of **Rohiṇī.**[1] He is probably identical with **Candanapūjaka** of the Apadāna.[2]

[1] ThagA. i. 179. [2] Ap. i. 165.

3. **Sīha.**—A novice who entered the Order at the age of seven and was a great favourite among the monks for his charm. He was much liked by the Buddha. He was a student under **Nāgita,** and was with him when the Buddha once stayed in **Vesāli.** Seeing a great number of people coming to visit the Buddha, he informed Nāgita of this, and, with his permission, went to tell the Buddha. This led to the preaching of the **Mahāli Sutta.**[1] Buddhaghosa adds[2] that Nāgita was fat and lazy and that most of his work was done by Sīha, who was his sister's son.

[1] D. i. 151. [2] DA. i. 310.

4. **Sīha.**—Son of **Sobhita Buddha,** in his last lay-life.[1] *v.l.* **Makhilā.**

[1] Bu. vii. 18.

5. **Sīha.**—The constant attendant (*upaṭṭhāka*) of **Metteyya Buddha.**[1]

[1] Anāgat. p. 50, vs. 97.

Sīha Jātaka.—See the **Guṇa Jātaka.**

1. **Sīha Sutta.**—When the lion comes from his lair in the evening and utters his lion's roar all the birds and beasts that hear it quake and tremble. Similarly when a Buddha appears in the world, all those holding wrong beliefs realize their error. The Buddha's teaching has, as its aim, the ending of *sakkāya.*[1]

[1] A. ii. 33 f.

2. **Sīha Sutta.**—**Sīha** (*q.v.*), the general, visits the Buddha at the **Kūṭāgārasālā** in **Vesāli** and questions him on the visible results of giving.[1]

[1] A. iii. 38 f.

3. **Sīha Sutta.**—When a lion hunts he hunts carefully, be it but for a hare or cat, lest his skill should fail him. Similarly, when a Buddha preaches, be it but to a fowler going about with grain, he teaches with care, out of respect for the Dhamma.[1]

[1] A. iii. 121.

4. **Sīha Sutta.**—Very similar to No. 2 above.[1]

[1] A. iv. 79 f.

5. **Sīha Sutta.**—Describes the conversion of **Sīha,** the general[1] (*q.v.*).

[1] A. iv. 180 f.

6. **Sīha Sutta.**—While the Buddha is preaching to a large congregation at **Jetavana, Māra** approaches and asks him how he can be so confident, like to a lion. The Buddha answers that it is because he has won the tenfold power.[1]

[1] S. i. 109.

7. **Sīha Sutta.**—Very similar to No. 1.[1]

[1] S. iii. 84 f.

8. **Sīha Sutta.**—Contains details of the tenfold power of a Tathāgata.[1]

[1] A. v. 32 f.

Sīhakoṭṭhuka Jātaka (No. 188).—The Bodhisatta was once a lion and had a cub by a she-jackal. The cub was like his sire in appearance, but like his dam in voice. One day, after rain, when the lions were gambolling and roaring together, the cub thought to roar too, and yelped like a jackal. Thereupon all the lions at once fell silent. When the Bodhisatta was told of this by another cub he advised the jackal-cub to keep quiet.

The story was related in reference to **Kokālika's** attempt to preach. Kokālika is identified with the jackal-voiced cub and **Rāhula** with his brother.[1]

[1] J. ii. 108 f.

Sīhagiri, Sīhapabbata, Sīhācala.—A rocky fortress in the **Malaya** district of Ceylon.[1] When **Kassapa I.** had slain his father, he took refuge there, clearing the land about the rock, surrounding it with a wall, and building a staircase to it in the form of a lion. Kassapa and his retinue lived in the fortress till he was defeated by his brother **Moggallāna,** and then killed himself.[2] Mention is made of several vihāras on Sīhagiri, among them being **Daḷha** and **Dāṭhākoṇḍañña,** which Moggallāna I. gave to the **Dhammaruci** and **Sāgalika** schools.[3] King **Saṅghatissa,** his son, and his minister, were executed on Sīhagiri,

[1] Now Sigiri, about thirty-eight miles south-east of **Anurādhapura** (Cv. *Trs.* i. 42, n. 1). Perhaps the rock itself resembled the form of a recumbent lion, especially the forepart of his body.

[2] Cv. xxxix. 2 f.

[3] *Ibid.*, 41. Perhaps the fortress was originally a centre of the Dhammarucikas, and Kassapa may have borrowed from them the idea of making use of it.

at the command of **Moggallāna III.**,[4] and later Moggallāna himself was slain there by **Sīlāmeghavaṇṇa.**[5]

The rock is now famous for its frescoes, which are very similar to those of Ajaṇṭā.

[4] Cv. xliv. 32 f. [5] *Ibid.*, 60.

Sīhaghosa.—An eminent monk in the time of **Padumuttara Buddha.** It was the eminence of this monk which made **Uruvelakassapa** wish for similar honour for himself.[1]

[1] Ap. ii. 481.

Sīhacamma Jātaka (No. 189).—Once a merchant used to go about hawking goods, his pack carried by a donkey. After the day's work he would throw a lion's skin over the donkey and let him loose in the fields. The farmers, taking him for a lion, dared not stop him eating their crops. But one day they summoned up courage and armed themselves, and approached the animal with great uproar. The donkey, frightened to death, heehawed. The farmers cudgelled him to death.

The story was told in reference to **Kokālika,** who is identified with the donkey.[1]

[1] J. ii. 109 f.

Sīhadvāra.—One of the fourteen gates of **Pulatthipura.**[1]

[1] Cv. lxxiii. 160.

1. **Sīhanāda Vagga.**—The second section of the **Majjhima Nikāya,** containing suttas 11-20.[1]

[1] M. i. 63 ff.

2. **Sīhanāda Vagga.**—The second chapter of the Navaka Nipāta on the **Aṅguttara Nikāya.**[1]

[1] A. iv. 373-96.

1. **Sīhanāda Sutta.**—On the six powers of a Tathāgata.[1]

[1] A. iii. 417 f.

2. **Sīhanāda Sutta.**—See **Cūlasīhanāda, Mahāsīhanāda** and **Cakkavattisīhanāda.**

3. **Sīhanāda Sutta.**—In the Aṅguttara Commentary[1], the **Abhibhū Sutta**[2] is called the **Sīhanāda Sutta.**

[1] AA. i. 441. [2] A. i. 226 f.

Sīhapapāta.—One of the seven great lakes of **Himavā.**[1] The water in it never grew warm.[2]

[1] A. iv. 107; DA. i. 164; UdA. 390; AA. ii. 759; J. v. 415, etc. [2] SNA. ii. 407.

Sīhapabbata.—See **Sīhagiri.**

1. **Sīhapura.**—A city, built by the third son of King **Upacara** of the **Mahāsammata** dynasty.[1]

[1] J. iii. 460

2. **Sīhapura.**—A town in **Lāḷa,** from which **Vijaya** and his followers went to Ceylon. It was founded by **Sīhabāhu,** who became its first king.[1] **Tilokasundarī,** consort of **Vijayabāhu I.,** was born in Sīhapura.[2] It was to the north of **Kāliṅga.** The south-eastern district of Chutiā Nāgpur, to the west of Bengal, is still called Siṅghabhūm.[3]

[1] Mhv. vi. 35; Dpv. ix. 4, 5, 43. [2] Cv. lix. 46. [3] Cv. *Trs.* i. 213, n. 1.

3. **Sīhapura.**—A suburb of **Pulatthipura,** in which was the **Kusināravihāra.**[1]

[1] Cv. lxxviii. 84.

Sīhabāhu.—Father of **Vijaya.** According to legend, his father was a lion and his mother a princess of **Vaṅga** (see **Susīmā**). His hands and feet were like a lion's paws. He had a sister, **Sīhasīvalī.** When he was sixteen he escaped with his mother and sister and arrived in the capital of Vaṅga. Later he killed his father for a reward and was offered the throne of Vaṅga. He refused this and founded a city, **Sīhapura,** in his native country of **Lāḷa,** and there lived with Sīhasīvalī, whom he made his consort. They had thirty-two children, of whom **Vijaya** was the eldest and **Sumitta** the second.[1]

[1] Dpv. ix. 2-6; Mhv. vi. 11 f., 24-38; viii. 2, 6.

Sīhamukha.—One of the mouths of the **Anotatta.** From it flowed a river, on the banks of which lions lived; hence its name.[1]

[1] SNA. ii. 438; UdA. 301.

Sīhala, Sīhalā.—The name given to **Vijaya** and his companions, founders of the Sinhalese race in Ceylon. It is said[1] that *Sīhala* was the name given to **Sīhabāhu** because he had killed the lion (*sīhaṃ adinnavā iti*), and because of their connection with him, Vijaya and his companions were also called Sīhalā. The word, thereafter, became the

[1] Mhv. vii. 42; *cf.* Dpv. ix. 1.

name of the inhabitants of Ceylon, as opposed to the **Damiḷas** and others.

The Sīhalā had a *vīnā* with very fine strings.[2]

[2] KhA. 47.

Sīhalaceṭikā.—It is said[1] that once sixty monks heard a Sinhalese girl singing in her own language, on birth, old age, and death. They reflected on her words and became arahants.[1]

[1] SNA. ii. 397.

Sīhalaṭṭhakathā.—The old Commentary on the Tipiṭaka which contained the **Mahāvihāra** tradition. It was supposed to have been compiled by, or at least under, **Mahinda.** Buddhaghosa learnt it under **Saṅghapāla** and retranslated it into the Magadha (Pāli) tongue, while living in the **Ganthākara-pariveṇa.**[1] It evidently contained a great deal of historical material as well.[2]

[1] Cv. xxxvii. 228-234. [2] For its nature and contents see MṬ. Introd. lvii ff.

Sīhaladīpa.—The name given to Ceylon (**Tambapaṇṇi**) since it became the country of the **Sīhalā.** It is mentioned as a *patirūpadesa.*[1]

[1] DhSA., p. 103.

Sīhalavatthu.—A Commentary[1]; probably another name for the **Sīhalaṭṭhakathā** (*q.v.*).

[1] Gv. 62, 72.

Sīhalasaṅgha.—A sect founded in Pagan by **Chapaṭa** and his four companions: **Rāhula, Ānanda, Sīvali** and **Tāmalinda.** It first enjoyed the patronage of King **Narapatisithu,** but later the sect split into four sections, each following one of the four theras who had come from Ceylon.[1]

[1] Sās. 65, 66; Bode, *op. cit.*, 19, 23 f.

Sīhavāhana.—A king of long ago, descendant of **Mahāsammata.**[1]

[1] Mhv. ii. 13; Dpv. iii. 42.

Sīhasīnānatittha.—A place in **Anurādhapura,** through which the boundary of the **Mahāvihāra** passed.[1]

[1] Mbv. 136.

Sīhasivali.—Sister and, later, wife of **Sīhabāhu** and mother of **Vijaya.** Her mother was **Susīmā** and her father a lion.[1]

[1] Mhv. vi. 10, 34, 36; Dpv. ix. 3.

Sīhasūra.—Name of a king.[1]

[1] Gv. 73.

Sīhassara.—A king of long ago.[1]

[1] Mhv. ii. 13 f.; Dpv. iii. 42.

Sīhahanu.—Father of **Suddhodana,** and therefore grandfather of the Buddha. His father was **Jayasena.** Sīhahanu had five sons and two daughters: **Suddhodana, Dhotodana, Sakkodana, Sukkadana** and **Amitodana,** and **Amitā** and **Pamitā.** His wife was **Kaccānā.**[1] Till the time of **Sīhahanu,** great friendship existed between the **Sākyans** and the **Koliyans.**[2] **Asita** (*q.v.*) was his purohita.

[1] Mhv. ii. 15 f.; Dpv. iii. 44 f. [2] SNA. i. 356.

Sīhā Therī.—She was the niece of **Sīhasenāpati** and was born in **Vesāli.** She heard, one day, the Buddha preach to **Sāriputta,** and entered the Order with her parents' consent. For seven years she tried, without success, to concentrate her mind. Then she tied a noose round her neck and fastened the end to a tree, and in this position she compelled her mind to gain insight. Then she loosened the noose.[1]

[1] Thig. vss. 77-81; ThigA. 79.

Sīhācala.—See **Sīhagiri.**

Sīhāsana Vagga.—The second chapter of the **Apadāna.**[1]

[1] Ap. i. 55 ff.

1. **Sīhāsanadāyaka Thera.**—An arahant. He erected a throne in honour of **Padumuttara Buddha** and made offerings to it. He was eight times king under the name of **Sīluccaya.**[1]

[1] Ap. i. 188 f.

2. **Sīhāsanadāyaka Thera.**—An arahant. He made a throne in honour of **Siddhattha Buddha** and made offerings to it. He was king three times under the name of **Inda,** three times under that of **Sumana,** and three times under that of **Varuṇa.**[1]

[1] Ap. i. 55.

Sīhāsanavijaniya Thera.—An arahant.[1] He is evidently identical with **Jambuka** (*q.v.*).

[1] Ap. i. 403.

Suṃsumāra Jātaka (No. 208).—The Bodhisatta was once a monkey, living on the banks of the Ganges. The wife of a crocodile living in the river saw him and wished to eat his heart. Her husband, therefore, grew friendly with the monkey, whom he suggested taking across the river on his back, so that he might eat of fresh fruit on the opposite bank. The monkey trusted him and climbed on to his back, but, half-way across the river, the crocodile began to sink and then confessed his intentions. The monkey thereupon laughed and told him that he never took his heart with him when he went climbing trees for food, otherwise it would get torn to pieces; but he, like all the other monkeys, hung it on a tree, and he showed it to the crocodile hanging there on the opposite bank.

The crocodile believed him and took him across, where he hoped to get the heart. But the monkey jumped on the bank and laughed at his stupidity.

The story was related in reference to **Devadatta's** attempts to kill the Buddha. The crocodile is identified with Devadatta and his wife with **Ciñcā.**[1]

[1] J. ii. 159 f.; *cf.* Cyp. iii. 7; Mtu. ii. 208.

Suṃsumāragiri.—A city in the **Bhagga** country, of which it was probably the capital.[1] The Buddha spent the eighth *vassa* there.[2] Near the city was the **Bhesakalāvana** (*q.v.*) where the Buddha stayed. During his visits there he preached the **Anumāna Sutta**[3] and the **Bodhirāja Sutta.**[4] The city was the residence of **Nakulapitā** and his wife,[5] with whom the Buddha had several interviews. It is said that once, when the Buddha was at Suṃsumāragiri, he saw with his divine eye **Moggallāna** at **Kallavālamutta** half asleep, and appeared before him and admonished him.[6] On another occasion, he saw **Anuruddha** in the **Veḷuvana** in the **Ceti** country, pondering over the seven *Mahāpurisavitakkas*, and appeared before him to encourage him.[7] Both incidents show that the Buddha visited Suṃsumāragiri quite early in his career, in the first year after the Enlightenment. Moggallāna also stayed in Suṃsumāragiri, and there **Māra** is said to have entered his stomach and to have given him trouble.[8] Suṃsumāragiri was the birthplace of **Sirimaṇḍa Thera**[9] and the scene of the meditations of **Siṅgālakapitā.**[10]

Several Vinaya rules were passed during the Buddha's stay at Suṃsu-

[1] See, *e.g.*, Sp. iv. 862.
[2] BuA. 3.
[3] M. i. 95 f.
[4] *Ibid.*, ii. 91 f.
[5] *E.g.*, A. ii. 61; iii. 295 f.; iv. 268; S. iii. 1; iv. 116.
[6] A. iv. 85.
[7] *Ibid.*, 228 f.
[8] M. i. 332 f.; *cf.* Thag. vs. 1206.
[9] ThagA. i. 462.
[10] See *s.v.*

māragiri.[11] The **Dhonasākha Jātaka** was preached there.[12] Prince **Bodhi**, the governor of the **Bhagga** country, evidently lived in Suṃsumāragiri, and it was there that he had his famous palace, called **Kokanada**.[13]

It is said[14] that the city was so called because when it was being built a crocodile (*suṃsumāra*) made a noise in a lake near by.

[11] Vin. ii. 127; iv. 115 f.; 198 f.
[12] J. iii. 157 f.
[13] See *s.v.* for details.
[14] MA. i. 292; SA. ii. 181.

Suka Jātaka (No. 255).—The Bodhisatta was once a parrot. When he grew old his eyes became weak and he was looked after by his son. The son once discovered a special kind of mango on an island, and, having eaten of it himself, brought some home to his parents. The Bodhisatta recognized the mango and warned his son that parrots visiting that island were short-lived. But the son took no heed, and one day, while flying back from the island, he fell asleep from weariness and was eaten by a fish.

The story was told in reference to a monk who died of over-eating. The parrot is identified with him.[1]

[1] J. ii. 291-4.

Sukaṭaveḷiya Thera.—An arahant. In the time of **Sikhī Buddha** he was a garland-maker, named **Asita**, and one day, while on his way with a garland to the king, he met the Buddha and offered it to him. Fifty-two kappas ago he was a king named **Dvebhāra**.[1]

[1] Ap. i. 217.

Sukka Sutta.—In a man whose heart is possessed by gains, favours and flatteries, even the bright conditions (*sukkā*) are extirpated.[1]

[1] S. ii. 240.

Sukkapakkhūposatha.—The name of the festival held in honour of **Mahinda** on the eighth day of the bright half of the month of **Assayuja**, the day of his death.[1]

[1] Mhv. xx. 33; MT. 418.

1. **Sukkā Therī.**—She belonged to a householder's family of **Rājagaha**, and, very impressed by the Buddha's majesty when he visited Rājagaha, she became a lay believer. Later she heard **Dhammadinnā** preach, and entered the Order under her, attaining arahantship not long after.

In the time of **Vipassī Buddha** she had been a nun, and, after a sojourn in **Tusita**, a nun again in the time of **Sikhī, Vessabhū, Kakusandha, Koṇāgamana** and **Kassapa Buddhas**.

In her last life she was a great preacher, at the head of five hundred nuns. One particular sermon to the nuns is specially mentioned, and a tree-sprite, living at the end of the nun's *caṅkamana*, went about Rājagaha, singing Sukkā's praises. People, hearing the sprite, flocked to hear Sukkā.[1]

[1] Thig. vss. 54-6; ThigA. 57 f.; Ap. ii. 605 f.; the incident of the tree-sprite's praise is twice mentioned in the Saṃyutta as well. There the sprite is called a Yakkha (S. i. 212); in the second account (*ibid.*, 213) it says that the Yakkha's praise was owing to a meal given to Sukkā by a lay follower of Rājagaha.

Sukkā.—A class of Devas who were present, in the company of the **Veghanasā,** at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 261.

Sukkodana, Sukkhodana.—A **Sākyan** prince, son of **Sīhahanu** and paternal uncle of **Gotama Buddha.**[1] **Mahānāma** and **Anuruddha** were his sons.[2]

[1] Mhv. ii. 20; see SNA. i. 357. [2] MA. i. 289.

1. **Sukha.**—A monk, generally known as **Sukha Sāmaṇera.** In his past life he had been **Bhattabhatika** (*q.v.*). In his last life he was born in the house of a supporter of **Sāriputta.** During her pregnancy, his mother gave alms to five hundred monks, with Sāriputta at their head. When he was seven years old, he entered the Order under Sāriputta, on which occasion his parents held a special almsgiving lasting for seven days.

Once, while going with Sāriputta for alms, he noticed several things, and like the novice **Paṇḍita** (*q.v.*) asked the Elder numerous questions. Then he expressed a wish to return to the monastery. Sāriputta agreed, and Sukha turned back saying, "Sir, when you bring my food, pray bring me food of one hundred flavours. If you cannot obtain it through your own merit, you can obtain it through mine." So saying, he returned to his cell and meditated on the nature of the body. **Sakka's** throne was heated, and he sent the Four Regent Gods to keep away all noise from Sukha's cell. He also bade the Sun and Moon stand still. Sukha, helped by this silence, became an *anāgāmī*.

Meanwhile, Sāriputta had gone to a house where he knew he could get the food desired by Sukha, and, having eaten there, returned with Sukha's portion to the monastery. The Buddha, thinking that Sāriputta's arrival might impede Sukha's attainment of arahantship, appeared near the gate of Sukha's cell and stood guard. As he stood

there, the Buddha asked Sāriputta four questions. When the last question was answered, Sukha became an arahant. Thereupon Sāriputta opened the door and gave Sukha his food. Sukha ate it and washed the bowl. The Four Regent God's left their post, Sakka let go the rope of the door of the novice's cell, and the Sun and Moon started once more on their course. Evening at once came on, and the Buddha, on being asked the reason, explained that it was a usual occurrence when they who possess merit engage in meditation.[1]

[1] DhA. iii. 95 ff.; *cp.* the story of **Paṇḍita.**

2. **Sukha.**—A general of **Māṇābharaṇa** (2).[1]

[1] Cv. lxxii. 123 f

3. **Sukha.**—A *Jīvitapotthakī*, one of the generals of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 174.

1. **Sukha Vagga.**—The fifteenth chapter of the **Dhammapada.**

2. **Sukha Vagga.**—The seventh chapter of the Eka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. i. 80 f.

1. **Sukha Sutta.**—A monk who delights in Dhamma, in growth, in renunciation, in solitude, in being free of ill-will, and in non-diffuseness—such a one lives in happiness and contentment and will entirely destroy the *āsavas*.[1]

[1] A. iii. 431.

2. **Sukha Sutta.**—Two discussions between **Sāriputta** and the **Paribbājaka Sāmaṇḍakāni** at **Nālakagāmaka.**[1]

[1] A. v. 120.

Sukhagirigāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 164.

Sukhatta Sutta.—A farmer must first plough and harrow his field and then grow his seed at the proper season. He must further let water in and out as required. A monk must carry out the three preliminaries for arahantship: training in the higher morality, higher thought, higher insight.[1]

[1] A. i. 229.

Sukhadukkhī Sutta.—The self is both bliss and suffering, without sickness, after death.[1]

[1] S. iii. 220.

Sukhavihārī Jātaka (No. 10).—The Bodhisatta was once an *Udicca*-brahmin and later became a leader of ascetics. When the ascetics came to Benares for the rainy season, the king invited their leader to stay behind while the others returned at the end of the rains. One day the Bodhisatta's chief disciple visited him and sat down on a mat by his side, exclaiming: "Oh happiness, what happiness!" The king came to pay his respects to the teacher, but was displeased because the disciple still sat there. The Bodhisatta explained that the disciple had also been a king who had renounced his kingship for the ascetic life.

The story was related in reference to **Bhaddiya** who, after he had won arahantship, kept on saying "*aho sukhaṃ, aho sukhaṃ*," because he realized how full of fear he had been as a layman and how free from fear he was as an arahant. Bhaddiya is identified with the chief disciple of the Bodhisatta.[1]

[1] J. i. 140-2.

"Sukhāya" Sutta.—He who sees the world as ill, false and perishable, frees himself from it.[1]

[1] S. iv. 204.

Sukhita.—See **Surakkhita.**

Sukhita Sutta.—Incalculable is *saṃsāra*; everyone has enjoyed prosperity in the course of his wanderings.[1]

[1] S. ii. 186.

Sukhitta.—See **Sumitta.**

Sukhindriya, or **Uppaṭi Vagga.**—The fourth chapter of the **Indriya Saṃyutta.**[1]

[1] S. v. 207-16.

Sukhuma Sutta.—A monk who can penetrate through the subtility of body, feeling, perception, and of the *Saṅkhāras*, has overcome **Māra.**[1]

[1] A. ii. 17.

"Sukhena" Sutta.—Moggallāna explains to the monks how the Buddha helped him to perfect the third *jhāna*.[1]

[1] S. iv. 264.

Sugatavinaya Sutta.—The benefits which accrue to the world through a Tathāgata and his Vinaya and the four things which lead to the confusion of the Saddhamma.[1]

[1] A. ii. 147 f.

1. **Sugandha Thera.**—He belonged to a rich family of **Sāvatthi.** In the past he had smeared the **Gandhakuṭi** of **Kassapa Buddha** with costly sandalwood paste and had desired that he might be reborn with a fragrant body: therefore he, on the day of his birth, and his mother, while she carried him, filled the house with fragrance—hence his name. When he grew up, he heard **Mahāsela Thera** preach and entered the Order, attaining arahantship in seven days.

In the time of **Tissa Buddha** he was a hunter. Tissa Buddha saw him, and, out of compassion for him, left his footprint where the hunter might see it. The hunter recognized the footprint as that of a Great Being and offered to it *karaṇḍaka*-flowers.[1]

He is probably identical with **Karaṇḍapupphiya Thera** of the Apadāna.[2]

[1] Thag. vs. 24; ThagA. i. 80 f.
[2] Ap. ii. 434; the same verses occur at Ap. ii. 383; *cf.* ThagA. i. 270; i. 405, where they are found under **Subhūti.**

2. **Sugandha.**—A *khattiya* of thirty-one kappas ago, a former birth of **Ātuma (Gandhodakiya) Thera.**[1]

[1] ThagA. i. 162; Ap. i. 158.

3. **Sugandha Thera.**—In the past he had been a *seṭṭhiputta* of Benares and had joined the Order under **Kassapa Buddha,** becoming famous as a preacher. After death he was born in **Tusita,** and in this life was born among men, with a fragrant body—hence his name. He entered the Order and became an arahant.[1]

[1] Ap. ii. 459-63.

Sugalā.—Younger daughter of **Viravamma.** Her mother was the daughter of **Vijayabāhu I.** She married **Sirivallabha** and had two children, **Māṇābharaṇa** and **Līlāvatī.** After the death of **Māṇābharaṇa,** Sugalā revolted against **Parakkamabāhu I.** On finding her position untenable, she retired to **Uruvelā** with the Tooth Relic and Alms Bowl, which had fallen into her hands. She then carried on her activities in **Aṭṭhasahassaka.** She was captured at **Vanagāma** and sent to the king. After that we hear no more of her.[1]

[1] Cv. lix. 28, 45; lxii. 2; lxxiv. 28, 36, 88; lxxv. 154 f., 171, 195.

Suguttā.—One of the chief lay-women patrons of **Sikhī Buddha.**[1]

[1] Bu. xxi. 22.

1. **Sucanda.**—A palace occupied by **Sikhī Buddha** before his renunciation.[1]

[1] Bu. xxi. 16; BuA. (201) calls it Sucandaka Siri.

2. **Sucanda.**—A palace occupied by **Sumana Buddha** before his renunciation.[1]

[1] Bu. v. 22.

3. **Sucanda.**—A palace occupied by **Sumedha Buddha** before his renunciation.[1]

[1] Bu. xii. 19.

1. **Sucandaka.**—A palace occupied by **Rāmapaṇḍita.**[1]

[1] J. iv. 130.

2. **Sucandaka.**—The city where **Atthadassī Buddha** first met his Chief Disciples.[1]

[1] BuA. 179.

Sucandā.—Mother of **Piyadassī Buddha** and wife of **Sudatta.**[1]

[1] Bu. xiv. 15; BuA. (172) calls her **Candā.**

Sucarita Vagga.—The twenty-third chapter of the Catukka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. ii. 228-30.

Sucarita Sutta.—The Buddha says, in answer to a question, that those who practise good conduct are born in the **Gandhabba**-world, because such is their wish.[1]

[1] S. iii. 250.

Sucarūdassana.—Seventeen kappas ago there were eight kings of this name, previous births of **Puṇṇamāsa (Paccāgamanīya) Thera.**[1]

[1] ThagA. i. 54; Ap. i. 113.

Sucitta.—A village—the residence of **Sirivaḍḍhanā,** who gave milk-rice to **Vessabhū Buddha.**[1]

[1] BuA. 205.

Sucimhita.—A celestial musician, or perhaps a musical instrument.[1]

[1] Vv. ii. 10; VvA. 93, 96, 211; but see 372.

Sucittā.—Wife of **Vessabhū Buddha,** before his renunciation.[1]

[1] Bu. xxii. 20.

Sucitti.—An **Asura,** one of the **Dānaveghasas,** present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 259.

1. **Sucintita.**—A Paceka Buddha to whom, when very ill, **Ajina (Ghatamaṇḍadāyaka) Thera,** in a former birth, gave ghee.[1]

[1] ThagA. i. 250; Ap. ii. 436.

2. **Sucintita Thera.**—An arahant. Ninety-two kappas ago he gave a seat to **Tissa Buddha.** Thirty-eight kappas ago he was king three times, under the names of **Ruci, Uparuci** and **Mahāruci** respectively.[1]

[1] Ap. i. 133 f.

3. **Sucintita Thera.**—An arahant. He was a farmer of **Haṃsavatī** in the time of **Padumuttara Buddha** and gave the first-fruits of his fields to the Buddha and his monks.[1]

[1] Ap. ii. 385 f.

4. **Sucintita Thera.**—An arahant. In the time of **Atthadassī Buddha** he was a hunter, and, seeing the Buddha, offered him a meal of flesh. Thirty-eight kappas ago he was king eight times, under the name of **Dighāyuka,** and one hundred and sixty kappas ago he was king twice, under the name of **Varuṇa.**[1]

[1] Ap. i. 115.

5. **Suncitita.**—A king of eight kappas ago, a previous birth of **Veyyāvaccaka** (or **Sañjaya**) **Thera.**[1]

[1] Ap. i. 138; ThagA. i. 120.

Sucindhara.—A pleasaunce near **Sobhana,** where **Atthadassī Buddha** was born.[1]

[1] BuA. 178.

Sucindhara.—A *mahāsāla* brahmin, father of **Candamāṇava.**[1]

[1] BuA. 110.

Sucindharā.—A Nāgī who gave a meal of milk-rice to **Atthadassī Buddha** just before his Enlightenment.[1]

[1] BuA. 178.

1. **Suciparivära.**—The Bodhisatta born as seṭṭhi of Benares. See the **Sirikālakaṇṇi Jātaka.**[1]

[1] J. iii. 257 f.

2. Suciparivära.—A very rich merchant of Benares. See the **Gaṅgamāla Jātaka.**[1]

[1] J. iii. 444 f.

Sucimā.—One of the palaces occupied by **Maṅgala Buddha** in his last lay life.[1]

[1] BuA. 116; but see *s.v.* **Maṅgala.**

Sucimukhī.—A **Paribbājikā.** She once saw **Sāriputta** in **Rājagaha** eating his meal, which he had begged from house to house, leaning against a wall. Sucimukhī asked him why he looked downwards while eating. When Sāriputta disclaimed doing so, she asked him, respectively, why he ate looking upwards, towards the four quarters, between the four quarters. He denied the truth of all her statements, and then explained to her his reason for his denial. He lived neither by such low arts as divination, nor by star-gazing, going errands, or palmistry. Sucimukhī understood, and went about Rājagaha praising the blamelessness of Sākyan monks.[1]

[1] S. iii. 238 f.; SA. ii. 253.

Sucira Jātaka.—Another name for the **Āditta Jātaka.**[1]

[1] See J. iv. 360.

Suciloma, Sūciloma.—A Yakkha. Once, when the Buddha was at the **Ṭaṅkitamañca** in **Gayā,** which was the abode of **Suciloma,** Suciloma and his friend, **Khara,** happened to be passing by, and Suciloma, coming up to the Buddha, bent his body against the Buddha's. The Buddha bent his body in the opposite direction, saying that contact with him was an evil thing. Then Suciloma asked him a question regarding the origin of various persuasions, and the Buddha answered him.[1]

It is said[2] that Suciloma was a lay follower of **Kassapa Buddha** and used to visit the vihāra eight times a month to hear the Dhamma. One day, when he heard the gong announcing the preaching, he was working in a field near the vihāra, and thinking he would be late if he stayed to wash, he entered the *uposatha*-hall, where he lay on a very costly rug. As a result of this action, the hairs of his body resembled needles—hence his name. At the end of the Buddha's sermon Suciloma became a *sotāpanna.*

An expressive statue of Suciloma is to be found among the bas-reliefs of the Bhārhūt Stūpa.[3]

[1] S. i. 207 f.; found also at SN. i. 47 f.

[2] SNA. i. 302, 305; in the Saṃyutta Commentary (SA. i. 233) he is said to have been a monk.

[3] Cunningham: Bhārhūt, p. 136.

Sucilloma Sutta.—Describes the visit of the Buddha to Sucilloma's abode.[1]

[1] S. i. 207 f.; SN. p. 47 f.

Sucimatī.—Mother of **Bhaddā Kāpilānī** (*q.v.*), when she was born in **Sāgala** as the daughter of the brahmin **Kapila.**[1]

[1] ThigA. 73.

Sucīrata.—A brahmin of the **Bhāradvājagotta,** chaplain to **Dhanañjaya-Koravya** of **Indapatta.** See the **Sambhava Jātaka.** He is identified with **Anuruddha.**[1]

[1] J. v 67; referred to at DA i. 155.

Sucela.—Seven kappas ago there were eight kings of this name, previous births of **Kapparukkhiya (Kappa) Thera.**[1]

[1] Ap. i. 91.

Succaja Jātaka (No. 320).—The Bodhisatta was once minister to the king of Benares, and the king, fearing his son the viceroy, gave orders that he should live outside the city. The viceroy therefore left the city with his wife and lived in a hut in a frontier village. When he discovered, by observing the stars, that the king was dead, he returned with his wife to take the throne. On the way they passed a mountain, and his wife asked: "If this mountain were of pure gold, would you give me some of it?" "Not an atom," he replied, and she was deeply hurt. She became queen, but was shown no respect or honour by the king. The Bodhisatta, noticing this, questioned her and made her promise to repeat her story in the king's presence. This she did, and the king, realizing her affection for him, bestowed all honour on her.

The story was told to a landowner of Sāvatthi who went with his wife to collect a debt. They received a cart in satisfaction of the debt, and, leaving it with friends, were on the way home when they saw a mountain, and a conversation, identical with the one above, took place. Arrived at Sāvatthi, they went to Jetavana, and when the Buddha asked the wife if she were happy, she told him what had happened. The Buddha then related the story of the king and queen who were the landowner and his wife. At the end of the story they became *sotāpannas.*[1]

[1] J. iii. 66-70.

Succhavi.—A king of twenty-four kappas ago, a previous birth of **Telamakkhiya Thera.**[1]

[1] Ap. i. 231.

Sujampati.—A name for **Sakka** (*q.v.*).

Sujā.—One of the four wives of **Magha** and his maternal cousin. When Magha's other wives helped him in his good acts, Sujā, claiming kinship with him, spent her time in adorning herself. When Magha was born as **Sakka** and looked for Sujā, he found that she had been born as a crane in a mountain cave. He visited her and carried her to **Tāvatiṃsa** to show her how her companions had been born there, as a result of their good acts. He then exhorted her to keep the five precepts. This she did, eating only such fish as had died a natural death. One day, Sakka, wishing to test her, assumed the form of a fish and pretended to be dead. Just as Sujā was about to swallow the fish, it wriggled its tail and she let it go. A few days later she died, and was born as the daughter of a potter of Benares. Sakka filled a cart with treasures disguised as cucumbers and drove it through the city. When people asked him for cucumbers, he said, "I give them only to a woman who has kept the five precepts." Sujā claimed them, and Sakka, revealing his identity, gave them to her.

Then she was reborn as the daughter of **Vepacitti,** king of the **Asuras,** a bitter enemy of Sakka. Because of her great beauty, Vepacitti granted to Sujā the boon of choosing her own husband, and Sakka, disguised as an aged Asura, came to the assembly where she was to choose. Filled with love for him, owing to their previous association, she threw the garland round the aged Asura, and when the others exclaimed that he was old enough to be her grandfather, Sakka took Sujā up into the air and declared his identity. The Asuras started in pursuit, but **Mātali** drove the **Vejayantaratha,** and Sujā was installed in Tāvatiṃsa as Sakka's chief consort, at the head of twenty-five million apsarases. She asked for and was granted as a boon that she should be allowed to accompany Sakka wherever he went.[1]

[1] DhA. i. 269, 271, 274 ff.; DA. iii. 716 f.; accompanies Sakka in his travels; at p. 494 J. i. 201 f.; also J. iii. 491 f., where Sujā she is called **Sujātā;** *cf.* DA. iii. 716.

1. **Sujāta.**—The twelfth of the twenty-four Buddhas. He was born in the city of **Sumaṅgala,** his father being the *khattiya* **Uggata** and his mother **Pabhāvatī.** He was called Sujāta because his birth brought happiness to all beings. He lived as a householder for nine thousand years in three palaces—**Siri, Upasiri** and **Nanda**—his wife being **Sirinandā** and his son **Upasena.** He left home on a horse, named **Haṃsavaha,** practised austerities for nine months, and attained Enlightenment under a bamboo (*mahāveḷu*) tree, after a meal of milk-rice given by the

daughter of **Sirinandanaseṭṭhi** of **Sirinandana**; grass for his seat was given by an **Ājīvaka** named **Sunanda**. His first sermon was to his younger brother, **Sudassana**, and the chaplain's son, **Deva**, in the **Sumaṅgala Park**. He performed the Twin Miracle at the gate of Sudassana Park. The Bodhisatta was a **Cakkavatti**, and entered the Order under the Buddha. Sujāta's chief disciples were **Sudassana** and **Deva (Sudeva)** among monks and **Nāgā** and **Nāgasamālā** among nuns. **Nārada** was his attendant. **Sudatta** and **Citta** were his chief lay patrons among men and **Subhaddā** and **Padumā** among women. His body was fifty cubits high; he lived for ninety thousand years, and died at **Sīlārāma** in **Candavatī** city, where a *thūpa*, three *gāvutas* in height, was erected in his honour.[1]

[1] Bu. xiii. 1 ff.; BuA. 168 ff., J i. 38, Mhv. i. 8, etc.

2. **Sujāta.**—Cousin of **Padumuttara Buddha** and brother of **Devala**. He later became one of Padumuttara's Chief Disciples.[1] **Heraññakāni (Upaḍḍhadussadāyaka) Thera**, in a previous birth, gave him a piece of cloth for a robe,[2] while **Khemā** gave him three meal-cakes and cut off her hair as an offering to him.[3] **Dhammadinnā** also did obeisance to him and offered him alms.[4]

[1] Bu. xi. 24; BuA. 159; DA. ii. 489.
[2] ThagA. i. 266; Ap. ii. 435.
[3] ThigA. 127; AA. i. 187.
[4] *Ibid.*, 196; MA. i. 516.

3. **Sujāta.**—An **Ājīvaka**, who gave grass for his seat to **Piyadassī Buddha**.[1]

[1] BuA. 172.

4. **Sujāta.**—A king, father of **Nārivāhana** (*q.v.*).

5. **Sujāta.**—A king, who later became a hermit. He was the Bodhisatta in the time of **Tissa Buddha**.[1]

[1] Bu. xviii. 9 f.; J. i. 40.

6. **Sujāta.**—A *yavapālaka*, who gave grass for his seat to **Vipassī Buddha**.[1]

[1] BuA. 195.

7. **Sujāta.**—A king of fifty-seven kappas ago; a former birth of **Raṃsisaññaka Thera**.[1]

[1] Ap. i. 210.

8. **Sujāta.**—The name of **Upāli Thera** (*q.v.*) in the time of **Padumuttara Buddha**.[1]

[1] ThagA. i. 229.

9. **Sujāta Thera.**—He was a brahmin of Benares, father of **Sundarī Therī.** While grieving for the death of his son, he met **Vāsiṭṭhī Therī,** and from her he heard about the Buddha, whom he visited at **Mithilā.** He entered the Order under the Buddha, attaining arahantship on the third day.[1]

It is perhaps this Thera who is mentioned in the Saṃyutta Nikāya[2] as having won the special praise of the Buddha because of his bright expression.

[1] ThigA. 229. [2] S. ii. 278 f.

10. **Sujāta.**—A householder of Benares. He once went to hear the leader of a company of ascetics preach in the royal park and spent the night there. During the night, he saw **Sakka** arrive with his apsarases to pay homage to the ascetics, and he fell in love with one of them. His passion for her was so great that he died of starvation. The story is given in the **Mahāsutasoma Jātaka.**[1]

[1] J. v. 468 f.

11. **Sujāta.**—The Bodhisatta born as a landowner of Benares. See the **Sujāta Jātaka** (3).

12. **Sujāta.**—Son of the **Assaka** king in **Polanagara.** He was expelled from the country at the request of his stepmother and lived in the forest. At that time **Mahā Kaccāna,** following on the holding of the First Council, was living in the **Assaka** country. One of Sujāta's friends, a devaputta in **Tāvatiṃsa,** appeared before Sujāta in the shape of a deer, and, after leading him to Mahā Kassapa, disappeared. Sujāta saw the Thera and talked with him. Mahā Kassapa saw that Sujāta had but five months to live, and, after stirring up his mind, sent him back to his father, urging him to good deeds. When the king heard his story he sent a messenger for Mahā Kaccāna. Sujāta lived another four months and, after death, was reborn in Tāvatiṃsa. Later he visited Mahā Kaccāna to show his gratitude and revealed his identity.[1]

[1] The story is known as the **Cūḷarathavimāna.** Vv. v. 13; VvA. 259-270.

13. **Sujāta.**—Called **Sujāta Pippalāyana** of **Mahātittha.** He married the daughter of the brahmin Kapila, a previous birth of **Bhaddā Kāpilānī.**[1]

[1] ThigA. 73.

1. **Sujāta Jātaka** (No. 269).—The Bodhisatta was once king of Benares. His mother was a passionate woman, harsh and ill-tongued, and the

Bodhisatta waited for an opportunity of admonishing her. One day, as he accompanied her to the park, a blue jay screeched, and the courtiers stopped their ears, saying: "What a scream! Stop it!" On another day they heard a cuckoo singing and stood listening eagerly. The Bodhisatta pointed this out to his mother and left her to draw her own inference. She understood and reformed herself

The story was related to **Anāthapiṇḍika's** daughter-in-law, **Sujātā,** who was identified with the queen-mother [1]

[1] J. II. 347-51.

2. **Sujāta Jātaka** (No. 306).—The Bodhisatta was once chaplain to the king of Benares. One day, the king heard a fruiterer's daughter, **Sujātā,** hawking sweets, and falling in love with her voice he sent for her and made her his queen Some time later she saw the king eating sweets from a golden dish and asked him what those egg-shaped fruits were. The king was very angry, but the Bodhisatta interceded on her behalf and she was pardoned.

The story was told in reference to a quarrel between **Mallikā** and **Pasenadi,** which became famous under the name of **Sirivivāda** or **Sayanakalaha.** Pasenadi ignored Mallikā completely, and the Buddha, knowing this, went to the palace with five hundred monks. The king invited them to a meal, and as the food was being served, the Buddha covered his bowl and asked for Mallikā. She was sent for, and the Buddha made peace between them. Mallikā is identified with Sujātā and Pasenadi with the king of Benares.[1]

[1] J. III. 20-22.

3. **Sujāta Jātaka** (No. 352) —The Bodhisatta was once a landowner of Benares, named **Sujāta.** When his grandfather died his father gave himself up to despair and, having erected a mound over the dead man's bones, spent all his time offering flowers there Wishing to cure him, Sujāta feigned madness, and, seeing a dead ox outside the city, put grass and water near it and kept on trying to make it eat and drink. News of this was carried to his father, who hurried to the spot. In the course of their conversation Sujāta convinced his father of his folly.

The story was told to a lay-follower of the Buddha who, after his father's death, gave himself up to grief. The Buddha visited him and told him this story.[1]

[1] J. III. 155-7. The story is given in PvA. 39 f., but there it is related to the monks and not to the householder; he, however, became a *sotāpanna.*

Sujāta Sutta.—The Buddha sees **Sujāta Thera** coming towards him, and praises him both for beauty of appearance and beauty of attainment.[1]

[1] S. ii. 278 f.

1. **Sujātā.**—An *aggasāvikā* of **Sobhita Buddha.**[1]

[1] J. i. 35; Bu. vii. 22.

2. **Sujātā.**—An *aggasāvikā* of **Piyadassī Buddha.**[1]

[1] J. i. 39; Bu. xiv. 21.

3. **Sujātā.**—Mother of **Padumuttara Buddha.**[1]

[1] J. i. 37; Bu. xi. 19; MA. ii. 722; DhA. i. 417.

4. **Sujātā.**—Mother of **Koṇḍañña Buddha.**[1]

[1] Bu. iii. 25; J. i. 30.

5. **Sujātā.**—An **Asura** maiden who became the wife of **Sakka.** See **Sujā.**

6. **Sujātā.**—Daughter of **Senānī,** a landowner of the village of **Senāni** near **Uruvelā.** She made a promise to the god of the banyan-tree near by that she would offer a meal of milk-rice to the god if she gave birth to a son. Her wish was fulfilled, the son was born, and she sent her maid, **Puṇṇā,** to prepare the place for the offering. This was on the very day of the Buddha's Enlightenment, and **Puṇṇā,** finding **Gotama** sitting under the banyan, thought that he was the tree-god present in person to receive the offering. She brought the news to Sujātā, who, in great joy, brought the food in a golden bowl and offered it to him. Gotama took the bowl to the river bank, bathed at the **Suppatiṭṭhita** ford and ate the food. This was his only meal for forty-nine days.[1]

Sujātā's meal was considered one of the most important of those offered to the Buddha, and the Devas, therefore, added to it divine flavours.

Yasa (*q.v.*) was Sujātā's son, and when he attained arahantship his father, who had come in search of him, became the Buddha's follower and invited him to a meal. The Buddha accepted the invitation and went with Yasa to the house. The Buddha preached at the end of the meal, and both Sujātā and Yasa's wife became *sotāpannas.* On that day

[1] J. i. 68 f.; DhA. i. 71, etc. In Lal. 334-7 (267 f.) nine girls are mentioned as giving food to the Buddha during his austerities. *Cf.* Dvy. 392, where two are given, Nandā and Nandabalā.

Sujātā took the threefold formula of Refuge. She thus became foremost among lay women who had taken the threefold formula (*aggaṃ upāsikānaṃ paṭhamaṃ saraṇaṃ gacchantīnaṃ*).[2] She had made an earnest resolve to attain this eminence in the time of **Padumuttara Buddha.**[3]

[2] SNA. i. 154; *cf.* D. ii. 135. [3] A. i. 26; AA. i. 217 f.

7. **Sujātā.**—An *upāsikā* of **Nātikā.** The Buddha said that she had become a *sotāpanna* and had thus assured for herself the attainment of arahantship.[1]

[1] D. ii. 92; S. v. 356 f.

8. **Sujātā.**—Youngest sister of **Visākhā.** She was the daughter of **Dhanañjayaseṭṭhi** and was given in marriage to **Anāthapiṇḍika's** son. She was very haughty and obstinate. One day, when the Buddha visited Anāthapiṇḍika's house, she was scolding the servants. The Buddha stopped what he was saying, and, asking what the noise was, sent for her and described to her the seven kinds of wives that were in the world. She listened to the sermon and altered her ways.[1]

The **Sujāta Jātaka** (No. 269) was preached to her.

[1] A. iv. 91 f.; J. ii. 347 f.

9. **Sūjātā.**—A maiden of Benares. See the **Maṇicora Jātaka.** She is identified with **Rāhulamātā.**[1]

[1] J. ii. 125.

10. **Sujātā Therī.**—She was the daughter of a *seṭṭhi* of **Sāketa** and was given in marriage to a husband of equal rank, with whom she lived happily. One day, while on her way home from a carnival, she saw the Buddha at **Añjanavana** and listened to his preaching. Even as she sat there her insight was completed, and she became an arahant. She went home, obtained her husband's permission, and joined the Order.[1]

[1] Thig. 145-50; ThigA. 136 f.

Suñña Sutta.—The Buddha explains to **Ānanda** that the world is void of "self" and of what belongs to "self."[1]

[1] S. iv. 54.

Suññakathā.—The tenth chapter of the **Yuganandha Vagga** of the **Paṭisambhidāmagga.**[1]

[1] Ps. ii. 177-84.

Suññatā Vagga.—The thirteenth section of the **Majjhima Nikāya,** containing suttas 121-130.[1]

[1] M. iii. 104 ff.

Suññatā Sutta.—See **Cūlasuññatā** and **Mahāsuññatā Suttas.**

Sutana.—The Bodhisatta, born as a poor householder. See the **Sutano Jātaka.**

1. **Sutanā, Sutanī.**—A gazelle, sister of the Bodhisatta. See the **Rohantamiga Jātaka.** She is identified with **Khemā.**[1]

[1] J. iv. 423.

2. **Sutanā.**—An eminent *upāsikā.*[1] *v.l.* **Sudhanā.**

[1] A. iv. 347.

3. **Sutanā.**—One of the *aggasāvikā* of **Maṅgala Buddha.**[1]

[1] Bu. iv. 25.

4. **Sutanā.**—See **Sutanū.**

Sutanu.—A stream at **Sāvatthi. Anuruddha** is mentioned as having stayed near by.[1]

[1] S. v. 297.

Sutanu Sutta.—**Anuruddha** explains to some monks who visit him on the banks of the **Sutanu River** that he gained *iddhi*-power by cultivating the four *satipaṭṭhānas.*[1]

[1] S. v. 297 f.

Sutanū, Sutanā.—Wife of **Vipassī Buddha,** in his last lay life.[1] She was also called **Sudassanā.**[2] *v.l.* **Sudhanā.**

[1] Bu. xx. 25. [2] BuA. 1[illegible]

Sutano Jātaka (No. 398).—The Bodhisatta was once a poor householder, named **Sutana,** and supported his parents. One day the king of Benares went hunting, and, after chasing a deer, killed it, and was returning with the carcase when he passed under a tree belonging to the Yakkha **Makhādeva,** who, by the power conferred on him by **Vessavaṇa,** claimed him as his food. The king was set free on condition that he sent one man daily to the Yakkha for food. As time went on, no one could be found to take rice to the Yakkha, because all knew what awaited them. Then

the king offered one thousand, and the Bodhisatta, for the sake of his parents and against his mother's wishes, consented to go. Before going he obtained from the king his slippers, his umbrella, his sword, and his golden bowl filled with rice. Sutana then approached the Yakkha's tree, and, with the point of his sword, pushed the bowl of rice to him. The Yakkha then started talking to Sutana and was very pleased with him. Sutana exhorted him to give up his evil ways, and returned to Benares with the Yakkha, who was given a settlement at the city gate and provided with rich food.

For the introductory story see the **Sāma Jātaka**. The Yakkha is identified with **Aṅgulimāla** and the king with **Ānanda**.[1]

[1] J. iii. 321 f.

Suta-Brahmadatta.—A king of Benares, so called because he never tired of learning (*suta*). He was once visited by eight **Pacceka Buddhas** and entertained them. At the end of the meal, they rose and, each speaking only a word or two as thanks, went away. The king was at first disappointed, but realizing the import of their words, he renounced the world and became a Pacceka Buddha. His verse is included in the **Khaggavisāna Sutta** (verse 57).[1]

[1] SNA. i. 109 f.; ApA. i. 157.

1. **Sutavā.**—A king of thirty-three kappas ago, a previous birth of **Dhammasaññaka Thera**.[1]

[1] Ap. i. 249.

2. **Sutavā.**—A Pacceka Buddha mentioned in a nominal list.[1]

[1] M. iii. 69; ApA. i. 106.

3. **Sutavā.**—A **Paribbājaka** who visited the Buddha on Gijjhakūṭa and questioned him regarding the description of an arahant.[1]

[1] A. iv. 369 f.

1. **Sutavā Sutta.**—Describes the visit of the **Paribbājaka Sutavā** to the Buddha.[1]

[1] A. iv. 369 f.

2. **Sutavā Sutta.**—A learned monk should ponder carefully on the five groups of grasping (*upādānakkhandhā*).[1]

[1] S. iii. 169.

1. **Sutasoma.**—The Bodhisatta born as king of Benares. See the **Cullasutasoma Jātaka.**

2. **Sutasoma.**—The Bodhisatta, born as king of **Indapatta.** See the **Mahāsutasoma Jātaka.**

Sutasoma Jātaka.—See **Cullasutasoma** and **Mahāsutasoma Jātakas.**

Sutta.—One of the nine divisions of the **Tipiṭaka,** according to matter (*aṅga*).[1]

[1] DA. i. 23; Gv. 57, etc.

Sutta Nipāta.—One of the books, generally the fifth, of the **Khuddaka Nikāya.** It consists of five Vaggas—**Uraga, Cūla, Mahā, Aṭṭhaka** and **Pārāyaṇa**—the first four consisting of fifty-four short lyrics, while the fifth contains sixteen suttas. Of the thirty-eight poems in the first three cantos, six are found in other books of the canon, showing that they had probably existed separately, as popular poems, before being incorporated in the Sutta Nipāta. The fourth canto is referred to in the Saṃyutta Nikāya, the Vinaya Piṭaka and the Udāna, as a separate work, and this canto was probably very closely associated with the last, because the **Niddesa** is obviously an old Commentary on them and takes no notice of the remaining cantos.[1]

The **Dighabhāṇakas** included the Sutta Nipāta in the Abhidhamma Piṭaka.[2]

A Commentary exists on the Sutta Nipāta, written by **Buddhaghosa,** and called the **Paramatthajotikā** (*q.v.*).

[1] For a detailed account see Law, *Pāli Literature* i. 232 f. [2] DA. i. 15.

Suttaṇḍara.—A Damiḷa chief, allȳ of **Kulasekhera.**[1]

[1] Cv. lxxvi. 181.

Suttaniddesa, also called **Kaccāyanasuttaniddesa.**—A grammatical treatise, explaining the *suttas* (aphorisms) of **Kaccāyaṇa's** grammar. It is generally ascribed to **Kaccāyana** himself, but sometimes **Chapaṭa** is mentioned as the author and it is said that he wrote it at **Arimaddana** (Pagan) at the request of his pupil, **Dhammasāri.**[1]

[1] Sās. 74; Gv. 64, 74; Svd. vs. 1247 f.

Suttapiṭaka, or **Suttantapiṭaka.**—One of the three divisions of the **Tipiṭaka.** It consists of five **Nikāyas—Digha, Majjhima, Saṃyutta,**

Aṅguttara and **Khuddaka**. The first four are homogeneous and cognate in character. A number of suttas appear in two or more of them.

Suttavādā.—A heretical sect, a branch of the **Saṅkantikas.**[1]

[1] Dpv. v. 48; Mhv. v. 9; *Points of Controversy*, pp. 3, 5.

Suttavibhaṅga.—See **Vibhaṅga** (2).

Suttasaṅgaha.—A post-canonical work which, in Burma, is regarded as one of the volumes of the **Khuddaka Nikāya.**[1] It is a miscellaneous collection of suttas and legends and was probably written in **Anurādhapura.**

[1] Bode, *op. cit.*, 5, 73.

1. **Sudatta.**—One of the eight brahmins who was called in to examine the signs at the **Buddha's** birth.[1]

[1] J. i. 56; Mil. 236.

2. **Sudatta.**—A *khattiya* of **Mekhala,** father of **Sumana Buddha.**[1]

[1] Bu. v. 32; J. i. 34.

3. **Sudatta.**—A *khattiya*, father of **Sumedha Buddha.**[1]

[1] Bu. xii. 18; J. i 38; but BuA. (172) calls him **Sudassana.**

4. **Sudatta.**—One of the chief lay patrons of **Sobhita Buddha.**[1]

[1] Bu. vii. 23.

5. **Sudatta.**—The personal name of **Anāthapiṇḍika** (*q.v.*).

6. **Sudatta.**—A lay disciple of **Nādikā** who had become a *sakadāgāmin.*[1]

[1] D. ii. 92; S. v 356 f.

7. **Sudatta.**—A devaputta who visited the Buddha at **Jetavana** and spoke two stanzas on the value of earnestness.[1]

[1] S. i. 53.

8. **Sudatta.**—One of the chief lay patrons of **Metteyya Buddha.**[1]

[1] Anāgat. vs. 62.

9. **Sudatta.**—Father of **Piyadassī Buddha.**[1]

[1] Bu. xiv. 15; but see **Sudinna** (1).

10. **Sudatta.**—One of **Sujāta Buddha's** *chief lay patrons.*[1]

[1] Bu. xiii. 30.

11. **Sudatta Thera** (*v.l.* **Sudanta**).—He belonged to a rich family of **Velukaṇṭaka.** Some give his name as **Vāsula.** He was a close friend of **Kumāputta,** and, on hearing that the latter had left the world, he, too, visited the Buddha with a similar end in view. The Buddha preached to him, and he entered the Order and lived on a hill with **Kumāputta,** engaged in meditation. But they were disturbed by the comings and goings of numerous monks, and, owing to the disturbance, spurred on to greater endeavour, Sudatta put forth effort and became an arahant. Ninety-four kappas ago, in the time of **Siddhattha Buddha,** he was a householder, and going into the forest, he made walking-sticks, which he gave to the monks.[1]

He is evidently identical with **Daṇḍadāyaka** of the Apadāna,[2] and is generally known as **Kumāputtasahāya Thera.**

[1] Thag. vs. 37; ThagA. i. 101 f. [2] Ap. i. 283.

1. **Sudatta Sutta.**—Describes the visit of **Sudatta** the Devaputta to the Buddha.[1]

[1] S. i. 53.

2. **Sudatta Sutta.**—The Buddha tells **Anāthapiṇḍika** that he who gives food gives four things to the receiver thereof: life, beauty, happiness, strength.[1]

[1] A. ii. 63.

1. **Sudattā.**—Mother of **Sumedha Buddha.**[1]

[1] Bu. xii. 18; J. i. 38.

2. **Sudattā.**—An *aggasāvikā* of **Tissa Buddha.**[1]

[1] Bu. xviii. 22; J. i. 40.

Sudanta.—See **Sudatta** (11).

1. **Sudassana.**—The city of birth of **Sumedha Buddha.**[1]

[1] J. i. 37, 38; Bu. xii. 18.

2. **Sudassana.**—A monastery in **Rammanagara** where **Dīpaṅkara Buddha** lived.[1]

[1] J. i. 11; DhA. i. 69.

3. **Sudassana.**—Younger brother and *Aggasāvaka* of **Sujāta Buddha.**[1]

[1] J. i. 38; Bu. xiii. 25; BuA. 169.

4. **Sudassana.**—A park, at the gates of which **Sujāta Buddha** performed his Twin Miracle[1] before going to **Tusita.**

[1] BuA. 168.

5. **Sudassana.**—The horse ridden by **Atthadassi Buddha** when he left the world.[1]

[1] BuA. 178.

6. **Sudassana.**—The city where **Atthadassi Buddha** preached to the Bodhisatta.[1]

[1] BuA. 180.

7. **Sudassana.**—Father of **Piyadassi Buddha**[1]: but see **Sudatta** (9).

[1] BuA. 172.

8. **Sudassana.**—A palace occupied by **Dhammadassi Buddha**[1] in his last lay life; from this palace he left the world.[1]

[1] Bu. xvi. 14; BuA. 182.

9. **Sudassana.**—A pleasaunce in **Subhavati** where **Anomadassi Buddha** preached his first sermon.[1]

[1] BuA. 143.

10. **Sudassana.**—A city where **Sobhita Buddha** performed his **Yamaka-pāṭihāriya** under the *cittapāṭali*; King **Jayasena** built for him there a vihāra one league in extent.[1]

[1] BuA. 138.

11. **Sudassana.**—The city in which **Nārada Buddha** died.[1]

[1] Bu. x. 33.

12. **Sudassana.**—A palace occupied by **Revata Buddha** before his renunciation.[1]

[1] Bu. vi. 17.

13. **Sudassana.**—A palace in **Reṇuvati** occupied by **Vimala (7).**[1]

[1] Ap. i. 61.

14. **Sudassana.**—A deva-king of **Sudassana-pabbata** who was a heretic. **Piyadassi Buddha** visited him, refuted his views, and converted him with his ninety crores of followers.[1]

[1] Bu. xiv. 4 f.; BuA. 173.

15. **Sudassana.**—A *seṭṭhi* whose daughter gave a meal of milk-rice to **Vipassī Buddha.**[1]

[1] BuA. 195.

16. **Sudassana.**—A *nigama* where the daughter of **Piyadassī-seṭṭhi** gave milk-rice to **Sikhī Buddha.**[1]

[1] BuA. 201.

17. **Sudassana.**—A king of **Sarabhavatī.** He was the Bodhisatta in the time of **Vessabhū Buddha.** He later renounced his kingdom and became a monk.[1]

[1] Bu. xxii. 11; BuA. 207; J. i. 42.

18. **Sudassana.**—A city near **Isipatana** where **Koṇāgamana Buddha** preached.[1] Sudassana was an old name for Benares.[2]

[1] BuA. 214. [2] See J. iv. 119; v. 177.

19. **Sudassana.**—A king of seventy-one kappas ago; a previous birth of **Ekasaṅkhiya Thera.**[1]

[1] Ap. ii. 391.

20. **Sudassana.**—One of the disciples of **Padumuttara Buddha.** He was declared eminent among those who possessed Luck. It was his example which inspired **Sīvalī** to wish for similar honour.[1]

[1] Ap. ii. 493.

21. **Sudassana.**—A park-keeper of **Dhaññavatī;** he gave grass to **Nārada Buddha** for his seat.[1]

[1] BuA. 151.

22. **Sudassana.**—Thirty-four kappas ago there were four kings of this name, previous births of **Madhupiṇḍika Thera.**[1]

[1] Ap. i. 137.

23. **Sudassana.**—A garland-maker of **Haṃsavatī.** He gave a jasmine garland to **Padumuttara Buddha.** He was a former birth of **Muṭṭhipupphiya Thera.**[1]

Ap. i. 142; *cf.* ThagA. i. 127.

24. **Sudassana.**—A Pacceka Buddha of thirty-one kappas ago. **Kuṭajapupphiya (Hārita)**[1] and **Candana Thera**[2] met him in **Cāvala-(Vassala-)pabbata** and paid him homage.

[1] Ap. i. 451; ThagA. i. 87 f.; *cf.* M. iii. 69, 87. [2] ThagA. i. 395.

25. **Sudassana.**—A Nāga-rāja, son of **Dhataraṭṭha.** He was brother to **Bhūridatta.** See the **Bhūridatta Jātaka.** He is identified with **Sāriputta.**[1]

[1] J. vi. 219; see also J. iv. 182.

26. **Sudassana Thera.**[1]—Evidently another name for **Ugga Thera** (*q.v.*).[2]

[1] Ap. i. 164 f. [2] ThagA. i. 174 f.

27. **Sudassana.**—A vihāra built by the rājā of **Sīlavatī** as an offering to **Bandhura Thera.**[1]

[1] ThagA. i. 208 f.

28. **Sudassana.**—Nephew of **Pasenadi.** The Buddha taught him a stanza to recite whenever Pasenadi sat down to a meal, in order that the king might observe moderation in eating. For this service Pasenadi paid him one hundred kahāpaṇas a day.[1]

[1] S. i. 82; DhA. iii. 264 f. This story is also given at *ibid.*, iv. 15 f., but there the nephew is called **Uttara.**

29. **Sudassana,** called **Sudassana-kūṭa, Sudassanagiri, Sudassanasiluccaya.**—The first of the five mountain ranges surrounding **Anotatta.** It is of a golden colour, two hundred leagues in height, and bent inwards like a crow's beak.[1] **Dīpaṅkara Buddha** held an assembly of his monks there.[2]

[1] SNA. ii. 437; *cf.* 443; AA. ii. 759; J. vi. 125. [2] Bu. ii. 200.

30. **Sudassana.**—The personal attendant of **Piyadassī Buddha.**[1]

[1] ThagA. i. 230.

31. **Sudassana.**—A king of the dynasty of **Mahāsammata.**[1]

[1] Mhv. ii. 5; Dpv. iii. 7.

32. **Sudassana.**—The name given to the city of the gods (*devanagara*).[1]

[1] J. ii. 114; BuA. 67, etc.

Sudassana Sutta.—See **Mahāsudassana Sutta.**

Sudassana-khumbha.—A water-pot, set on **Erāvaṇa,** for the use of **Sakka.** It is thirty leagues in circumference, and above it is a canopy twelve leagues wide made of precious stones. Surrounding it are thirty-two other pots.[1]

[1] DhA. i. 273; SNA. i. 369.

Sudassanamāla.—A place in **Anurādhapura**, near the **Ratanamāla**. **Koṇāgamana** and **Kassapa Buddhas** preached there on their visits to Ceylon.[1]

[1] Mhv. xv. 124, 158.

1. **Sudassanā.**—Mother of **Atthadassī Buddha.**[1]

[1] Bu. xv. 14; J. i. 39.

2. **Sudassanā.**—Wife of **Revata Buddha,** in his last lay life.[1]

[1] Bu. vi. 18.

3. **Sudassanā.**—See **Sutanū.**

Sudassanārāma.—A monastery in which **Dhammadassī Buddha** held an assembly of his monks. There he declared the eminence of his disciple **Hārita.**[1]

[1] BuA. 183.

Sudassā.—A Brahma-world; one of the **Suddhāvāsā.** Five kinds of *anāgāmins* are born there.[1]

[1] M. i. 289; D. ii. 52; iii. 237; KhA. 183; VibhA. 521; Kvu. 207.

Sudassī.—A Brahma-world, one of the **Suddhāvāsā.** The inhabitants of this world are friendly with those of **Akaniṭṭhā.**[1] Some *anāgāmins* obtain *parinibbāna* in Sudassī.[2]

[1] D. ii. 52; M. i. 259; D. iii. 237; M. iii. 103; KhA. 120; Vsm. 473. [2] PSA. 319.

1. **Sudāṭha.**—A Pacceka Buddha in a nominal list.[1]

[1] M. iii. 70.

2. **Sudāṭha.**—The lion in the **Vaṇṇāroha Jātaka** (*q.v.*). He is identified with **Sāriputta.**[1]

[1] J. iii. 193.

Sudāyaka.—A king of five kappas ago, a previous birth of **Ajinadāyaka Thera.**[1]

[1] Ap. i. 214.

1. **Sudinna.**—Father of **Piyadassī Buddha**[1]; but see **Sudatta** (9).

[1] J. i. 39.

2. **Sudinna Kalandakaputta.**—A monk who, after being ordained, returned to his former wife and had relations with her, thus becoming

guilty of the first *Pārājikā* offence. When there was a famine in the **Vajji** country, Sudinna went to **Vesāli**, hoping to be kept by his rich relations, to the mutual benefit of both parties. They gave him sixty bowls of rice, which he distributed among his colleagues. When he went to his father's house, in **Kalandakagāma**, he saw a servant girl about to throw away some boiled rice and asked her to put it into his bowl The girl, recognizing his hands and feet and voice, told his mother of his arrival. Both she and his father visited him as he was eating the rice, and his father took him by the hand and led him home There he was provided with a seat and asked to eat: but he refused, saying he had already eaten. The next day he was again invited; he went, and they tried to tempt him back to the lay life His former wife joined in the attempt, but on being addressed by him as " Sister," she fell fainting. Then he begged for his meal, saying that if they desired to give it to him they should do so without worrying him. Later his wife visited him, with his mother, at the **Mahāvana**, and begged that he would give her a son, so that the **Licchavis** might not confiscate their wealth for want of an heir. Sudinna agreed, and had intercourse three times with her. She became pregnant, and in due course a son was born, who was called **Bījaka**. When Sudinna realized what he had done he was filled with remorse, and his colleagues, discovering the reason, reported him to the Buddha, who blamed him greatly.[1]

The Buddha's censure of Sudinna forms the topic of one of the dilemmas of the Milindapañha.[2]

[1] Vin. iii. 11-21; see Sp. i. 270, where Sudinna is held not guilty of the *Pārājikā* offence because he was an *ādikammika*. [2] p. 170 f.

3. **Sudinna.**—Evidently a famous commentator. **Buddhaghosa** quotes[1] him as saying that there is no word of the Buddha which is not a sutta (*asuttaṃ nāma kiṃ buddhavacanaṃ atthi* ?) and thus rejecting the **Jātaka, Paṭisambhidā, Niddesa, Sutta Nipāta, Dhammapada, Itivuttaka, Vimānavatthu, Petavatthu, Thera-** and **Theri-gāthā** and **Apadāna.**

[1] DA. ii. 566; AA. ii. 551.

Sudinnabhāṇavāra.—The second chapter of the **Sutta Vibhaṅga** of the Vinaya.[1]

[1] Vin. iii. 11-21.

Sudūra Sutta.—Four pairs of things which are very far from each other: the sky and the earth, the hither and further shores of the ocean, the positions of sunrise and sunset, the Dhammas of good and bad monks.[1]

[1] A. ii. 50.

1. **Sudeva.**—A king of **Dhaññavati,** father of **Nārada Buddha.**[1]

[1] Bu. x. 18; but J. i. 37 calls him Sumedha.

2. **Sudeva.**—*Aggasāvaka* of **Maṅgala Buddha.**[1]

[1] J. i. 34; Bu. iv. 23.

3. **Sudeva.**—*Aggasāvaka* of **Sujāta Buddha**[1]; but see **Deva.**

[1] Bu. xiii. 25.

1. **Suddhaka Sutta.**—On the benefits of the four *satipaṭṭhānas.*[1]

[1] S. v. 173.

2. **Suddhaka Sutta.**—On the six sense faculties.[1]

[1] S. v. 203.

3. **Suddhaka Sutta.**—If cultivated and made much of, concentration on in-breathing and out-breathing is of great profit and point.[1]

[1] S. v. 313.

4. **Suddhaka Sutta.**—The four qualities which make the Noble Disciple a *sotāpanna.*[1]

[1] S. v. 403.

Suddhaṭṭhaka Sutta.—The fourth of the **Aṭṭhakavagga** of the **Sutta Nipāta.** The sutta was preached in reference to **Candābha** (*q.v.*).[1] Mere knowledge of various systems of philosophy cannot purify a man, for each sponsor of a system claims superiority for his views, and all go from one teacher to another and are never calm and thoughtful. But the wise, who have understood the Dhamma, are never led away by passion. They do not embrace anything in the world as the highest.[2]

[1] SNA. ii. 523 f. [2] SN. vss. 788-95.

1. **Suddhanā.**—One of the chief lay women followers of **Metteyya Buddha.**[1]

[1] Anāgat. vs. 60.

2. **Suddhanā.**—An eminent lay woman disciple of the Buddha.[1]

[1] A. iv. 347.

Suddhavāsa.—A Pacceka Brahmā who, with **Subrahmā,** went to visit the Buddha, but, finding him in meditation during the noonday heat, went to see a certain Brahmā who was infatuated with his own importance.

They told him of the greater power and majesty of the **Buddha**, whom they persuaded him to visit.[1]

[1] S. i. 146.

Suddhāvāsakāyikā-devā.—A group of devas, inhabitants of the **Suddhāvāsā**, who appeared before the Buddha and recited three verses in praise of the Saṅgha.[1]

[1] S. i. 26; *cf.* D. ii. 253 f.

Suddhāvāsā.—The "Pure Abodes"; a name given to a group of Brahma-worlds—the five highest Rūpa-worlds—consisting of **Aviha, Atappā, Sudassā, Sudassī** and **Akaniṭṭhā.**[1] There *anāgāmins* are born, and there they attain arahantship; such anāgāmins are divided into twenty-four classes.[2] Bodhisattas are never born there.[3] The Suddhavāsā are described as *buddhānaṃ khandhāvāraṭṭhānasadisā.* Sometimes, for asaṅkheyyas of kappas, when no Buddhas are born, these worlds remain empty.[4] The Buddha is mentioned as having visited the Suddhāvāsā.[5] When a Buddha is about to be born, the inhabitants of the Suddhāvāsā insert a knowledge of the signs of a Great Being in the Vedas and teach this among men in the guise of brahmins, calling such knowledge *buddha-manta.* Men learn it and are thus able to recognize a Great Being.[6] The inhabitants of the Suddhāvāsā know how many Buddhas will be born in any particular kappa by observing the number of lotuses which spring up on the site of the **Bodhi-pallaṅka** when the earth gradually emerges after the destruction of the world.[7] It is the Suddhāvāsā Brahmās who provide the four omens which lead to a Bodhisatta's renunciation in his last lay life.[8]

[1] *E.g.*, D. iii. 237; for details of these see *s.v.*
[2] See, *e.g.*, KhA. 182 f.; *cf.* PSA. 319; Vsm. 710.
[3] SNA. i. 50; BuA. 224.
[4] AA. ii. 808; *cf.* MA. i. 30.
[5] *E.g.*, D. ii. 50.
[6] MA. ii. 761; SNA. ii. 448.
[7] DA. ii. 411.
[8] See, *e.g.*, DA. ii. 455 f.

Suddhika.—A householder, one of the chief supporters of **Metteyya Buddha.**[1]

[1] Anāgat. vs. 60.

Suddhika Vagga.—The first chapter of the **Indriya Saṃyutta.**[1]

[1] S. v. 193-99.

1. **Suddhika Sutta.**—Describes the visit of **Suddhika-Bhāradvāja** to the Buddha.[1] See also **Bhikkhu Sutta** (5).

[1] S. i. 265.

2. **Suddhika Sutta.**—The four kinds of **Nāgas**: the egg-born, the womb-born, the sweat-born, those born parentless.[1]

[1] S. iii. 240.

3. **Suddhika Sutta.**—The same as above, regarding *Supaṇṇas*.[1]

[1] S. iii. 246.

4. **Suddhika Sutta.**—The different kinds of **Gandhabbas**: those that dwell in the fragrance of root-wood, heart-wood, pith, bark, sap, leaves, flowers, savours, scents.[1]

[1] S. iii. 249.

5. **Suddhika Sutta.**—On the five *indriyas*: faith, energy, mindfulness, concentration and insight.[1]

[1] S. v. 193.

6. **Suddhika Sutta.**—On the five *indriyas*: ease, discomfort, happiness (*somanassa*), unhappiness, indifference.[1]

[1] S. v. 207.

7. **Suddhika Sutta** or **Samuddaka Sutta.**—Nothing is permanent.[1]

[1] S. iii. 149.

Suddhika or **Nirāmisa Sutta.**—On the zest that is carnal or not carnal, the pleasure that is carnal or not carnal, the indifference that is carnal or not carnal.[1]

[1] S. iv. 235 f.

Suddhika-Bhāradvāja.—A brahmin who visited the Buddha at Jetavana and stated that a man can be purified only by knowledge of the Vedas. The Buddha answered that it is not knowledge of runes, but the purity of heart of a man, which is important, of a man who has put forth effort to win supreme purity of conduct.[1] Buddhaghosa says[2] that the brahmin was called Suddhika to distinguish him from other Bhāradvājas by the nature of his enquiry.

[1] S. i. 165. [2] SA. i. 179.

Suddhodana.—A **Sākyan** Rājā of **Kapilavatthu** and father of **Gotama Buddha.** He was the son of **Sīhahanu** and **Kaccānā.** His brothers were **Dhotodana, Sakkodana, Sukkodana** and **Amitodana,** and his sisters were **Amitā** and **Pamitā. Māyā** was his chief consort, and, after her death, her sister **Pajāpatī** was raised to her position.[1] When soothsayers

[1] Mhv. ii. 15 f.; Dpv. iii. 45; J. i. 15, etc.

predicted that his son Gotama had two destinies awaiting him, either that of universal sovereignty or of Buddhahood, he exerted his utmost power to provide the prince with all kinds of luxuries in order to hold him fast to household life. It is said[2] that when **Asita,** who was his father's chaplain and his own teacher, visited Suddhodana to see the newly born prince, and paid homage to the infant by allowing his feet to rest on his head, Suddhodana was filled with wonder and himself worshipped the child. And when, at the ploughing ceremony, Suddhodana saw how the *jambu*-tree under which the child had been placed kept its shadow immoveable in order to protect him, and that the child was seated cross-legged in the air, he again worshipped him.[3]

Later, when, in spite of all his father's efforts, the prince had left household life and was practising austerities, news was brought to Suddhodana that his son had died owing to the severity of his penances. But he refused to believe it, saying that his son would never die without achieving his goal.[4] When this was afterwards related to the Buddha, he preached the **Mahādhammapāla Jātaka** (*q.v.*) and showed that in the past, too, Suddhodana had refused to believe that his son could have died even when he was shown the heap of his bones.

When news reached Suddhodana that his son had reached Enlightenment, he sent a messenger to **Veḷuvana** in **Rājagaha** with ten thousand others to invite the Buddha to visit Kapilavatthu. But the messenger and his companions heard the Buddha preach, entered the Order, and forgot their mission. Nine times this happened. On the tenth occasion, Suddhodana sent **Kāḷudāyī** with permission for him to enter the Order on the express condition that he gave the king's invitation to the Buddha. Kāḷudāyī kept his promise and the Buddha visited Kapilavatthu, staying in the **Nigrodhārāma.** There, in reference to a shower of rain that fell, he preached the **Vessantara Jātaka** (*q.v.*). The next day, when Suddhodana remonstrated with the Buddha because he was seen begging in the streets of Kapilavatthu, the Buddha told him that begging was the custom of all Buddhas, and Suddhodana hearing this became a *sotāpanna.* He invited the Buddha to his palace, where he entertained him, and at the end of the meal the Buddha preached to the king, who became a *sakadāgāmin.*[5] He became an *anāgāmin* after hearing the **Mahādhammapāla Jātaka,**[6] and when he was about to die, the Buddha came from Vesālī to see him and preach to him, and Suddhodana became an arahant and died as a lay arahant.[7]

Nanda was Suddhodana's son by **Mahā Pajāpatī,** and he had also a

[2] *E.g.*, J. i. 54.
[3] *Ibid.*, 57 f.
[4] *Ibid.*, 67.
[5] *Ibid.*, 90; *cf.* DhA. iii. 164 f.
[6] DhA. i. 99; J. iv. 55.
[7] ThigA. 141.

daughter called **Sundarī Nandā.** When the Buddha ordained both **Rāhula** and Nanda, Suddhodana was greatly distressed lest other parents should be similarly afflicted, and persuaded the Buddha to establish a rule that none should be ordained without the permission of his parents.[8]

Suddhodana was the Bodhisatta's father in numerous births, but he is specially mentioned as such by name in only a few Jātakas—*e.g.*, **Kaṭṭhahārī, Alīnacitta, Susīma, Bandhanāgāra, Kosambī, Mahādhammapāla, Dasaratha, Hatthipāla, Mahāummagga** and **Vessantara.**

[8] Vin i 82 f

Sudhaja.—A king of four kappas ago, a previous birth of **Vacchagotta Thera.**[1]

[1] ThagA i 221, *cf* Ap i 177

1. Sudhañña.—A *seṭṭhi*, father of **Dhaññavatī**[1] (*q v*)

[1] BuA. 147.

2. Sudhañña.—The city of birth of **Piyadassī Buddha**[1]; but see **Anoma** (1).

[1] Bu. xiv. 15.

Sudhaññaka, Sudhaññavatī.—The city of birth of **Revata Buddha.**[1]

[1] Bu. vi. 16; J. i. 35; BuA. 131 calls it **Sudhaññavatī.**

Sudhaññavatī.—See **Sudhaññaka.**

Sudhanā.—See **Sutanū.**

1. **Sudhamma.**—The city of birth of **Sobhita Buddha.**[1]

[1] Bu. vii. 16; J. i. 35.

2 **Sudhamma.**—A king, father of **Sobhita Buddha.**[1]

[1] Bu. vii. 16.

3. **Sudhamma.**—The park in which **Sobhita Buddha** was born and in which he preached his first sermon.[1]

[1] Bu. vii. 16.

4. **Sudhamma.**—A park in **Sudhammavatī** City, where **Sujāta Buddha** held his first assembly of monks.[1]

[1] BuA. 169.

5. **Sudhamma Thera.**—He lived in **Macchikāsaṇḍa,** in a monastery[1] provided by **Citta.** Citta used to invite Sudhamma to his house for meals. One day **Sāriputta,** at the head of several eminent monks, visited Macchikāsaṇḍa and stayed in the monastery. Citta heard Sāriputta preach,[2] and, at the end of the sermon, invited him and the monks to his house the next day. He also invited Sudhamma, but because he had been invited after the others, Sudhamma refused to go. Early the next day he visited Citta's house to see what offerings had been prepared, and after seeing them, remarked that one thing was missing: sesame-cakes (*tilasaṅgulikā*). Then Citta rebuked him, comparing him to a crow, the offspring of a cock and a crow. Sudhamma left the house in anger, and going to **Sāvatthi,** reported the matter to the Buddha. The Buddha blamed Sudhamma and said that the Saṅgha should pass the *pavāraṇīyakamma* on him. Sudhamma, thereupon, went to Macchikāsaṇḍa to ask pardon of Citta, but Citta would not forgive him. The Buddha then gave him a companion, and together they went to Citta, and Sudhamma again asked pardon for his fault. Citta pardoned him and asked to be pardoned himself.[3] Later Sudhamma became an arahant.[4]

[1] The **Ambāṭakārāma** (*q.v.*).
[2] And became a *sakadāgāmin,* says DhA.
[3] Vin. i. 15-20; *cf.* DhA. ii. 3[illegible].
[4] AA. i. 210.

Sudhammapura.—The Pāli name for the city of Thaton.[1]

[1] Bode, *op. cit.,* 12.

Sudhammavatī.—A city in whose park **Sujāta Buddha** held the first assembly of his monks.[1]

[1] BuA. 169.

Sudhamma-sāmaṇera.—Given[1] as an example of one whose *paṭisambhidā* became clear (*visada*) from listening to the Dhamma.

[1] VibhA. 389.

1. **Sudhammā.**—An *aggasāvikā* of **Atthadassī Buddha.**[1]

[1] Bu. xv. 20; J. i. 39.

2. **Sudhammā.**—The queen consort of **Reṇu,** king of **Uttarapañcāla.** See the **Sudhanasā Jātaka.** She is identified with **Mahāmāyā.**[1]

[1] J. i. 453.

3. **Sudhammā.**—One of the four wives of **Magha.** When Magha and his companions were building a rest-house for travellers, they did not wish women to have any share in the work. But Sudhammā bribed

the carpenter, who made a pinnacle of seasoned wood for the building and laid it aside with the words: "*Sudhammā nāma ayaṃ sālā.*" When the time for the erection of the pinnacle came, he told Magha and the others that it was impossible to make a pinnacle then, as it must be of well-seasoned wood. A search was started for a seasoned pinnacle. Sudhammā agreed to give hers if she were allowed a share in the building. The men were at first unwilling, but in the end gave their consent.

After death, Sudhammā was born in **Tāvatiṃsa,** and, because of her merit in the past, there came into being for her **Sudhammā,** the Moot Hall of the Devas, nine hundred leagues in extent.[1] There the Devas hold their meetings on the eighth day of each month, or when the Dhamma is preached, and also all their important festivals and gatherings.[2] All Buddhas preach the Abhidhamma in the Sudhammā-hall. It is said[3] that every devaloka has a *Sudhammā-sabhā*; this title is often used in comparisons to denote a fine hall.

[1] DhA. i. 269 f., 274 f.; J. i. 201 f.
[2] See, *e.g.*, D. ii. 268; M. ii. 79; S. i. 221; J. vi. 97, 126; Thag. vs. 1198.
[3] ThagA. ii. 185.

4. **Sudhammā.**—The sixth daughter of **Kiki,** king of Benares. She is identified sometimes with **Mahāmāyā**[1] and sometimes with **Dhammadinnā.**[2]

[1] *E.g.*, J. vi. 481. [2] *E.g.*, Ap. ii. 546, 548; ThigA. 104, 114.

5. **Sudhammā Therī.**—An arahant. She lived in the time of **Kassapa Buddha.** At the Buddha's wish, she took a branch of the Bodhi-tree with her and planted it in the **Mahāsāgaruyyāna** in Ceylon.[1]

[1] Dpv. xvii. 19 f.; Mhv. xv. 147 f.

6. **Sudhammā.**—A class of Devas belonging to the *Tāvatiṃsa-deva nikāya.*[1]

[1] VvÅ. 258.

7. **Sudhammā.**—Mother of **Sobhita Buddha.**[1]

[1] Bu. vii. 16; J. i. 35.

Sudhammā-sabhā.—See **Sudhammā** (3).

Sudhāpiṇḍiya Thera.—An arahant. Ninety-four kappas ago he gave mortar (*sudhāpiṇḍa*) for the construction of the *cetiya* of **Siddhattha Buddha.** Thirty kappas ago he was king thirteen times under the name of **Paṭisaṅkhāra.**[1]

[1] Ap. i. 133.

Sudhābhojana Jātaka (No. 535). There once lived in Benares a

wealthy householder, worth eighty crores. He offered his wealth to the king, who, however, had no need for it; so he gave much away in gifts and was born as **Sakka.** Equally generous were his descendants —**Canda, Suriya, Mātali** and **Pañcasikha.** But the next in descent, Pañcasikha's son, **Maccharikosiya,** became a miser. He stopped all giving and lived in abject poverty. One day, seeing his sub-treasurer eating rice-porridge, he wished for some himself, but, owing to his miserliness, he went in disguise to the river with a little rice and there started to cook it with the help of a slave. Sakka saw this, and, accompanied by Canda and the others, appeared before him disguised as a brahmin. Advancing towards him, Sakka asked him the way to Benares, and, pretending to be deaf, approached the place where the porridge was being cooked and asked for some. Maccharikosiya refused to give him any, but Sakka insisted on reciting to him some stanzas on the value of giving, and then Kosiya agreed to give him a little porridge. One by one the others, also disguised as brahmins, approached, and, in spite of all his efforts, Kosiya was forced to invite them to share his meal. He asked them to fetch small leaves, but in their hands small leaves became large. After the porridge had been served, Pañcasikha assumed the form of a dog, then of a horse of changing colours, and started chasing Kosiya, while the others stood motionless in the air. Kosiya asked how beings could gain such powers, and Sakka explained to him and revealed their identity. Maccharikosiya went back to Benares and gave away his wealth in charity. Later he became a hermit and lived in a hut.

At that time the four daughters of Sakka—**Āsā, Saddhā, Sirī** and **Hirī**—went to **Anotatta** to play in the water. There they saw **Nārada** under a *pāricchattaka*-flower, which served him as a sunshade, and each asked him for the flower. Nārada said he would give it to the best of them, and referred them to Sakka. Sakka sent (by **Mātali**) a cup of ambrosia (*sudhābhojana*) to Kosiya, and said that whichever of his daughters succeeded in persuading Kosiya to share with her his drink would be adjudged the best. He listened to all their claims and decided in favour of Hirī. Sakka, wishing to know why he decided thus, sent Mātali in his chariot to ask him. While Mātali was yet speaking to him, Kosiya died and was reborn in Tāvatiṃsa. Sakka gave him Hirī as wife and also a share of the kingdom of Tāvatiṃsa.

The story was told in reference to a monk of **Sāvatthi,** who was so generous that he would give away his own food and drink and so starve. He is identified with **Maccharikosiya, Uppalavaṇṇā** with Hirī, **Anuruddha** with Pañcasikha, **Ānanda** with Mātali, **Kassapa** with Suriya, **Moggallāna** with Canda, **Sāriputta** with Nārada, and Sakka with the Buddha himself.[1]

[1] J. v. 382-412.

Sudhāmuṇḍakavāsi-dahara.—Given as an example of one who came to grief through hearing a woman's voice.[1]

[1] AA. i. 15.

Sunakkhatta.—A **Licchavi** prince of **Vesāli.** He was, at one time, a member of the Order and the personal attendant of the Buddha (*anibaddhaupaṭṭhāka*), but was later converted to the views of **Korakkhattiya** and went about defaming the Buddha, saying that he had nothing superhuman and was not distinguished from other men by preaching a saving faith: that the doctrine preached by him did not lead to the destruction of sorrow, etc. Sāriputta, on his alms rounds in Vesāli, heard all this and reported it to the Buddha, who thereupon preached the **Mahāsīhanāda Sutta**[1] and the **Lomahaṃsa Jātaka.**[2] The **Sunakkhatta Sutta**[3] was evidently preached to Sunakkhatta before he joined the Order, while the **Pāṭika Sutta**[4] gives an account of his dissatisfaction.

His grievance was that the Buddha showed no mystic superhuman wonders, that he had not shown him the beginning of things. The Buddha reminded him that he had not promised to do any of these things, and that, at one time, Sunakkhatta had been loud in his praise of the Buddha and the Dhamma. The Buddha warned him that people would say he had left the Order because its discipline had proved too hard for him. The Buddha had told him that Korakkhattiya, whom he so much admired, would be born after death among the **Kālakañjaka Asuras** within seven days. It happened as the Buddha prophesied, and the dead body of Kora declared that he was right. But even so, Sunakkhatta was not convinced.

Later he transferred his allegiance to **Kandaramasaka,** who died, as the Buddha had prophesied, fallen from grace and fame. The next teacher to win the admiration of Sunakkhatta was **Pāṭikaputta,** and Sunakkhatta wished the Buddha to pay honour to him. But the Buddha quoted to Sunakkhatta the words of **Ajita,** the Licchavi general who had been born in **Tāvatiṃsa,** to the effect that Pāṭikaputta was "a liar and a cheat," and was later able to prove that these words were true. But Sunakkhatta did not return to the Order. He had probably remained in it for several years before actually leaving it. For we find in the **Mahāli Sutta**[5] the Licchavi **Oṭṭhaddha** relating to the Buddha how Sunakkhatta had come to him *three* years after joining the Order, claiming that he could see divine forms but could not hear heavenly sounds. Buddhaghosa explains[6] that he could not acquire the power

[1] M. i. 68 ff.; the Buddha was, at this time, eighty years old (M. i. 82).
[2] J. i. 389 f.; see also J. iv. 95.
[3] M. ii. 252 ff.
[4] D. iii. 1 ff.
[5] *Ibid.*, i. 152.
[6] DA. i. 311.

of hearing divine sounds because in a previous birth he had ruptured the ear-drum of a holy monk and made him deaf. The Sutta itself gives[7] as the reason that he had only developed one-sided concentration of mind.

Sunakkhatta is identified with **Kāṇāriṭṭha** of the **Bhāridatta Jātaka.**[8]

[7] D. i. 153. [8] J. vi. 219.

Sunakkhatta Sutta.—Preached at **Vesāli** to **Sunakkhatta,** before he joined the Order He asks the Buddha if the monks have really won all they profess or if some of them are extravagant in their professions. The Buddha explains that some of the monks are worldly, their hearts set on material things; others are free from worldly bondage, their hearts set on permanence; yet others on various *jhānas*; while the last have their hearts set on *nibbāna*; all these will act according to their beliefs. The Buddha then explains further, using the simile of a surgeon: a patient is wounded by a poisoned arrow, even when the surgeon has removed the poison the patient must go slowly till the wound is healed. Craving is the arrow; the wound represents the six sense organs within; ignorance is the poison; mindfulness is the surgeon's probing; Noble Understanding is the surgeon's knife; and the Tathāgata the surgeon.[1]

[1] M. ii. 252-61.

Sunakha.—One of the **Mahānirayas.** Nālikīra was born there.[1]

[1] J. v. 145.

Sunakha Jātaka (No. 242).—There was in Benares a man who owned a dog which had been fattened on rice. A villager saw the dog, and, having bought it from its master, took it away on a lead. Arrived at the edge of the forest, he entered a hut, tied up the dog, and lay down to sleep. The Bodhisatta, seeing the dog, asked him why he did not bite through the lead and escape. "I am going to," answered the dog, "as soon as all are asleep." And he did so.

The story was told in reference to a dog belonging to a water-carrier who used to be fed near the **Ambalakoṭṭhaka** in Jetavana. Once a villager saw it and bought it from the water-carrier and took it away on a chain. The dog followed quietly, and the man, thinking it to be fond of him, let it loose. The dog ran away and returned to its old home. The two dogs were identical.[1]

[1] J. ii. 246-8.

1. **Sunanda.**—Father of **Padumuttara Buddha.**[1] He became an ascetic and the Buddha preached to him. In this life he was **Puṇṇa Mantāniputta.**[2]

[1] DhA. i. 417; but J. i. 37 and Bu. xi. 19 call him **Ānanda.** [2] ThagA. i. 361 f.

2. **Sunanda Khattiya.**—Father of **Koṇḍañña Buddha.**[1]

[1] J. i. 30; Bu. iii. 25.

3. **Sunanda.**—A village, where **Yasodharā** gave a meal of milk-rice to **Koṇḍañña Buddha.**[1]

[1] BuA. 108.

4. **Sunanda.**—An **Ājīvaka** who gave grass for his seat to **Koṇḍañña Buddha.**[1]

[1] BuA. 108.

5. **Sunanda.**—An **Ājīvaka** who gave grass for his seat to **Sujāta Buddha.**[1]

[1] BuA. 168.

6. **Sunanda.**—An **Ajīvaka** who gave grass for his seat to **Dīpaṅkara Buddha.**[1]

[1] BuA. 68.

7. **Sunanda.**—The park where **Anomadassī Buddha** was born.[1]

[1] BuA. 141.

8. **Sunanda.**—A disciple of **Dhammadassī Buddha.**[1]

[1] Ap. i. 196.

9. **Sunanda.**—A palace of **Vipassī Buddha,** in his last lay life.[1]

[1] Bu. xx. 24.

10. **Sunanda.**—A brahmin in the time of **Padumuttara Buddha;** a former birth of **Nīta (Pupphachadanīya) Thera.**[1]

[1] ThagA. i. 181; Ap. i. 166.

11. **Sunanda.**—A brahmin, who gave an umbrella to **Sāriputta.**[1]

[1] Ap. i. 266.

12. **Sunanda.**—Son of King **Ajātasa.** Once, while riding the elephant **Sirika,** he saw the Pacceka Buddha **Devala,** and drove the elephant against him. He was a previous birth of **Upāli.**[1]

[1] ThagA. i. 367 f.

13. **Sunanda.**—A king of thirty-seven kappas ago, a previous birth of **Akkanta-Saññaka.**[1]

[1] Ap. i. 212.

14. **Sunanda.**—A charioteer of the king of **Kāsi,** in the **Mūgapakkha Jātaka.**[1] He is identified with **Sāriputta.**[2]

[1] J. vi. 10 ff. [2] p. 30.

15. **Sunanda.**—A charioteer of King **Sivi** in the **Ummadantī Jātaka** (*q.v.*). He is identified with **Ānanda.**[1]

[1] J. v. 227.

16. **Sunanda.**—A king of **Surabhi** in the time of **Maṅgala Buddha;** the Buddha preached to him.[1]

[1] Bu. iv. 6, BuA. 119 f.

17. **Sunanda.**—A city. See **Naradeva** (2).

Sunandaka.—The residence of an **Ājīvaka** who gave grass for his seat to **KoṇḍaññaBuddha.**[1]

[1] BuA. 108.

Sunandavatī.—A city where **Sumana Buddha** performed the **Yamakapāṭihāriya.**[1] King **Uggata** built there, for **Sobhita Buddha,** a vihara named **Surinda.**[2] In this city **Tissa Buddha** died in the **Sunandārāma.**[3]

[1] BuA. 128. [2] *Ibid.*, 139. [3] *Ibid.*, 192.

1. **Sunandā.**—An *aggasāvikā* of **Dīpaṅkara Buddha.**[1]

[1] J. i. 29; Bu. ii. 214.

2. **Sunandā.**—Mother of **Dhammadassī Buddha.**[1]

[1] J. i. 39; Bu. xvi. 13.

3. **Sunandā.**—Wife of **Kassapa Buddha,** in his last lay life.[1] She gave him milk-rice before his Enlightenment.[2]

[1] Bu. xxv. 36. [2] BuA. 218.

4. **Sunandā.**—One of the chief women supporters of **Atthadassī Buddha.**[1]

[1] Bu. xv. 21.

5. **Sunandā.**—One of the chief women supporters of **Kakusandha Buddha.**[1]

[1] Bu. xxiii. 22.

6. **Sunandā.**—Wife of **Ekarājā.**[1] See the **Khaṇḍahāla Jātaka.**

[1] J. vi. 134.

7. **Sunandā.**—A garland-maker's daughter of **Rājagaha.** She was a *sotāpanna* and daily visited the *thūpa* built by **Ajātasattu** in **Rājagaha,** offering to it flowers and garlands sent by her father. On fast days she would go of her own accord. When she died, she was reborn in **Tāvatiṃsa** in the retinue of **Sakka,** and when questioned by him, recounted her actions in the past. Sakka related the story to **Vaṅgīsa,** who, in his turn, told it to the *saṅgītikārakas.*[1]

[1] Vv. iii. 9; VvA. 170 f.

8. **Sunandā.**—A celestial musician or a musical instrument.[1]

[1] VvA. 93, 96, 211, 372.

1. **Sunandārāma.**—A monastery in which **Dīpaṅkara Buddha** died.[1]

[1] BuA. 68.

2. **Sunandārāma.**—A monastery in which **Tissa Buddha** died.[1]

[1] BuA. 192; but Bu. xviii. 28 calls it **Nandārāma.**

Sunāga.—The son of a brahmin of **Nāḷakagāma,** a friend of **Sāriputta** before the latter left the world. Later, Sunāga heard the Buddha preach, entered the Order, and attained arahantship.

In the time of **Sikhī Buddha,** thirty-one kappas ago, he was a brahmin versed in the Vedas, and lived in a forest hut near Mount **Vasabha** as teacher of three thousand pupils. One day he met Sikhī Buddha, and, knowing by the signs on his body that he was a Buddha of infinite wisdom, he was suffused with joy, as a result of which he was born after death in the *deva*-world. Twenty-seven kappas ago he was a king named **Siridhara.**[1]

He is evidently identical with **Rahosaññaka** of the Apadāna.[2]

[1] Thag. vs. 85; ThagA. i. 182. [2] Ap. i. 166 f.

Sunāparanta.—A country in which was the port of **Suppāraka,** birthplace of **Puṇṇa Thera.** From there he went with a caravan to **Sāvatthi,** and, after hearing the Buddha preach, entered the Order. Later, obtaining the Buddha's permission, he returned to Sunāparanta.[1] There he attained arahantship, and five hundred men and five hundred women became lay followers of the religion. Under his direction they built

[1] ThagA. i. 158.

a **Gandhakuti**, called **Candanasālā**, and Puṇṇa, wishing the Buddha to be present at the dedication festival, sent a flower through the air to the Buddha at Sāvatthi as invitation.

The Buddha accepted this invitation and went to **Sunāparanta** with four hundred and ninety-nine arahants, including **Kuṇḍadhāna** and **Ānanda**, all in pinnacled palanquins, provided by **Vissakamma**, acting under orders from **Sakka**. On the way the Buddha stopped at **Saccabaddhapabbata**, where he converted the *tāpasa* of the mountain, who became an arahant and travelled on with the party in the five hundredth palanquin. The Buddha spent the day in Sunāparanta, and, on his way back, stopped on the banks of the river **Nammadā**. There the Nāgarājā paid him homage, and the Buddha left his footprint in the Nāga's abode for him to worship.[2]

The people of Sunāparanta were reported as being fierce and violent.[3]

Sunāparanta was also the birthplace of **Culla-Puṇṇa** and **Isidinna (Isidatta)** (*q.v.*).

Sunāparanta is probably identical with **Aparanta**; the Burmese, however, identify it with the country on the right bank of the Irrawaddy River, near Pagan.[4]

[2] MA. ii. 101 f.; SA. iii. 176; according to the latter account the Buddha spent seven days in Sunāparanta, at the Mañkulārāma.

[3] M. iii. 268; S. iv. 61 f.

[4] Sās. Introd., p. ix.

Sunāma.—A minister of Aṅgati, king of **Mithilā**. See the **Mahānāradakassapa Jātaka**. He is identified with **Bhaddaji**.[1]

[1] J. vi. 255.

Sunāri.—A Kāliṅga princess; see **Sundarī**.

Sunikkhamma.—Sixty-seven kappas ago there were seven kings of this name, previous births of **Sattāhapabbajita Thera**.[1]

[1] Ap. i. 242.

Sunīddā.—See **Niddā**.

Sunidha.—A minister of **Magadha**, who, with **Vassakāra**, was in charge of the fortifications of **Pāṭaligāma**, built in order to repel the **Vajjis**. These two are always mentioned together. They invited the Buddha to a meal, and, after his departure, named the gate by which he had left the city **Gotamadvāra**, and the ford by which he crossed the Ganges, **Gotamatittha**.[1]

[1] Vin. i. 228 f.; D. ii. 86 f.; Ud. viii. 6.

Sunimmita.—A devaputta, king of the **Nimmānarati**-world.[1] **Visākhā** became his wife, after her birth among the **Nimmānarati**-devā.[2]

[1] J. i. 81; S. iv. 280; A. iv. 243; *cf.* Dvy. 140. [2] VvA. 189.

Sunisāvimānavatthu.—The story of a woman of **Sāvatthi.** She had no family, and one day, seeing an arahant there begging for alms, she gave him a piece of cake (*pūvabhāgaṃ*). After death she was born in **Tāvatiṃsa,** where Moggallāna learnt her story.[1]

[1] Vv. i. 13; VvA. 61.

Sunīta Thera.—He belonged to a family of flower-scavengers in **Rājagaha** and eked out a miserable existence as road-sweeper. One day the Buddha saw that Sunīta was destined for arahantship and visited him at dawn, as he was sweeping the street and collecting the scraps in his basket. Seeing the Buddha, he was filled with awe, and, finding no place to stand, stood stiffly against a wall. The Buddha approached him and asked if he would like to be a monk. He expressed great joy, and the Buddha ordained him with the "*ehi bhikkhu*" *pabbajjā*. Then he took Sunīta to the vihāra and taught him a subject of meditation, by which he won arahantship. Then many men and gods came to pay homage to him, and Sunīta preached to them on his way of attainment.

In the past he had spoken disparagingly of a Pacceka Buddha.[1]

[1] Thag. vss. 620–31; ThagA. i. 540 f.

1. **Sunetta.**—*Aggasāvaka* of **Sobhita Buddha.**[1] He was the Buddha's stepbrother and his first convert.[2]

[1] Bu. vii. 21; J. i. 35. [2] BuA. 137.

2. **Sunetta Thera.**—Attendant of **Dhammadassī Buddha.**[1]

[1] J. i. 39; Bu. xvi. 18.

3. **Sunetta.**—A **Pacceka Buddha.** A man who had learnt the art of pelting stones with great skill, from the cripple of the **Sālittaka Jātaka** (*q.v.*), looking for a target for testing his skill, saw Sunetta entering the city for alms and aimed a pebble at his ear. The pebble went into one ear and out at the other, and the Pacceka Buddha died after suffering great pain. Men, who saw this, killed the stone-thrower, and, after a sojourn in Avici, he became a sledgehammer ghost in **Gijjhakūṭa.**[1]

On another occasion, the son of **Kitavassa,** king of Benares, saw Sunetta begging for alms, and, angered that he did not do him homage, took the begging bowl from Sunetta's hand and dashed it to the ground.[2]

[1] DhA. ii. 71 f.; Pv. iv. 16; PvA. 283 f. [2] Pv. iii. 2; iv. 7; PvA. 177 f., 264.

4. **Sunetta.**—A teacher of old. He had numerous disciples, and those who followed his teachings were reborn in the Brahma-world and in various other worlds. Then Sunetta, seeing that some among his disciples were as good as himself, developed *mettā* to a much greater degree; but even so, he could not free himself from birth, old age, etc. It was because he had not comprehended Noble Conduct, Noble Concentration, Noble Wisdom, Noble Release.[1]

[1] A. iv. 103 f.; he is referred to at A. iii. 371; iv. 135.

Sunetta Sutta.—Contains a list of teachers, including **Sunetta** (*q.v.*), who taught their followers the way to the **Brahma**-world.[1]

[1] A. iv 135.

Sunettā.—A brahmin maiden of **Asadisagāma,** who gave a meal of milk-rice to **Siddhattha Buddha.**[1]

[1] BuA. 185.

Sunela.—A king of one hundred and twenty-three kappas ago, a former birth of **Muṭṭhipūjaka Thera.**[1]

[1] Ap. i. 201.

1. **Sundara.**—A city where **Kassapa Buddha** performed the **Yamaka-pāṭihāriya** at the foot of an *asana*-tree,[1] and **Koṇāgamana Buddha** under a *mahāsāla*-tree.[2]

[1] BuA. 218. 2. *Ibid.*, 214.

2. **Sundara.**—A monk of **Rājagaha.** One day, as he walked through the street, a woman asked him to stop for a moment that she might worship him, and, raising the end of his robe, took his penis into her mouth. A doubt arose in his mind as to whether any blame attached to him and he consulted the Buddha, who said that as Sundara had not acquiesced in the act, he was blameless.[1]

[1] Vin. iii. 36; *cf.* the story of St. Anthony.

3. **Sundara.**—A monk who, with five hundred others of the same name, was present at the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] MT. 522.

Sundaranandā.—See **Nandā.**

Sundarapaṇḍu.—A Damiḷa chief of South India. An ally of **Kuḷa-sekhara.**[1]

[1] Cv. lxxvi. 126, 174.

Sundarapabbata.—See **Subhagiri.**

Sundarasamudda Thera.—He was the son of a wealthy *seṭṭhi* of **Rājagaha** and was called Sundara on account of his beauty. While yet young, he realized the majesty of the Buddha, when he visited Rājagaha, and Samudda entered the Order. He once went to **Sāvatthi,** where he stayed with a friend, learning how to practise insight. On a festival day his mother thought of him and wept, seeing the sons of other families enjoying themselves with their wives. A courtezan offered to entice him back, and the mother promised that should she succeed she would make her Samudda's wife and give her many gifts. The courtezan went, well attended, to Sāvatthi and took lodgings in a house to which Samudda frequently came for alms. She saw that he was well seen to and showed herself to him, decked and adorned and wearing golden slippers. One day, slipping off her sandals at the door, she saluted him with clasped hands as he passed, and invited him in with seductive manner.

Then the thera, realizing that the heart of a worldling is unsteady, made then and there a supreme effort and attained arahantship.[1]

According to the Dhammapada Commentary,[2] Samudda accepted the invitation of the courtezan and went with her to the top floor of her seven-storeyed house. There she provided him with a seat and practised her wiles. Samudda suddenly realized what he was doing and was much distressed.

The Buddha, seated in **Jetavana,** forty-five leagues away, saw what was happening and smiled. On being asked by **Ānanda** why he smiled, he said: "A battle royal is being waged between Sundarasamudda and a courtezan, but Samudda will win." So saying, he sent forth a ray of light to Samudda and preached to him. At the end of the sermon Samudda became an arahant.

[1] Thag. vss. 459-65; ThagA. i. 467 f.

[2] DhA. iv. 194 ff.; *cf.* the story **Cullapiṇḍapātikatissa.**

Sundarika Sutta.—Describes the meeting between the Buddha and **Sunadarika-Bhāradvāja** (*q.v.*).[1]

[1] S. i. 167 f.

Sundarika-Bhāradvāja.—A brahmin, one of the **Bhāradvājas.** Once, when he was performing Fire-rites on the banks of the **Sundarikā,** he looked round to see if there were anyone to whom he could give what was left over from the oblations. He saw the Buddha seated under a

tree,[1] his head covered; he approached him with the oblation and a water pitcher and addressed him. The Buddha uncovered his head. The sight of the shaven head at first made Sundarika draw back, but, realizing that some brahmins too were shaved, he questioned the Buddha about his birth. The Buddha explained to him that the important thing was not birth, but the leading of a good life. The brahmin was pleased and offered him the oblation, but the Buddha refused it, saying that he did not accept presents for chanting verses. He advised Sundarika to throw the food into the water, where there were no creatures, for who could digest food which had once been offered to a Buddha? The brahmin followed this advice and saw the water hiss and seethe with steam and smoke. Alarmed and with hair on end, he worshipped the Buddha, who preached to him. Sundarika entered the Order and became an arahat.[2]

Sundarika-Bhāradvāja was so called from his habit of offering oblations on the banks of the Sundarikā.[3] He is also mentioned[4] as meeting the Buddha on the banks of the **Bāhukā** and asking him whether he bathed in that river, because it had the reputation of cleansing sins. The Buddha answered that purity was not to be won that way and preached to him the **Vatthūpama Sutta** (*q.v.*).

According to the Dhammapada Commentary,[5] Sundarika was the brother of **Akkosaka** and **Bilaṅgika Bhāradvāja.** There he is mentioned as having abused the Buddha in much the same way as **Akkosaka.**

[1] To rouse the brahmin's curiosity and to prevent him from being repelled by the sight of a shaven head, says the Commentary.

[2] S. i. 167 f. The account of the meeting between the Buddha and Sundarika is given in the Sutta Nipāta too (p. 79 f.), but there the details differ greatly, though the topic of discussion is the same. Several additional verses are attributed to the Buddha regarding the true "sacrifice." The Commentary calls the SN. discourse the **Pūrāṇāsa Sutta** (SNA. ii. 400).

[3] SA. i. 181 f. [4] M. i. 39 f.

[5] DhA. iv. 163.

Sundarika-Bhāradvāja Sutta.—Describes the meeting between the Buddha and **Sundarika-Bhāradvāja** (*q.v.*). The Commentary calls it the **Pūrāṇāsa Sutta.**[1]

[1] SN. p. 79 f.; SNA. ii. 400.

1. **Sundarikā.**—A river in **Kosala,** reputed to be efficacious in washing away sins.[1] There **Sundarika-Bhāradvāja** held sacrifices in honour of Agni and met the Buddha during such a sacrifice.[2]

[1] M. i. 39. [2] S. i. 167; SN. p. 79, etc.

2. **Sundarikā.**—See **Sundarī** (3).

1. **Sundarī.**—An *aggasāvikā* of **Anomadassī Buddha.**[1]

[1] *J.* i. 36; *Bu.* viii. 23.

2. **Sundarī Therī.**—She was born in Benares as the daughter of the brahmin **Sujāta** (see **Sujāta** 9). When her father joined the Order at **Mithilā** and sent his charioteer home, Sundarī, with her mother's consent, gave all away and joined the Order, attaining arahantship in due course. Then one day, with the leave of her teacher, she left Benares, accompanied by a large number of nuns, and, visiting the Buddha at **Sāvatthi**, uttered her "lion's roar."

Thirty-one kappas ago she was born in a clansman's family, and seeing **Vessabhu Buddha** begging for alms, gave him a ladleful of food.

Fifty times she became the wife of **Cakkavattis.**[1]

[1] Thig. vss. 326-332; ThigA. 228 f.

3. **Sundarī, Sundarikā.**—A **Paribbājikā.** She listened to the persuasions of her colleagues, the heretics, and would be seen in the evenings going towards **Jetavana** with garlands, perfumes, fruits, etc. When asked where she was going, she would reply that she was going to spend the night in the Buddha's cell. She would then spend it in a neighbouring monastery of the Paribbājakas and be seen again early in the morning coming from the direction of Jetavana. After some days, the heretics hired some villains to kill Sundarī and hide her body under a heap of rubbish near Jetavana. Then they raised a hue and cry and reported to the king that Sundarī was missing. A search was made, and her body was found near the **Gandhakuṭi** of the Buddha. Placing the body on a litter, they went about the streets of the city crying: "Behold the deeds of the Sākyan monks!" As a result, the monks were subjected to great insults in the streets. For seven days the Buddha stayed in the Gandhakuṭi, not going to the city for alms, and **Ānanda** even suggested that they should go to another city. But the Buddha pointed out to him the absurdity of running away from a false report, and said that in seven days the truth would be known. The king employed spies, who found the murderers quarrelling among themselves after strong drink. They were seized and brought before the king, where they confessed their crime. The king sent for the heretics and compelled them to retract their accusations against the Buddha and his monks and to confess their own wickedness. They were then punished for murder.[1]

It is said[2] that once the Bodhisatta was a pleasure-seeker named

[1] Ud. iv. 8; UdA. 256 ff.; DhA. iii. 474 f.; SNA. ii. 528 f.; J. ii. 415 f.
[2] Ap. i. 290; UdA. 263.

Munāli. One day he saw **Surabhī**, a Paccēka Buddha, putting on his outer robe just outside the city. Near by a woman was walking, and Munāli said in jest, "Look, this recluse is no celibate, but a rake." It was this utterance of the Bodhisatta that brought to the Buddha, as retribution, the disgrace in connection with Sundarī.

The **Duṭṭhaka Sutta** (*q.v.*) and the **Maṇisūkara Jātaka** (*q.v.*) were preached in this connection.

4. **Sundarī.**—A **Kāliṅga** princess, kinswoman of **Tilokasundarī.** She married **Vikkamabāhu.**[1] *v.l.* **Sūnarī.**

[1] Cv. lix. 49; for the correctness of the name see Cv. *Trs.* i. 213, n. 2.

1. **Sudarī-Nandā.**—Younger sister of **Thullanandā**; she had two other sisters, **Nandā** and **Nandavatī.** **Sāḷha Migāranattā** (*q.v.*) seduced her, and she was proclaimed guilty of a *Parājikā* offence.[1] She was also blamed for her greediness as regards food.[2]

[1] Vin. iv. 211 f. [2] *Ibid.*, 232 f., 234.

2. **Sundarī-Nandā.**—A Therī. She was the daughter of **Suddhodana** and **Mahāpajāpatī** and sister of **Nanda Thera.** Seeing that most of her kinsmen had joined the Order, she too became a nun, not from faith, but from love of her kin. Being intoxicated with her own beauty, she did not go to see the Buddha lest he should rebuke her. The rest of her story is very similar to that of **Abhirūpa Nandā** (*q.v.*). The Buddha preached to her and she became a *sotāpanna.* He then gave her a topic of meditation, and she, developing insight, became an arahant. Later she was declared foremost among nuns in power of meditation, an eminence which she had resolved to obtain in the time of **Padumuttara Buddha.**[1]

She seems to have been called **Rūpanandā**[2] too; there seems to have been some confusion in the legends of the different Therīs named **Nandā.**

[1] Thag. vs. 82-6; ThigA. 80 f.; Ap. ii. 572 f.; A. i. 25; AA. i. 198 f. [2] *Ibid.*, 198.

Suṇhāta-pariveṇa.—A *pariveṇa* built by **Devānampiyatissa** on the bank of the bathing-tank of **Mahinda.**[1]

[1] Mhv. xv. 207.

Supajjalita.—Twenty-seven kappas ago there were seven kings of this name, previous births of **Citapūjaka Thera.**[1]

[1] Ap. i. 244.

Supaṇṇa.—See **Garuḷa.**

Supaṇṇa Saṃyutta.—The thirtieth section of the **Saṃyutta Nikāya.**[1]

[1] S. iii. 246-9.

1. **Supatta.**—The Bodhisatta born as a crow; see the **Supatta Jātaka.**

2. **Supatta.**—A king of the vultures and son of the Bodhisatta. See the **Gijjha Jātaka** (No. 427).

3. **Supatta.**—One of the five horses of King **Kappina.** Only the king rode Supatta, while messengers were allowed to ride the others.[1]

[1] DhA. ii. 117.

Supatta Jātaka (No. 292).—The Bodhisatta was once a crow, named **Supatta,** king of eighty-four thousand crows. His chief mate was **Suphassā** and his chief companion **Sumukha.** One day, while Supatta and Suphassā were out looking for food, they noticed that the king's cook had prepared a host of dishes and had left some of them out in the open to cool. Suphassā sniffed at the food but said nothing. The next day, however, she wished to stay behind and taste some of the king's food. Supatta consulted his captain, and they went with a large number of crows, whom they set in groups round the kitchen. As the cook was taking the dishes on a pingo, Sumukha, as arranged, attacked him with beak and claw and made him drop them. Then the crows ate their fill and flew away with food for Supatta and Suphassā. Sumukha was caught and taken before the king, who has seen what had happened. When questioned by the king, he told him the whole story and said that he would gladly lose his life for his king, Supatta. The king sent for Supatta and listened to his preaching, and, thereafter protecting all creatures, practised the good life.

The story was told in reference to **Sāriputta,** who had obtained from **Pasenadi** a meal of red rice and new ghee, flavoured with red fish, because he had been informed by **Rāhula** that **Bimbādevī (Rāhulamātā)** suffered from gastric trouble and would be cured by this food.

The king of Benares is identified with **Ānanda,** Sumukha with **Sāriputta,** and Suphassā with **Rāhulamātā.**[1]

[1] J. ii. 433-6.

Supatiṭṭha-cetiya.—A shrine near the **Laṭṭhivanuyyāna** in **Rājagaha.**[1]

[1] Vin. i. 35.

Supatiṭṭhita.—A **Paccekа Buddha,** mentioned in a nominal list.[1]

[1] M. iii. 70.

Supabbā.—An *upāsikā* of **Rājagaha.** She held the view that one who offered herself for sexual intercourse gave the supreme gift.[1]

[1] Vin. iii. 39.

Supassa.—The name of **Mount Vepulla** in the time of **Kassapa Buddha**[1] (*v.l.* **Suphassa.**) The people of **Rājagaha** at that time were called **Suppiyā.**[1]

[1] S. ii. 192.

1. **Supāricariya.**—Three kappas ago there were thirty-four kings of this name, previous births of **Samitigutta (Jātipūjaka) Thera.**[1]

[1] ThagA. i. 176; Ap. i. 154.

2. **Supāricariya Thera.**—Evidently identical with **Khitaka Thera** (*q.v.*).[1]

[1] Ap. i. 181; ThagA. i. 209.

Supina Sutta.—The five great dreams which the Buddha had on the night before his Enlightenment.[1]

[1] A. iii. 240 f.; they are referred to J. i. 69.

Supuṭakapūjaka Thera.—An arahant. Ninety-one kappas ago he saw **Vipassī Buddha** begging for alms and gave him a packet of salt (? *lonasupuṭaka*).[1]

[1] Ap. i. 284.

Suppagedha.—A **Yakkha,** to be invoked by followers of the Buddha in time of need.[1]

[1] D. iii. 205.

Suppati Sutta.—Once, in **Veḷuvana,** the Buddha had been walking about for the greater part of the night; then having washed his feet and entered his cell, he lay down to sleep, and **Māra** appeared and asked him why he slept. The Buddha replied that his wishes were the sole arbiter in this matter.[1]

[1] S. i. 107 f.

1. **Suppatiṭṭhita.**—A ford, across the **Nerañjarā,** where the Buddha bathed just before eating the meal given by **Sujātā.**[1]

[1] J. i. 70; BuA. 7.

2. **Suppatiṭṭhita.**—A *nigrodha*-tree belonging to king **Koravya.** The king and his court ate the first portion of the fruit—as big as pipkins

and sweet; the army had the second portion, the town and country people the third, recluses and holy men the fourth, and birds and beasts the last. None guarded its fruit, and none would hurt another in order to obtain its fruit.

One day there came a man who ate his fill of the fruit, broke a branch, and went his way. The deva of the tree was angry, and the tree bore no more fruit. Koravya visited **Sakka** and consulted him. Sakka sent a squall to punish the deva and made the deva appear before him full of repentance. Then Sakka warned him to keep the *Rukkhadhamma*, which was that various people take and make use of various parts of a tree; it is not for the deva of the tree to mope and pine on that account.[1]

[1] A. iii. 369 f.

3. **Suppatiṭṭhita.**—The minister who traced the foundations of the **Mahā Thūpa.** His father was **Nandisena** and his mother **Sumanādevī.**[1]

[1] Dpv. xix. 8; MṬ. 528.

4. **Suppatiṭṭhita.**—A king of sixty-five kappas ago, a previous birth of **Gosīsanikkhepa Thera.**[1]

[1] Ap. i. 245.

Suppatīta.—King of **Anoma** or **Anupama**; father of **Vessabhū Buddha.**[1]

[1] J. i. 42; Bu. xxxii. 18; D. ii. 7.

1. **Suppabuddha.**—A **Sākyan** prince, son of **Añjana** and **Yasodharā.** He had a brother, **Daṇḍapāni,** and two sisters, **Māyā** and **Pajāpatī.** He married **Amitā** and had two children, **Bhaddakaccānā** and **Devadatta.** Thus he was father-in-law to the Buddha.[1] It is said[2] that he was offended with the Buddha for deserting his daughter and for being hostile to Devadatta. One day he took strong drink and blocked the Buddha's path, refusing to move in spite of the repeated requests of the monks. The Buddha thereupon turned back. **Ānanda** seeing the Buddha smile and enquiring the reason for the smile, was told that, at the end of seven days, Suppabuddha would be swallowed up by the earth at the foot of his stairs. Suppabuddha overheard this, and had all his belongings carried to the seventh storey of his house. He removed the stairway, closed all doors, and set a strong guard. On the seventh day a state charger belonging to Suppabuddha broke loose. None could manage him except Suppabuddha, and he, desiring to seize the animal, moved towards the door. The doors opened of their own

[1] Mhv. ii. 19, 21; but see also **Añjana.** [2] DhA. iii. 44 f.; *cf.* Mil. 301

accord, the stairway returned to its place, and the strong guard threw him down the stairs. When he landed at the bottom of the stairway the earth opened and swallowed him up in **Avīci.** He was also evidently called **Mahāsuppabuddha.**[3]

[3] *E.g.*, ThigA. 140.

2. **Suppabuddha.**—A poor leper of Rājagaha who, one day seated in the outer circle of people, heard the Buddha preach and became a *sotāpanna.* While waiting the departure of the crowd so that he could pay homage to the Buddha and express his gratitude, **Sakka,** desiring to test him, approached him and offered him untold wealth if he would repudiate the Buddha, his teachings, and the Order. But although Sakka revealed his identity, Suppabuddha rebuked him for a fool and said he had no need of more wealth because he possessed already the seven stores of *Ariyadhana* (Noble Wealth). Sakka reported this conversation to the Buddha, who said that no power in the world would change Suppabuddha. Soon after, Suppabuddha visited the Buddha, and, having worshipped him, was on his way to the city when he was gored to death by a cow, the cow which killed also **Pukkusāti, Bāhiya Dārucīriya** and **Tambadāṭhika.**

The cow was a Yakkhiṇī, who had once been a courtezan. These four men had then been sons of wealthy merchants, who, having taken her one day to a pleasure garden, took their pleasure with her. In the evening they killed her and took the jewels and money which they themselves had given her. At the moment of her death she had vowed vengeance on them and had killed them in one hundred existences. In a previous birth, Suppabuddha had insulted the Paccēka Buddha **Tagarasikhī** by calling him a "leper" (*kuṭṭhi*)—because he wore a patched robe—and by spitting on him.[1]

[1] Ud. v. 3; UdA. 279 ff.; DhA. ii. 33 f. The Udāna account does not include the interlude of Sakka.

3. **Suppabuddha.**—Son of **Vessabhū Buddha** in his last lay life.[1]

[1] D. ii. 7; Bu. xxii. 20.

4. **Suppabuddha.**—A king of fifty-seven kappas ago, a former birth of **Eraka (Maggadāyaka) Thera.**[1]

[1] ThagA. i. 193; Ap. i. 173.

Suppārikā.—The name of a tribe.[1]

[1] Ap. ii. 369 (vs. 19).

Suppala.—One of the palaces of **Siddhattha Buddha** before his renunciation.[1]

[1] Bu. xvii. 14.

Suppavāsā Koliyadhītā.—Mother of **Sīvalī.** Before he was born, she lay for seven days in labour suffering great pain, and it was not till the Buddha blessed her that she was able to bring forth the child.[1] It is said that the child was seven years in her womb, and the reason for this is given in the **Asātarūpa Jātaka** (*q.v.*).[2] Suppavāsā was the daughter of the rājā of **Koliya.**[3] Her husband was the Licchavi **Mahāli,**[4] and she lived in the Koliyan village of **Sajjanela,** where the Buddha visited her and preached to her on the efficacy of giving food.[5] She was described by the Buddha as foremost among those who gave excellent alms (*aggaṃ panītadāyikānaṃ*),[6] an eminence which she had earnestly resolved to attain in the time of **Padumuttara Buddha.**[7]

She is included in a list of eminent *upāsikās*,[8] and is mentioned[9] with **Anāthapiṇḍika, Culla Anāthapiṇḍika** and **Visākhā,** as givers of gifts which were gladly accepted by the monks.

[1] For details see *s.v.* **Sīvalī.**

[2] The seven years probably means that she had seven consecutive miscarriages.

[3] J. i. 407.

[4] Ap. ii. 494 (vs. 28); but see AA. i. 244, where her husband is described as a **Sākyan** noble.

[5] A. ii. 62 f.

[6] A. i. 26.

[7] AA. i. 244.

[8] A. iv. 348.

[9] DhA. i. 339; in this context she is spoken of as living in **Sāvatthi**; this was probably after **Mahāli** (*q.v.*) went to live there; *cf.* DhA. iv. 193 f.

Suppavāsā Sutta.—The Buddha visits **Suppavāsā** in **Sajjanela** and is entertained by her. He preaches to her that an Ariyan *upāsikā*, who gives food, gives four things to the receiver of the food—life, beauty, happiness and strength—and is sure of happiness in later lives.[1]

[1] A. ii. 62 f.

Suppasanna.—A king of eight kappas ago, a previous birth of **Rattipupphiya Thera.**[1]

[1] Ap. i. 188.

Suppāra, Suppāraka.—A seaport in India. It was in the **Sunāparanta** country and was the birthplace of **Puṇṇa** (*q.v.*). There was regular trade between **Bhārukaccha, Suppāraka** and **Suvaṇṇabhūmi.**[1] From Suppāra to **Sāvatthi** was one hundred and twenty leagues,[2] Sāvatthi being to the north-east of Suppāra.[3] **Vijaya** and his followers

[1] See, *e.g.*, Ap. ii. 476 (vs. 13 f.); AA. i. 156

[2] DhA. ii. 214; UdA. 85.

[3] *Ibid.*, 84 (*pubbuttaradisābhāgāyaṃ*).

landed there on their way to Ceylon, but had to leave because the people were incensed by their behaviour.[4] **Ubhari** was once born in Suppāraka as a horse-dealer's daughter.[5] It was also the residence of **Bāhiya Dārucīriya** (*q.v.*).

Suppāraka (Skt. Sūrpāraka) is identified with the modern Sopāra in the Thāna district, to the north of Bombay.[6]

[4] Mhv. vi. 46; Dpv. ix. 15 f.
[5] DhA. iv. 50.
[6] Imperial Gazetteer of India *s.v.*, but see *s.v.* **Sunāparanta.**

Suppāraka.—The Bodhisatta born as a master mariner (*niyyāmaka-jeṭṭha*) of **Bhārukaccha.** See the **Suppāraka Jātaka.**

Suppāraka Jātaka (No. 463).—The Bodhisatta was once a master mariner of **Bhārukaccha.** His eyes were injured by the salt water and he went completely blind. The king appointed him valuer and assessor. One day an elephant was brought before him which was designed to be the state elephant, but, feeling it over with his hands, he condemned it, saying that its dam had dropped it in its youth, injuring its hind feet. He similarly condemned a horse, a chariot, and a blanket for various reasons, all these things having been designed for royal use. All his judgments were verified by the king and found to be correct; but he only gave Suppāraka eight pieces of money each time, and so Suppāraka left his service in disgust.

Some merchants had commissioned a ship, and, while searching for a captain, thought of Suppāraka. When Suppāraka refused, saying that he was blind, they replied that blind he might be, but no ship could founder if he were at the helm. After seven days the ship was caught in a storm and Suppāraka drove her through various oceans—**Khuramāla, Aggimāla, Dadhimāla, Nīlavaṇṇakusamāla, Nalamāla** and **Vaḷabhāmukha.** When he arrived at the last sea he saw that there was no means of rescuing the ship, and so performed an act of Truth. In one day the ship sailed back to Bhārukaccha.

The story was related in reference to the Buddha's perfection of wisdom.[1]

[1] J. iv. 136-47; *cf. Sapāraga Jātaka* in the *Jātakamālā* (No. 14).

1. **Suppiya.**—A **Paribbājaka.** He was the teacher of **Brahmadatta.** It was the discussion between these two, in the **Ambalaṭṭhikā** park, regarding the virtues of the Buddha, his **Dhamma** and his Order, which led to the preaching of the **Brahmajāla Sutta.**[1] Suppiya was a follower of **Sañjaya Belaṭṭhiputta.**[2]

[1] D. i. 1.
[2] DA. i. 35.

2. **Suppiya.**—One of the chief lay supporters of **Siddhattha Buddha.**[1]

[1] Bu. xvii. 20.

3. **Suppiya Thera.**—He was born in **Sāvatthi** in a family of cemetery-keepers. Converted by the preaching of his friend, the **Thera Sopāka,** he entered the Order and attained arahantship.

In the time of **Padumuttara Buddha** he was a brahmin, named **Varuṇa,** who left his ten children and became an ascetic in the forest. There he met the Buddha and his monks and gave them fruit. He belonged to a *khattiya* family in the time of **Kassapa Buddha,** but through pride of birth and learning used to detract his colleagues—hence his birth in a low caste in his last life.[1]

[1] Thag. vs. 32; ThagA. i. 92 f.; Ap. ii. 452 f.

4. **Suppiya.**—See **Suppiyā** (2).

1. **Suppiyā.**—The name of the inhabitants of **Rājagaha** in the time of **Kassapa Buddha.** At that time **Vepulla** was called **Supassa** (Suphassa).[1]

[1] S. ii. 192.

2. **Suppiyā.**—An *upāsikā* of Benares. Her husband was **Suppiya,** and they were both greatly devoted to the Order. One day, while on a visit to the monastery, Suppiyā saw a sick monk who needed a meat broth. On her return home, she sent an attendant to fetch meat; but there was none to be had in the whole of Benares. She therefore, with a knife, cut a piece of flesh from her thigh and gave it to her servant to make into soup for the monk. She then went to her room and lay on her bed. When Suppiya returned and discovered what had happened he was overjoyed, and, going to the monastery, invited the Buddha to a meal the next day. The Buddha accepted the invitation, and when, on the next day, he arrived with his monks, he asked for Suppiyā. On hearing that she was ill, he desired that she be brought to see him. At the moment when the Buddha saw her the wound was healed, covered with good skin, on which grew fine hairs as on the rest of her body.

It was as a result of this incident that the Buddha lay down a rule forbidding monks to eat human flesh, even when willingly given.[1]

Suppiyā is given as an example of one whose good deeds bore fruit in this very life.[2] She was declared by the Buddha foremost among

[1] Vin. i. 216 f. [2] Mil. 115; *cf.* 291.

women who waited on the sick,[3] an eminence she had resolved to win in the time of **Padumuttara Buddha.**[4]

[3] A. i. 26. a list of eminent women lay disciples
[4] AA. i. 244 f.; she is mentioned in (A iv. 348).

3. **Suppiyā.**—One of the five daughters of the third **Okkāka** and **Bhattā (Hatthā).**[1]

[1] DA. i. 258; MT. 131; SNA. ii. 352.

Suphassa.—See **Supassa.**

1. **Suphassā.**—A female crow, wife of **Supatta** (*q.v.*). She is identified with **Rāhulamātā.**[1]

[1] J. ii. 436.

2. **Suphassā.** —Mother of **Siddhattha Buddha.**[1]

[1] J. i. 40; Bu. xvii. 13.

3. **Suphassā.**—A celestial musician or a musical instrument.[1]

[1] VvA. 94.

Subandhu (Subuddha).—A brahmin of Benares, father of **Tekicchakāri Thera.** He incurred the wrath of **Cāṇakka** and was thrown into prison by **Candagutta.**[1]

[1] ThagA. i. 440.

1. **Subāhu Thera.** —He was the son of a *seṭṭhi* family of Benares, and was the friend of **Yasa.** When Yasa and his companions joined the Order Subāhu followed his example, and they all became arahants.[1]

[1] Vin. i. 19 f.

2. **Subāhu Thera.**—He was the son of a **Malla** rājā of **Pāvā.** He joined the Order on the occasion of the Buddha's first visit to **Rājagaha** and attained arahantship together with his friends **Godhika, Valliya** and **Uttiya. Bimbisāra** built a hut for them but forgot the roof; there was no rain until this defect had been made good.[1]

Ninety-nine kappas ago Subāhu paid homage to **Siddhattha Buddha.** Thirty-seven kappas ago he was king sixteen times, under the name of **Agada.** He is perhaps identical with **Ñāṇasaññaka** of the *Apadāna.*[2]

[1] Thag. vs. 52; ThagA. i. 123 f. [2] Ap. i. 140 f.

3. **Subāhu.**—Five hundred kappas ago there were thirty-four kings of this name, previous births of **Ekāsaniya (Sīvali) Thera.**[1]

[1] Ap. i. 150; ThagA. i. 139.

4. **Subāhu.**—A tiger. See the **Vaṇṇāroha** and **Tittira** (No. 438) **Jātakas.** He is identified with **Moggallāna.**[1]

[1] J. iii. 192, 540.

5. **Subāhu.**—A **Pacceka Buddha.**[1]

[1] M. iii. 70; ApA. i. 107.

1. **Subuddha.**—See **Susuddha.**

2. **Subuddha.**—See **Subandhu.**

Subodhālaṅkāra.—A work on Pāli prosody by **Saṅgharakkhita Thera** of Ceylon.[1]

[1] Gv. 61; P.L.C. 199 f.

Subbata.—A king of long ago, a previous birth of **Kuṭivihāriya (Nalamāliya) Thera.**[1]

[1] ThagA. i. 131; Ap. i. 143.

1. **Subrahmā.**—A Devaputta. He visits the Buddha at **Veḷuvana** and tells him that his heart is full of dismay. The Buddha replies that the only path out of sorrow is by way of wisdom, renunciation and restraint.[1] According to the Commentary,[2] he was a devaputta of **Tāvatiṃsa,** and one day went to the **Nandana** Park with one thousand nymphs. Five hundred of them sat with him under the **Pāricchattaka**-tree, while the others climbed the tree, from which they threw garlands and sang songs. Suddenly all of them vanished and were born in **Avīci.** Subrahmā, discovering their destiny and investigating his own, finds that he has only seven days more to live. Full of grief, he seeks the Buddha for consolation. At the end of the Buddha's discourse he becomes a *sotāpanna.*

[1] S. i. 53. [2] SA. i. 88 f.; DA. iii. 750; MA. i. 190 f.

2. **Subrahmā.**—A **Pacceka Brahmā.** He was a follower of the Buddha, and, after visiting him together with **Suddhavāsa,** he went on to another **Brahmā,** who was infatuated with his own importance. There, by a display of magic power, Subrahmā convinced him that he was far more powerful than the Brahmā, but declared that his own power was as

nothing compared with that of the Buddha.[1] On another occasion, Subrahmā visited the Buddha to declare the folly of **Kokālika** and of **Kaṭamoraka Tissa.**[2] Subrahmā was present at the preaching of the **Mahāsamaya Sutta.**[3]

[1] S. i. 146 f. [2] *Ibid.*, 148. [3] D. ii. 261.

3. **Subrahmā.**—A brahmin who will be the father of **Metteyya Buddha.** His wife will be **Brahmavatī.**[1] He will be the chaplain of King **Saṅkha.**[2] According to the *Mahāvaṃsa*[3] he is identical with **Kākavaṇṇatissa.**

[1] DhSA. 415; Vsm. 434. [2] Anāgat. vs. 96. [3] Mhv. xxxii. 82.

Subrahmā Sutta.—Describes the visit of the devaputta **Subrahmā** to the Buddha.[1]

[1] S. i. 53.

1. **Subha.** -A Paccēka Buddha.[1]

[1] M. iii. 70; ApA. i. 106.

2. **Subha.**—A young man (*māṇava*) called **Todeyyaputta.** He once visited the Buddha in **Sāvatthi,** asking him various questions. The interview is described in the **Subha Sutta** (*q.v.*). At the end of the discourse he declared himself the Buddha's follower. While on his way back from the city, he met **Jāṇussoṇi,** and, on being asked what he thought of the Buddha, spoke of him in terms of the highest praise, saying that none but Gotama's own peer could utter sufficient praise of him.[1] Subha is described[2] as the son of the brahmin **Todeyya** (*q.v.*) of **Tudigāma.**

Elsewhere,[3] however, a different account is given of his conversion. Subha's father was a very rich merchant, chaplain to **Pasenadi,** but a great miser. After death he was born as a dog in the same home. One day, when the Buddha was going his alms round in Tudigāma near Sāvatthi, he arrived at Subha's house. The dog saw the Buddha and barked, and the Buddha addressed it as "Todeyya." The dog thereupon ran into the house and lay on a bed, from which no one could drive it away. When Subha asked the cause of the uproar, he was told the story. Thereupon he was very angry, saying that his father had been born in the Brahmaloka, and, in order to refute the Buddha, he visited the monastery. This was the occasion for the preaching of the **Subha Sutta.** Soon after the Buddha's death, when **Ānanda** was staying in

[1] M.i.196 f., 208 f.; Jāṇussoṇi addresses him as **Bhāradvāja.**
[2] MA. ii. 802; *cf.* M. i. 202.
[3] DA. ii. 384 f.; *cf.* MA. ii. 963 f., which adds that the Buddha proved the identity of the dog by getting it to indicate the place where Todeyya's treasure lay buried.

Sāvatthi, Subha sent a young man to Ānanda with his respects and an invitation to his house. Ānanda, having taken medicine, did not go that day. But he went the next day, accompanied by a monk of **Cetiya (Cetaka).** Their conversation is recorded in the **Subha Sutta** (2).[4] See also **Cūlakammavibhaṅga Sutta,** which too was preached to Subha.

[4] D. i. 204 f.

3. **Subha.**—A palace guard, son of **Datta.** He closely resembled King **Yasalālaka-Tissa** in appearance, and the king used to place him on the throne, decked in royal ornaments, and watch the ministers doing obeisance to him, while he himself took the guard's place. One day, while Subha was on the throne, he reprimanded the king, disguised as a guard, for smiling disrespectfully, and had him led away and executed before the truth was discovered Subha then became king and ruled for six years (120–6 A.C.). He built the **Subharāja-pariveṇa,** the **Vallī-vihāra,** the **Ekadvāra-vihāra** and the **Nandigāmaka-vihāra.** He was deposed by **Vasabha.**[1] His daughter married **Vaṅkanāsika-Tissa.** She had been adopted by a bricklayer, but Vasabha discovered her identity and married her to his son. Her good fortune was owing to a meal she had given to an arahant thera [2]

[1] Mhv. xxxv. 51 ff.; Dpv. xvi. 45.
[2] For details see Mhv. xxxv. 101 ff.; see also Cv. xxxviii. 13 f.

4. **Subha.**—A palace occupied by **Koṇḍañña Buddha** before his renunciation.[1]

[1] Bu. iii. 26.

5. **Subha.**—A palace occupied by **Gotama Buddha** before his renunciation.[1]

[1] BuA. 230; but Bu. xxvi. 14 calls it Subhata.

6. **Subha.**—A *senāpati* who, during the thirteenth century, built a fortress in **Subhagiri.**[1]

[1] Cv. lxxxi. 4.

1. **Subha Sutta.**—**Subha Todeyyaputta** (*q.v.*) visits the Buddha at **Sāvatthi** and asks him various questions regarding the Dhamma, comparing it with the teachings of the brahmins regarding ultimate salvation. He admits that no one among the brahmins or the early sages had fully discerned and realized the qualities laid down by them for the attainment of merit and the achievement of right. He quotes **Pokkharasāti** as saying that those who, like Gotama, profess to transcend ordinary

human beings and rise to the heights of Ariyan knowledge are idle boasters. The Budda retorts that Pokkharasāti cannot even read the thoughts of his slave-girl, **Puṇṇikā.** The Buddha then convinces Subha that he has discovered the way to union with **Brahmā,** and, at his request, teaches him this way, as being the four *Brahma-vihāras.* Subha acknowledges himself the Buddha's follower.[1]

[1] M. ii. 196-209.

2. **Subha Sutta.** -A conversation between **Subha Todeyyaputta** (*q.v.*) and **Ānanda** at **Sāvatthi** soon after the Buddha's death. Subha asks Ānanda what were the bodies of doctrine which the Buddha was wont to praise, to which he incited others and in which he established them. Ānanda explains to him. The sutta is almost word for word identical with the **Sāmaññāphala Sutta.**[1]

[1] D. i. 204-10.

3. **Subha Sutta.**—According to Buddhaghosa,[1] **Subha Sutta** is the real name for the **Cūla-kammavibhaṅga Sutta** (*q.v.*).

[1] MA. ii. 962, 967.

Subhakiṇṇā, Subhakiṇhā.—A class of Brahmas who occupy the ninth Rūpa-world; a division of the **Subha-devā.**[1] Beings are born in that world as a result of developing the third *jhāna,* and their life span is sixty-four *kappas.*[2] They are filled and pervaded with happiness and are serenely blissful; they experience only sublime happiness, unlike the **Ābhassarā,** who exclaim in their joy.[3] They agree both in body and in perceptive power.[4] They radiate light from their bodies in a steady brightness and not in flashes.[5] When the world is destroyed by water, the world of the Subhakiṇhas forms the limit to which the water rises.[6]

[1] M. iii. 102; D. ii. 69; M. i. 2, etc. *Compendium,* p. 138.
[2] MA. i. 553 and SA. i. 162; but see A. ii. 127, 129, where their life is given as four *kappas.*
[3] D. iii. 219.
[4] A. iv. 401; *cf.* iv. 40.
[5] AA. ii. 713; *cf. PSA.* 80.
[6] *Ibid.,* 256.

Subhakūṭa.—The name of **Missaka** Mountain (**Sīlakūṭa**) in the time of **Kassapa Buddha.** Ceylon was then known as **Maṇḍadīpa.** It was on Subhakūṭa that Kassapa Buddha landed when he arrived in Ceylon.[1]

[1] Mhv. xv. 131 f.; Dpv. xvii. 14.

Subhaga.—A son of the Nāga-king, **Dhataraṭṭha.** See the **Bhūridatta Jātaka.** He is identified with **Moggallāna.**[1]

[1] J. vi. 219.

Subhagavatī.—The pleasaunce in **Khemavatī** where **Kakusandha Buddha** was born.[1]

[1] BuA. 213.

Subhagavana.—A wood in **Ukkaṭṭhā.** Once, when the Buddha was there, he visited the **Avihā** gods[1] and, again, from there he visited **Baka Brahmā,** to whom he preached the **Brahmaṇimantanika Sutta.**[2] It was under a *sāla*-tree in Subhagavana that the **Mūlapariyāya Sutta** was preached.[3]

The wood was so called because of its beauty. People often went there for pleasure, and, influenced by the romantic nature of the surroundings, would plan pleasant things, which would come to pass.[4]

[1] D. ii. 50.
[2] M. i. 326; but see S. i. 142, where the Buddha is said to have been at **Jetavana.**
[3] M. i. 1; also the Jātaka of the same name (J. ii. 259).
[4] MA. i. 10.

Subhagiri, Subha-pabbata, Sundara-pabbata.—An isolated rock in Ceylon. It was evidently named after the *senāpati* **Subha,** who built a fortress there in the time of **Māgha.**[1] Later, it was occupied by **Bhuvanekabāhu** (brother of **Vijayabāhu IV.**), and formed the centre of the campaign in the battle of Vijayabāhu IV. against **Candabhānu.** Later, Bhuvanekabāhu continued to live there.[2] After Vijayabāhu IV. was killed by his *senāpati* **Mitta,** Bhuvanekabāhu, who had succeeded to the throne at **Jambuddoṇi,** had once more to seek refuge in Subhagiri, and for some time it was the seat of government. A town seems to have grown up there in the same way as at **Sīhagiri.**[3]

Bhuvanekabāhu himself ruled there for eleven years.[4] After his death, **Āriyacakkavatti** laid waste the town,[5] and the capital was later moved to **Hatthigiri(sela)pura.**[6]

Subhagiri is identified with the modern Yāpahu, near Maho.[7]

[1] Cv. lxxxi. 3.
[2] *Ibid.*, lxxxviii. 26, 61, 64 f., 79.
[3] *Ibid.*, xc. 11, 28, 30, 35.
[4] *Ibid.*, 42.
[5] *Ibid.*, 45.
[6] *Ibid.*, 59.
[7] Cv. *Trs.* ii. 135, n. 3.

Subhadeva.—Uncle of **Abhayanāga.** Abhayanāga had Subhadeva's hands and feet cut off and left him behind, that he might bring about division in the kingdom of **Vohārika-Tissa.** When the time was come, he sent word to Abhayanāga, and the latter seized the throne.[1]

[1] Mhv. xxxvi. 45 f.; MṬ. 663.

1. **Subhadda.**—One of the chief lay patrons of **Dhammadassī Buddha.**[1]

[1] Bu. xvi. 20.

2. **Subhadda.**—A you h who joined the Order under **Koṇḍañña Buddha** with ten thousand others, and became an arahant. He was the Buddha's *aggasāvaka.*[1]

[1] Bu. iii. 30; J. i. 30; BuA. 111.

3. **Subhadda.**—A *yavapālaka* who gave grass for his seat to **Kakusandha Buddha.**[1]

[1] BuA. 210.

4. **Subhadda.**—Son of **Upaka** the **Ājīvaka** and **Cāpā.**[1]

[1] ThigA. 221; SNA. i. 260.

5. **Subhadda.**—A barber of **Ātumā.** He entered the Order and re sented having to observe various rules, great and small. When the Buddha died and the monks stood weeping, Subhadda asked them to rejoice instead, saying: " We are well rid of the *Mahāsamaṇa*; we shall now do just as we like." **Mahā Kassapa** heard this while he was on his way from **Pāvā** to **Kusināra,** and it was this remark which made him decide to hold the First Council after the Buddha's death.[1]

Subhadda had been a *sāmaṇera* at the time of the Buddha's visit to Ātumā, and had two sons before he joined the Order. When he heard that the Buddha was coming, he sent for his two sons and gave orders for various foods to be collected to feed the Buddha and the twelve hundred and fifty monks. The Buddha arrived in the evening and took up his residence in Ātumā. All night long Subhadda went about giving instructions regarding the preparation of the food. In the morning of the next day the Buddha went out for alms, and Subaddha approached him and invited him to partake of the food which he had prepared. But the Buddha questioned him, and, discovering what he had done, refused to accept the meal, forbidding the monks to do so too. This angered Subhadda, and he awaited an opportunity of expressing his disapproval of the Buddha. This opportunity came when he heard of the Buddha's death.[2]

[1] Vin. ii. 284 f.; D. ii. 162; Mhv. iii. 6. [2] DA. ii. 599; *cf.* Vin. i. 249 f.

6. **Subhadda Thera.**—He was a brahmin of high rank (of the *udicca-brāhmaṇamahāsālakula*), and, having become a **Paribbājaka,** was living in **Kusinārā** when the Buddha went there on his last journey. Having heard that the Buddha would die in the third watch of the night, Subhadda went to the *sāla*-grove, where the Buddha lay on his death-bed, and asked **Ānanda** for permission to see him. But three times Ānanda refused the request, saying that the Buddha was weary. The Buddha over-

heard the conversation and asked Subhadda to come in. Subhadda asked the Buddha if there were any truth in the teachings of other religious instructors. The Buddha said he had no time to discuss that, but that any system devoid of the Noble Eightfold Path was useless for salvation, and he taught Subhadda the Doctrine. Subhadda asked to be allowed to join the Order, and the Buddha gave Ānanda special permission to admit him at once without waiting for the usual probationary period. Subhadda dwelt in solitude and in meditation and soon became an arahant. He was the last disciple to be converted by the Buddha.[1]

Buddhaghosa says[2] that when the Buddha gave him permission to ordain Subhadda, Ānanda took him outside, poured water over his head, made him repeat the formula of the impermanence of the body, shaved off his hair and beard, clad him in yellow robes, made him repeat the Three Refuges, and then led him back to the Buddha. The Buddha himself admitted Subhadda to the higher ordination and gave him a subject for meditation. Subhadda took this, and, walking up and down in a quiet part of the grove, attained arahantship and came and sat down beside the Buddha.

In the past, Subhadda and **Aññāta Koṇḍañña** had been brothers. They had a cornfield, and the elder (Aññāta Koṇḍañña) gave the first-fruits of the corn to the monks in nine stages. The younger (Subhadda) found fault with him for damaging the corn. They then divided the field, thus settling the dispute.[3] Subhadda rubbed the dead body of **Padumuttara Buddha** with sandalwood and other fragrant essences and placed a banner on his *thūpa*. In the time of **Kassapa Buddha,** the Buddha's *aggasāvaka*, **Tissa,** was Subhadda's son. Subhadda spoke disparagingly of him, hence his tardiness in meeting the Buddha in his last life. Subhadda died on the day of his ordination and arahantship.[4]

The conversation between the Buddha and Subhadda forms the topic of a dilemma in the *Milindapañha*.[5] Subhadda's ordination was the Buddha's last "official" act.[6]

[1] D. ii. 148 ff.; *cf.* DhA. iii. 376 f.
[2] DA. ii. 590.
[3] DA. ii. 588.
[4] Ap. i. 100 f.
[5] p. 130.
[6] KhA., p. 89.

7. **Subhadda.**—A lay disciple of **Nātikā.** He was an *anāgāmin* and was born in the **Suddhavāsā,** never to be reborn.[1]

[1] D. ii. 92; S. v. 348 f.

Subhaddakaccā.—See **Bhaddakaccā.**

1. **Subhaddā.**—*Aggasāvikā* of **Revata Buddha.**[1]

[1] J. i. 35; Bu. vi. 22.

2. **Subhaddā.**—One of the chief women lay supporters of **Sujāta Buddha.**[1]

[1] Bu. xiii. 30.

3. **Subhaddā.**—Wife of **Tissa Buddha** before his renunciation.[1]

[1] Bu. xviii. 18.

4. **Subhaddā.** -See **Mahāsubhaddā** and **Cūlasubhaddā.**

5. **Subhaddā.**—Daughter of the **Madda** king and wife of the king of Benares. See the **Chaddanta Jātaka.**

6. **Subhaddā.**—Wife of **Mahāsudassana.** See **Mahāsubhaddā.**

7. **Subhaddā.**—A celestial musician or a musical instrument.[1]

[1] VvA. 94, 211.

8. **Subhaddā.**—One of the five daughters of **Vijayabāhu I.** and **Tilokasundarī.** She married **Vīrabāhu.**[1]

[1] Cv. lix. 31, 43.

Subhaddācetiya.—A cetiya in **Pulatthipura** built by **Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 51.

Subhapabbata, Subhācala.—See **Subhagiri.**

1. **Subhavatī.**—A city in the time of **Piyadassī Buddha.** Near by was **Sudassanapabbata,** where lived the deva-king **Sudassana.**[1]

[1] BuA. 173.

2. **Subhavatī.**—A city in the time of **Anomadassī Buddha.** Near by was the **Sudassanuyyāna,** where the Buddha preached his first sermon.[1]

[1] BuA. 143.

1. **Subhā.**—A group of Brahmās; the group includes the **Parittasubhā,** the **Appamāṇasubhā** and the **Subhakiṇhā.**[1]

[1] M. iii. 102; for details see *s.v.*

2. **Subhā Kammāradhītā.**—She was the daughter of a rich goldsmith of **Rājagaha.** One day she went to pay obeisance to the Buddha and he preached to her. She became a *sotāpanna,* and later she joined the Order under **Mahāpajāpatī.** From time to time her relations tried to persuade her to leave the Order and return to the world. One day she set forth, in twenty-four verses, the dangers of household life and dismissed them, convinced of her rightness. Then, striving for insight, she attained arahantship on the eighth day.[1] The Buddha saw this and praised her in three verses.[2] **Sakka** visited her with the gods of **Tāvatiṃsa** and uttered another verse in her praise.[3]

[1] Thig. vs. 338-61. [2] *Ibid.,* 362-4. [3] *Ibid.,* 365; ThigA. 236 f.

3. **Subhā Jīvakambavanikā.**—She belonged to an eminent brahmin family of **Rājagaha,** and, seeing the bane in the pleasures of sense, became a nun under **Pajāpatī Gotamī.** She was called Subhā because her body was beautiful. One day, in **Jīvakambavana,** a libertine, in the prime of youth, seeing her going to her siesta, stopped her, inviting her to sensual pleasures. She talked to him of the evils of such pleasures, but he persisted. Seeing that he was particularly enamoured of the beauty of her eyes, she pulled out one of them, saying: "Come, here is the offending eye." The man was appalled and asked her forgiveness. Subhā went to the Buddha, and, at sight of him, her eye recovered. Filled with joy, she stood worshipping him, and he taught her and gave her an exercise for meditation. She developed insight and became an arahant.[1]

[1] Thig. vss. 366-399; ThigA. 245 f.

Subhāsita Sutta.—The Buddha tells the monks that good speech is that which is spoken well, righteously, affectionately and truthfully. **Vaṅgīsa,** who is present, renders the Buddha's speech into verse.[1]

[1] S. i. 188; *cf.* SN., p. 78 f.

Subhūta Thera.—He belonged to a clansman's family of **Magadha,** and, because of his predisposition to renunciation, left domestic life and joined sectarian ascetics. Dissatisfied with them and seeing the happiness enjoyed by **Upatissa, Kolita, Sela** and others, after they had joined the Order, he too became a monk under the Buddha, winning the favour of his teachers. He went into solitude with an exercise for meditation, and soon afterwards attained arahantship.

In the time of **Kassapa Buddha** he belonged to a very rich family of Benares, and, after hearing the Buddha preach, rubbed the Buddha's **Gandhakuṭī** eight times a month with the four kinds of perfumes.

As a result of this, he was born, in all his births, with a fragrant body.[1]

He is probably identical with **Cūlasugandha** of the Apadāna.[2]

[1] Thag. vss. 320-4; ThagA. i. 405 f.
[2] Ap. ii. 598 f.; but see ThagA. i. 80 and Ap. ii. 459.

Subhūtacandana.—A Thera of Pagan who wrote the **Liṅgatthavivaraṇa,** a Pāli grammar.[1]

[1] Gv. 63, 72; Bode, *op. cit.*, 22.

Subhūti Thera.—He was the son of **Sumanaseṭṭhi** and the younger brother of **Anāthapiṇḍika.** On the day of the dedication of **Jetavana,** he heard the Buddha preach and left the world. After ordination he mastered the two categories (of Vinaya rules), and, after obtaining a subject for meditation, lived in the forest. There he developed insight, and attained arahantship on the basis of *mettājhāna.* Teaching the Dhamma without distinction or limitation, he was declared chief of those who lived remote and in peace (*araṇavihārinaṃ aggo*), and of those who were worthy of gifts (*dakkhiṇeyyānaṃ*).[1] It is said that when he went begging for alms he would develop *mettājhāna* at each door, hence every gift made to him was of the highest merit. In the course of his travels he came to **Rājagaha,** and **Bimbisāra** promised to build him a dwelling-place. But the king forgot his promise, and Subhūti meditated in the open air. There was no rain, and, discovering the cause, the king had a leaf hut built for him. As soon as Subhūti entered the hut and seated himself cross-legged on the bed of hay, rain began to fall.

In the time of **Padumuttara Buddha** he belonged to a rich family and was called **Nanda.** Later he left the world and lived the hermit's life, at the head of forty-four thousand others. The Buddha visited Nanda's hermitage and accepted from him a gift of fruit and flowers. He asked one of his monks, proficient in *mettā* and eminent in receiving gifts, to preach the *anumodanā.* At the end of the sermon all the other hermits became arahants, but Nanda's attention was fixed on the majesty of the preaching monk, and he did not reach any attainment. Later, discovering the qualities in which the preacher had attained eminence, Nanda resolved that he too would reach similar eminence.[2]

Verses attributed to him are included in the *Theragāthā*[3] and also in the *Milindapañha.*[4] See also **Subhūti Sutta.**

[1] A. i. 24; *cf.* Ud. vi. 7, where the Buddha commends his proficiency in meditation.
[2] AA. i. 124 f.; ThagA. i. 17 ff.; UdA. 348 f.; see also Ap. i. 67 f., where Nanda is called **Kosiya.**
[3] vs. 1.
[4] pp. 356, 391.

Subhūti Sutta.—**Subhūti Thera** visits the Buddha with a companion, and the Buddha asks him who his companion is. Subhūti answers that he is the son of a believing disciple and has gone forth from a believer's home to homelessness. The Buddha then asks Subhūti if his colleague conforms to the traditional signs of the believer. Subhūti begs of the Buddha to define these signs, and the Buddha explains them at length.[1]

[1] A. v. 337 f. The Commentary says that the monk was the son of **Anāthapiṇḍika** and therefore Subhūti's nephew (AA. ii. 865).

1. **Sumaṅgala.**—*Aggasāvaka* of **Dīpaṅkara Buddha.**[1]

[1] J. i. 29; Bu. ii. 213.

2. **Sumaṅgala.**—One of the chief lay patrons of **Kassapa Buddha.**[1] He spread the ground with bricks of gold for a space of twenty usabhas and spent an equal sum on a monastery for the Buddha. He saw a man sleeping, and thought to himself that the man must be a thief. The man conceived a grudge against Sumaṅgala, and burned his fields seven times, cut the feet off the cattle in his pen seven times, and burned his house seven times. Then knowing that Sumaṅgala loved the Buddha's **Gandhakuṭi,** he also set fire to that. It was burnt down by the time Sumaṅgala could arrive there; seeing it, he clasped his hands, saying that now he could build another in its place. Then the thief went about with a knife concealed on him, waiting to kill Sumaṅgala. One day Sumaṅgala held a great almsgiving, at the conclusion of which he said: "Sir, there is evidently an enemy of mine trying to do me harm. I have no anger against him, and will give over to him the fruits of this offering." The thief heard and was filled with remorse, and begged his forgiveness. The thief was later born as a *peta* on **Gijjhakuṭa.**[2]

[1] Bu. xxv. 41; J. i. 92. [2] DhA. iii. 61 f.

3. **Sumaṅgala.**—City of birth of **Sujāta Buddha.**[1] He preached his first sermon in the park in the city.[2]

[1] Bu. xiii. 20; J. i. 38. [2] BuA. 168.

4. **Sumaṅgala.**—The city where **Piyadassī Buddha** preached to **Pālita** and **Sabbadassī,** who later became his chief disciples.[1]

[1] BuA. 176.

5. **Sumaṅgala.**—A king of seven hundred kappas ago, a previous birth of **Susārada (Phaladāyaka) Thera.**[1]

[1] ThagA. i. 167; Ap. i. 161.

6. **Sumaṅgala.**—Nineteen kappas ago there were several kings of this name, previous births of **Khitaka Thera.**[1]

[1] ThagA. i. 209.

7. **Sumaṅgala Thera.**—He was born in a poor family in a hamlet near Sāvatthi. When he grew up, he earned his living in the fields. One day he saw **Pasenadi** hold a great almsgiving to the Order, and, seeing the food served to the monks, desired to enter the Order that he might lead a life of ease and luxury. A Thera to whom he confessed his desire ordained him, and sent him to the forest with an exercise for meditation. In solitude he pined and wavered, and finally returned to his village. As he went along he saw men working in the fields in the hot wind, with soiled garments, covered with dust And thinking how miserable they were, he put forth fresh effort in his meditations, and, winning insight, attained arahantship.

In the past he saw **Siddhattha Buddha** (= **Atthadassī Buddha**) standing in one robe, after a bath. Pleased with this sight, he clapped his hands. One hundred and sixteen kappas ago he was twice king, under the name of **Ekacintita.**[1]

[1] Thag. vs. 43; ThagA. i. 111 f.; Ap. i 147 f.

8. **Sumaṅgala Thera.**—An arahant. One hundred and eighteen kappas ago he was a brahmin. One day, having made preparations for a great sacrifice, he saw **Piyadassī Buddha** arriving at his door with one thousand arahants, and placed all the food in his house at the disposal of the Buddha and his monks.[1]

[1] Ap. i. 65 f.

9. **Sumaṅgala.**—A Pacceka Buddha.[1]

[1] M. iii. 70; ApA. i. 107.

10. **Sumaṅgala.**—A park-keeper of the king of Benares. See the **Sumaṅgala Jātaka.** He is identified with **Ānanda.**[1]

[1] J. iii. 444.

11. **Sumaṅgala.**—A monk of Ceylon, pupil of **Sāriputta.** He wrote a *ṭīkā* on the **Abhidhammāvatāra,** called the **Abhidhammatthavibhāvinī.**[1] He also wrote the **Sāratthasālinī,** on the **Saccasaṅkhepa.**[2]

[1] P.L.C. 108, 173. [2] *Ibid.*, 200; Gv. 62, 72.

12. **Sumaṅgala.**—The tenth future Buddha, the first being **Metteyya.**[1]

[1] Anāgat., p. 40.

Sumaṅgala Jātaka (No. 420).—The Bodhisatta was once king of Benares and had a park-keeper called Sumaṅgala. A Pacceka Buddha came from **Nandamūlapabbhāra** and took up his abode in the park. The king, seeing him as he went begging, invited him to the palace, fed him, and urged him to continue to stay in the park. The Pacceka Buddha agreed to do so, and the king told Sumaṅgala to look after him. One day the Pacceka Buddha went away to a village, and, after an absence of some days, returned in the evening. Putting away his bowl and robe, he sat on a stone seat. Sumaṅgala, looking in the park for some meat in order to feed some relations who had suddenly arrived, saw the Pacceka Buddha, and, taking him for a deer, shot him. The Pacceka Buddha revealed his identity and made Sumaṅgala pull out the arrow. Sumaṅgala was full of remorse, but the Pacceka Buddha died. Feeling sure that the king would never forgive him, Sumaṅgala fled with his wife and children. After a year he asked a friend, a minister at court, to discover how the king felt towards him. The man uttered his praises in the king's presence, but the king remained silent. This was repeated every year, and in the third year, knowing that the king now bore him no ill-will, he returned to the king, who, after hearing from him how the accident had happened, forgave him. When asked why he had remained silent, the king replied that it was wrong for a king to act hastily in his anger.

Sumaṅgala is identified with **Ānanda.** The story was related in connection with the admonition of a king.[1]

[1] J. iii. 439-44

Sumaṅgala-pariveṇa.—A monastery, probably in **Anurādhapura** at the time of **Buddhaghosa. Dāṭhanāga Thera** (*q.v.*) lived there.

Sumaṅgalappasādanī.—A *ṭīkā* on the **Khuddasikkhā,** written by **Vācissara** of Ceylon at the request of **Sumaṅgala.**[1]

[1] Gv. 62, 71; Svd. 1227

Sumaṅgalamātā Therī.—She was born in a poor family of **Sāvatthi** and was married to a rush-plaiter (*naḷakāra*). Her first child was a son, named **Sumaṅgala,** who left the world and became an arahant.[1] She became a nun, and one day, while reflecting on all she had suffered in the lay life, she was much affected, and, her insight quickening, she became an arahant.[2]

[1] See **Sumaṅgala** (7). [2] Thig. vss. 23-24; ThigA. 28 f.

Sumaṅgalavilāsinī.—**Buddhaghosa's** Commentary of the **Dīgha Nikāya.**[1] It was written at the request of **Dāṭhanāga Thera,** incumbent of the **Sumaṅgala pariveṇa.** It is quoted in the **Manorathapūraṇī.**[2]

[1] Gv. 59. [2] *E.g.*, AA. i. 497.

1. **Sumana.**—The fourth of the twenty-four Buddhas. He was born in **Mekhala,** his father being the *khattiya* **Sudatta** and his mother **Sirimā.** For nine thousand years he lived as a householder in three palaces—**Canda, Sucanda** and **Vataṃsa**[1]—his wife being **Vataṃsikā** and his son **Anupama.** He left the world on an elephant, practised austerities for ten months, and attained enlightenment under a *nāga*-tree, being given a meal of milk-rice by **Anupamā,** daughter of **Anupama-seṭṭhi** of **Anoma,** and grass for his seat by the **Ājīvaka Anupama.** His first sermon was preached in the **Mekhala Park,** and among his first disciples were his step-brother **Saraṇa** and the purohita's son **Bhāvitatta.** His Twin-miracle was performed in **Sunandavatī.** The Bodhisatta was a Nāga-king **Atula.** One of the Buddha's chief assemblies was on the occasion of his solving the questions of King **Arindama** on *Nirodha.*

Saraṇa and **Bhāvitatta** were his chief monks and **Soṇā** and **Upaseṇā** his chief nuns. **Uḍena** was his personal attendant. **Varuṇa** and **Saraṇa** were his chief lay supporters among men and **Cālā** and **Upacālā** among women. His body was ninety cubits in height, and he died at the age of ninety thousand in **Aṅgārāma,** where a thūpa of four yojanas was erected over his ashes.[2]

[1] BuA. calls them **Nārivaḍḍhana, Somavaḍḍhana** and **Iddhivaḍḍhana** (125).

[2] Bu. v. 1 ff.; BuA. 125 f.; J. i. 30, 34, 35, 40.

2. **Sumana.**—Attendant of **Padumuttara Buddha.**[1] His eminence prompted **Ānanda** (**Sumana** in that birth) to resolve to be an attendant of some future Buddha.[2]

[1] J. i. 37; Bu. xi. 24. [2] ThagA. ii. 122; see also Ap. i. 195.

3. **Sumana.**—Step-brother of **Padumuttara Buddha.** He obtained, as boon from the king, the privilege of waiting on the Buddha for three months. He built in the park of **Sobhana** a vihāra. The park belonged to the householder **Sobhana,** and he built the vihāra on land for which he gave one hundred thousand. There he entertained the Buddha and his monks. Sunanda is identified with **Ānanda.**[1]

[1] ThagA. ii. 122 f.; AA. i. 160 f.; SA. ii. 68 f.

4. **Sumana.**—A pupil of **Anuruddha.** He represented the monks from **Pāveyyaka** at the Second Council. **Vāsabhagāmi** was his colleague.[1] See also **Sumana** (8).

[1] Mhv. iv. 49, 58; Dpv. iv. 48; v. 24; Vin. ii. 305, etc.

5. **Sumana.**—A garland-maker, given as an example of one whose acts bore fruit in this very life.[1] He was **Bimbisāra's** gardener, and provided the king daily with eight measures of jasmine flowers, for which he received eight pieces of money. One day, while on his way to the palace, he saw the Buddha, and threw two handfuls of flowers into the air, where they formed a canopy over the Buddha's head. Two handfuls thrown on the right, two on the left and two behind, all remained likewise in the air and accompanied the Buddha as he walked through the city, a distance of three leagues, that all might see the miracle.

When Sumana returned home with his empty basket and told his wife what he had done, she was fearful lest the king should punish him. Going to the palace, she confessed what he had done, and asked for forgiveness for herself as she had had no part in the deed. Bimbisāra visited the Buddha and then sent for Sumana. Sumana confessed that when he offered the flowers to the Buddha he was quite prepared to lose his life. The king gave him the eightfold gift: eight female slaves, eight sets of jewels, eight thousand pieces of money, eight women from the royal harem, and eight villages.

In reply to a question by **Ānanda,** the Buddha said that in the future the garland-maker would become a Pacceka Buddha, **Sumana.**[2]

[1] Mil. 115, 291, 350; *cf.* DhSA. 426; PSA. 498.

[2] DhA. ii. 40 f.; KhA. 129. According to KhA., the Pacceka Buddha's name will be **Sumanissara.**

6. **Sumana.**—Chief lay supporter of **Kassapa Buddha.**[1]

[1] DA. ii. 424; but see **Sumaṅgala** (2).

7. **Sumana Thera.**—He belonged to a brahmin family of **Kosala.** His mother's brother was an arahant, and ordained him as soon as he grew up. Sumana soon acquired the four *jhānas* and fivefold *aññā* and, in due course, attained arahantship.

Ninety-five kappas ago he gave a *harīṭaka*-fruit to a Pacceka Buddha who was ill.[1] He is evidently identical with **Harīṭakadāyaka** of the *Apadāna.*[2]

[1] Thag. vss. 330-4; ThagA. i. 411 f. [2] Ap. ii. 394; *cf. Avadānas* ii. 67-70.

8. **Sumana Thera.**—See **Cūla-Sumana** (3). He is probably identical with **Sumana** (4), and may be identical with **Sumana** (7) if the uncle mentioned in connection with the latter is **Anuruddha.**

Thirty-one kappas ago he was a garland-maker and offered jasmine-flowers to **Sikhī Buddha.** Twenty-six kappas ago he was king four times, under the name of **Mahāyasa.**[1]

[1] Thag. vss. 429-34; ThagA. i. 457 f.

9. **Sumana Thera.**—He is mentioned as having lived in **Andhavana** with **Khema.** Together they visited the Buddha, and, when Khema had gone away, Sumana talked with the Buddha about arahants.[1] He is probably identical with **Sumana** (7) or (8).

[1] A. iii. 348 f.

10. **Sumana.**—A *seṭṭhi* in the time of **Padumuttara Buddha.** He was the employer and, later, the friend of **Annabhāra** (*q.v.*).

11. **Sumana.**—A householder in the time of **Duṭṭhagāmaṇī Abhaya,** in the village of **Bhokkanta** in South Ceylon. Later he lived in the village **Mahāmuni,** in the district of **Dīghavāpi. Ubbirī** was born as his daughter and was named **Sumanā.** Sumanā married **Lakuṇṭaka Atimbara.**[1]

[1] DhA. iv. 50 f.

12. **Sumana.**—A seṭṭhi of **Sāvatthi.** He was the father of **Anāthapiṇḍika** and **Subhūti Thera.**[1]

[1] ThagA. i. 23; AA. i. 125, 208.

13. **Sumana.**—A Pacceka Buddha of thirty-one kappas ago, to whom, in a previous birth, **Bhalliya**[1] and **Bhāradvāja Thera**[2] gave *vallikāra*-fruit.

[1] ThagA. i. 49. [2] *Ibid.*, 303; *cf.* Ap. ii. 416.

14. **Sumana.**—Eldest son of King **Bindusāra.** He was killed by **Asoka. Nigrodha-sāmaṇera** was his son and **Sumanā** his wife.[1]

[1] Mhv. v. 38, 41; Sp. i. 45.

15. **Sumana.**—Son of **Saṅghamittā** and Aggibrahmā.[1] He joined the Order at the age of seven; even as a *sāmaṇera* he was gifted with the sixfold *abhiññā* and accompanied **Mahinda** to Ceylon.[2] Once when he announced that Mahinda was going to preach his voice was heard all over Ceylon.[3] In order to get relics for the cetiyas in Ceylon, he went (by air) to **Pupphapura (Pāṭaliputta),** and from there to **Sakka's** abode, for the Buddha's right collar-bone. He supervised the placing of the relics in the **Thūpārāma-cetiya.**[4]

[1] Mhv. v. 170.
[2] *Ibid.*, xiii. 4, 18.
[3] *Ibid.*, xiv. 33.
[4] *Ibid.*, xvii. 7, 21; xix. 24, 42; see also Dpv. xii. 13, 26, 39; xv. 5 f., 28, 93.

16. **Sumana.**—Governor of **Girijanapada** in the time of **Kākavaṇṇatissa.** He was a friend of **Veḷusumana's** father.[1]

[1] Mhv. xxiii. 69.

17. **Sumana.**—A **Yakkha** chief, to be invoked in time of need by followers of the Buddha.[1]

[1] D. iii. 205.

18. **Sumana.**—One of the chief lay patrons of **Metteyya Buddha.**[1]

[1] Anāgat. vs. 98.

19. **Sumana.**—A Pacceka Buddha of the future. See **Sumana** (5).

20 **Sumana.**—A gardener of **Kosambī.** He worked for three *seṭṭhis* **Ghosaka, Kukkuṭa** and **Pāvāriya.** With their permission, he entertained the Buddha one day, and it was at his house that **Khujjuttarā** (*q.v.*) met and heard the Buddha.[1]

[1] DhA. i. 208 f.

21. **Sumana.**—A *seṭṭhiputta* of **Rājagaha. Puṇṇa (Puṇṇasīha)** (*q.v.*) was his servant, but, later, Puṇṇa, as the result of giving alms to **Sāriputta** became rich and Sumana married his daughter, **Uttarā.** Sumana was an unbeliever, and Uttarā, wishing for leisure in which to practise her religion, obtained for him the services of the courtezan **Sirimā,** paying her with the money obtained from her father.[1]

[1] DhA. iii. 104, 302 f.

22. **Sumana.**—A deity who lived in the fortified chamber over the gate in **Jetavana.**[1]

[1] DhA. i. 41.

23. **Sumana.**—See **Samiddhisumana.**

24. **Sumana.**—An eminent monk, who was present at the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] Dpv. xix. 8; in MṬ. (524) he is called **Mahā Sumana.**

25. **Sumana.**—The guardian deity of **Samantakūṭa** (*q.v.*). See also Cv. lxxxvi. 19.

26. **Sumana.**—The personal name of **Uggahamāna.**[1]

[1] MA. ii. 709.

Sumanakūṭa.—See **Samantakūṭa.**

Sumanagalla.—A district in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 123.

Sumanagiri-vihāra.—See **Samantakūṭa.**

Sumanatālavaṇṭiya Thera.—An arahant. Ninety-four kappas ago he gave to **Siddhattha Buddha** a fan (*tālavaṇṭa*) covered with jasmine-flowers.[1] See also **Sāṭimattika.**[2]

[1] Ap. i. 293 = Ap. ii. 408. [2] ThagA. i. 359.

Sumanadāmadāyaka Thera.—An arahant. Ninety-four kappas ago he stood in front of **Siddhattha Buddha,** with a garland of *sumana* flowers in his hand to honour him.[1]

[1] Ap. i. 293.

1. **Sumanadeva.**—A tree-deity whose daughter, **Kāḷī,** was married to **Dighataphala.** Because **Kāḷaviḷaṅgiya's** (*q.v.*) wife, disguised as a man, brought him the news of the birth of a son to Kāḷī, he gave her the treasures which lay buried within range of the shadow of his tree.[1]

[1] MA. ii. 813.

2. **Sumanadeva.**—An Elder of Ceylon, teacher at the **Lohapāsāda.** He was an eminent expert of the Abhidhamma.[1]

[1] DhSA. 31.

1. **Sumanadevī.**—Mother of **Mahā Kassapa Thera.**[1]

[1] Ap. ii. 583.

2. **Sumanadevī.**—Mother of **Suppatiṭṭhita.**[1]

[1] MṬ. 528.

3. **Sumanadevī.**—Step-sister of **Khallāṭanāga.** She had three sons—**Tissa, Abhaya** and **Uttara**—who conspired against the king. On the failure of their conspiracy, they jumped into the fire on the spot where now stands the **Abhayagiri-cetiya.**[1]

[1] MṬ. 612.

4. **Sumanadevī.**—Youngest daughter of **Anāthapiṇḍika.** When her sisters, **Mahāsubhaddā** and **Cullasubhaddā,** married and went to live

with their husbands, Anāthapiṇḍika appointed her to look after the feeding of the monks in his house. She became a *sakadāgāmī* and remained unmarried. Because of her failure to obtain a husband, she refused to eat, and fell ill. One day, when Anāthapiṇḍika was in the refectory, he received a message from her. He went immediately and asked her what was the matter. She addressed him as "Younger brother," and saying that she had no fear, she died. Anāthapiṇḍika, in great sorrow, sought the Buddha and confessed his grief that she should have died while talking incoherently. The Buddha explained that, inasmuch as she was a *sakadāgāmī* and he but a *sotāpanna*, her addressing him as "Younger brother" was quite in order. After death she was born in **Tusita**, said the Buddha.[1]

[1] DhA. i. 151 f.

5. **Sumanadevī.**—Mother of **Visākhā.** Her husband was **Dhanañjaya**, son of **Meṇḍakaseṭṭhi** of **Bhaddiya-nagara.**[1] She was one of the **Mahāpuññā.**[2]

[1] DhA. i. 384 f.; SA. i. 116, etc. [2] Vsm. 383; PSA. 509, etc.

Sumanapabbata.—A monastic building in **Kelivāta**, erected by **Aggabodhi I.**[1]

[1] Cv. xlii. 19.

Sumanavāpigāma.—A village in Ceylon, four *yojanas* to the south-east of **Anurādhapura.** Precious stones appeared there, when **Duṭṭhagāmaṇī** wished to build the **Mahā Thūpa.**[1]

[1] Mhv. xxviii. 18.

Sumanavījaniya Thera.—An arahant,[1] evidently identical with **Isidinna**[2] (*q.v.*).

[1] Ap. ii. 415. [2] ThagA. i. 313.

1. **Sumanā.**—An *aggasāvikā* of **Anomadassī Buddha.**[1]

[1] J. i. 36; Bu. viii. 23.

2. **Sumanā.**—Wife of **Sirivaḍḍhaka** and mother of **Mahosadha.**[1]

[1] J. vi. 331.

3. **Sumanā.**—A Nāga maiden, wife of the Nāga-king **Campeyya.** See the **Campeyya Jātaka.** She is identified with **Rāhulamātā.**[1]

[1] J. iv. 468.

4. **Sumanā.**—Wife of **Sumana** (14) and mother of **Nigrodha-sāmaṇera.**[1]

[1] Mhv. v. 41.

5. **Sumanā.** - Wife of **Sumedha Buddha** in his last lay life.[1]

[1] Bu. xii. 20.

6. **Sumanā.**—Called **Sumanārājakumārī.** She was the daughter of the king of **Kosala** and sister of **Pasenadi.** She is included among the eminent *upāsikās*[1] She once visited the Buddha, with five hundred royal maidens in five hundred royal chariots, and questioned him regarding the efficacy of giving.[2]

The Commentary explains[3] that these five hundred companions were born on the same day as herself. She was seven years old when the Buddha paid his first visit to **Sāvatthi,** and she was present at the dedication of **Jetavana** with her five hundred companions, carrying vases, flowers, etc., as offering to the Buddha. After the Buddha's sermon she became a *sotāpanna.*

It is said that, in the time of **Vipassī Buddha,** she belonged to a *seṭṭhi* family, her father being dead. When the people, almost at the point of the sword, obtained the king's permission to entertain the Buddha and his monks, it was the *senāpati's* privilege to invite the Buddha to his house on the first day. When Sumanā came back from playing, she found her mother in tears, and when asked the reason, her mother replied, "If your father had been alive, ours would have been the privilege of entertaining the Buddha today." Sumanā comforted her by saying that that honour should yet be theirs. She filled a golden bowl with richly flavoured milk-rice, covering it with another bowl. She then wrapped both vessels all round with jasmine-flowers and left the house with her slaves. On the way to the *senāpati's* house she was stopped by his men, but she coaxed them to let her pass, and, as the Buddha approached, saying that she wished to offer him a jasmine garland, she put the two vessels into his alms bowl. She then made the resolve that in every subsequent birth she should be named **Sumanā** and that her body should be like a garland of jasmine. When the Buddha arrived in the senāpati's house and was served first with soup, he covered his bowl saying that he had already been given his food. At the end of the meal the senāpati made enquiries, and, full of admiration for Sumanā's courage, invited her to his house and made her his chief consort. Ever after that she was known as Sumanā, and, wherever she was born, a shower of jasmine-flowers fell knee-deep on the day of her birth.

[1] A. iv. 347. [2] See **Sumanārājakumārī Sutta** (A. iii. 32 f.). [3] AA. ii. 593 f.

According to the Therīgathā Commentary,[4] Sumanā joined the Order in her old age. She was present when the Buddha preached to Pasenadi, the discourse[5] beginning with, "There are four young creatures, Sire, who may not be disregarded," and Pasenadi was established in the Refuges and the Precepts. Sumanā wished to leave the world, but put off doing so that she might look after her grandmother as long as she lived.

After the grandmother's death, Sumanā went with Pasenadi to the vihāra, taking such things as rugs and carpets, which she presented to the Order. The Buddha preached to her and to Pasenadi, and she became an *anāgāmī*. She then sought ordination, and, at the conclusion of the stanza[6] preached to her by the Buddha, attained arahantship.

[4] ThigA. 22 f. [5] Given at S. i. 68-70. [6] Thig. vs. 16.

7. **Sumanā Therī.**—She was a **Sākyan** maiden, belonging to the harem of the Bodhisatta before his renunciation. She joined the Order under **Mahāpajāpatī Gotamī,** and, as she sat meditating, the Buddha appeared before her in a ray of glory. She developed insight and became an arahant.[1]

[1] Thig. vs. 14; ThigA. 20.

8. **Sumanā.**—Wife of **Siddhattha Buddha** in his last lay life.[1]

[1] Bu. xvn. 15; BuA. (185, 187) calls her **Somanassā.**

9. **Sumanā.**—See **Sumanadevī.**

10. **Sumanā.**—An *aggasāvikā* of **Metteyya Buddha.**[1]

[1] Anāgat. vs. 98.

11. **Sumanā.**—The name of **Ubbirī,** when she was born in **Bhokkantagāma,** as the daughter of **Sumana.** She married **Lakuṇṭaka Atimbara, Duṭṭhagāmaṇī's** minister. Later she joined the **Pañcabalaka** nuns and became an arahant. See **Ubbirī** (1).

12. **Sumanā.**—An eminent teacher of the Vinaya in Ceylon.[1]

[1] Dpv. xviii. 17.

13. **Sumanā.**—One of four women of **Paṇṇakaṭanagara** in **Esikāraṭṭha.** They saw a monk begging for alms, and one gave him a sheaf of *indīvara*-flowers, another a handful of blue lilies, another of lotuses, and the fourth some jasmine blossoms. They were all reborn in **Tāvatiṃsa,** their *vimānas* adjoining each other. **Moggallāna** saw them and learnt their

story, which is recorded in the *Vimānavatthu* as the story of the **Catu-ritthivimāna.** The last-mentioned of the women, who offered *sumana*-flowers, was called **Sumanā.**[1]

[1] Vv. iv. 7; VvA. 195 f.

Sumanā Vagga.—The fourth chapter of the Pañcaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iii. 32-44.

Sumanā-rājakumārī Sutta.—**Sumanā,** sister of **Pasenadi,** visits the Buddha at **Jetavana** with five hundred companions in five hundred chariots and asks him whether, in the case of two disciples, alike in faith, virtue and insight, the one being an almsgiver and the other not, there be any distinction. The Buddha replies that whether they be born in the deva-world or in the world of men, the giver would be superior in life-span, beauty, happiness, honour and power. There would still be a difference between them, even when, in later life, they both enter the Order, but the difference would cease to exist on their becoming arahants.[1]

The Commentary adds[2] that Sumanā's questions were the result of a conversation between two babies born in the house of the King of **Kosala,** one as the king's son, the other as the son of one of the attendant women. The children were laid side by side on two beds, the prince's bed being higher and better. They had both been monks in their previous life; the prince was a *sārāṇīyadhammapūraka*, the other a *bhattaggapūraka*. The prince saw his past life, and, realizing that the other had not taken his advice and had, therefore, suffered eclipse, addressed him as he lay on the next bed. Sumanā heard their talk, but spoke no word of it to anyone, in case the children should be thought to be possessed of evil spirits.

[1] A. iii. 32 f. [2] AA. ii. 595 f.

Sumanāveḷiya Thera.—An arahant. Thirty-one kappas ago he placed a bunch of *sumana*-flowers in front of the seat of **Vessabhū Buddha.** After death he was born in the **Nimmanaratī**-world; eleven kappas ago he was a king named **Sahassāra.**[1]

[1] Ap. i. 264.

Sumā.—An eminent Therī of India who came over to **Anurādhapura** in the time of **Devānampiyatissa** and taught the Vinaya there.[1]

[1] Dpv. xviii. 24.

Sumāgadhā (Sumāgavā).—A lotus-pond near **Rājagaha.** The *Saṃyutta Nikāya* mentions the Buddha as relating the story of a man who

went to Sumāgadhā with the thought, "I will speculate about the world." He saw an army, with its four divisions, enter a lotus-stalk. He then thought he must be mad and told everyone so. The Buddha explained that what the man had seen was real; it was an **Asura** army, fleeing from the devas in panic, through a lotus-stalk.[1] Near the pond was the **Moranivāpa,** and within walking distance was the **Paribbājakārāma** in Queen **Udumbarikā's** park. The Buddha was walking about in the open air near Sumāgadhā just before he preached the **Udumbarikasīhanāda Sutta.**[2]

[1] S. v. 447 f.; *cf. Rāmāyaṇa* i. 34. [2] D. iii. 40.

1. **Sumitta.**—An **Ājīvaka** who gave grass for his seat to **Padumuttara Buddha.**[1]

[1] BuA. 158.

2. **Sumitta.**—Son of **Sumedha Buddha** in his last lay life.[1]

[1] Bu. xii. 20; BuA. (160) calls him **Punabbasumitta.**

3. **Sumitta.**—Brother of **Sambahula** and king of **Amaranagara;** he entered the Order and became the *aggasāvaka* of **Siddhattha Buddha.**[1]

[1] Bu. xvii. 18; J. i. 40; BuA. 186.

4. **Sumitta.** A king of one hundred and thirty kappas ago; a previous birth of **Nāgita (Atthasandassaka) Thera.**[1] *v.l.* **Sukhitta.**

[1] ThagA. i. 184; Ap. i. 168.

5. **Sumitta.**- A sage of **Kāsī,** a former birth of **Mahā Kassapa;** his wife was **Bhaddā Kāpilānī.**[1]

[1] Ap. ii. 582.

6. **Sumitta.**—Younger brother of **Vijaya** and son of **Sīhabāhu.** His wife, **Cittā,** was the daughter of the **Madda** King. He reigned in **Sīhapura,** and was invited by Vijaya to Ceylon to succeed to the throne; but he sent, instead, his son **Paṇḍuvāsudeva.** He had two other sons.[1]

[1] Mhv. vi. 38; viii. 2, 6, 10.

7. **Sumitta Thera.**—He was the younger son of **Kuntikinnarī.** He was ordained, with his brother **Tissa,** by **Mahāvaruṇa** and attained to arahantship. Tissa died from the bite of a venomous insect because it proved impossible to get any ghee, though Sumitta went about seeking for some. Sumitta died, while walking in meditation in the Caṅkama-hall, in the eighth year of **Asoka's** reign.[1]

[1] Mhv. v. 213-27.

1. **Sumittā.**—One of the five daughters of **Vijayabāhu I.** and **Tilokasundarī.** She married **Jayabāhu.**[1]

[1] Cv. lix. 31, 43.

2. **Sumittā.**—**Yasodharā (Rāhulamātā)** in a previous birth.[1]

[1] Ap. ii. 587.

Sumittārāma.—The monastery in which **Vipassī Buddha** died.[1]

[1] Bu. xx. 36.

1. **Sumukha.**—A Yakkha chief, to be invoked in time of need by followers of the Buddha.[1]

[1] D. iii. 205.

2. **Sumukha.**—A crow, general of **Supatta.** See the **Supatta Jātaka.** He is identified with **Sāriputta.**[1]

[1] J. ii. 436.

3. **Sumukha.**—A swan, general of a flock of swans whose king was **Dhataraṭṭha.** See the Haṃsa Jātaka (No. 502) and **Mahāhaṃsa Jātaka** (No. 5[illegible]). He is identified with **Ānanda.**[1]

[1] J. iv. 430; v. 382.

Sumucalindasara.—A lake,[1] evidently identical with **Mucalinda** (*q.v.*).

[1] J. vi. 582.

Sumekhala.—A king whose country was destroyed because he ill-treated holy men.[1]

[1] ThagA. i. 368.

Sumekhali.—A king of fifty-four kappas ago, a former birth of **Bilālidāyaka Thera.**[1]

[1] ThagA. i. 145.

Sumeghaghana.—A king of twenty-nine kappas ago; a previous birth of **Minela-(Vinela-)pupphiya Thera.**[1]

[1] Ap. i. 204.

1. **Sumedha.**—The Bodhisatta in the time of **Dīpaṅkara Buddha.** He was a very rich brahmin of **Amaravatī,** and, having left the world, became an ascetic of great power in the **Himālaya.** While on a visit to **Ramma-nagara,** he saw people decorating the road for Dīpaṅkara

Buddha, and undertook to do one portion of the road himself. The Buddha arrived before his work was finished, and Sumedha lay down on a rut for the Buddha to walk over him. He resolved that he, too, would become a Buddha, and Dīpaṅkara, looking into the future, saw that his wish would come true. This was the beginning of **Gotama Buddha's** qualification for Enlightenment.[1]

[1] J. i. 2 ff.; DhA. i. 68; Bu. ii. 5 ff.; SNA. i. 49; in Chinese Records he is called Megha. The Dvy. (p. 247) calls him Sumati.

2. **Sumedha.**—A *khattiya*, father of **Dīpaṅkara Buddha.**[1]

[1] J. i. 29; but Bu. iii. 25 calls him **Sunanda.**

3. **Sumedha.**—A *khattiya*, father of **Nārada Buddha.**[1]

[1] J. i. 37; but Bu. ix. 18 calls him **Sudeva.**

4. **Sumedha.**—The eleventh of the twenty-four Buddhas. He was born in **Sudassana,** his father being the *khattiya* **Sudatta** and his mother **Sudattā.** He lived in the household for nine thousand years, in three palaces, **Sucanda, Kañcana (Koñca)** and **Sirivaḍḍha,** his wife being **Sumanā** and his son **Sumitta (Punabbasumitta).** He left home on an elephant, practised austerities for eight months, was given a meal of milk-rice by **Nakulā,** and grass for his seat by the **Ājīvaka Sirivaḍḍha.** He obtained Enlightenment under a *mahānimba(mahānīpa)*-tree. His body was eighty-eight cubits in height. His chief disciples were **Saraṇa** and **Sabbakāma** among monks and **Rāmā** and **Surāmā** among women. **Sāgara** was his personal attendant. His chief lay patrons were **Uruvela** and **Yasava** among men, and **Yasodharā** and **Sirimā** among women. He preached his first sermon at **Sudassana,** to his younger brothers. The Bodhisatta was the ascetic, **Uttara.** Sumedha lived for ninety thousand years and died in **Medhārāma.** His relics were scattered.[1]

[1] Bu. xii. 1 ff.; BuA. 163 f.

5. **Sumedha.**—The name of a brahmin family in the time of **Tissa Buddha. Vāraṇa Thera** was born in the family.[1]

[1] ThagA. i. 353.

6. **Sumedha.**—An *upaṭṭhāka* of **Sumedha Buddha,** whom **Pilindavaccha** met at that time.[1]

[1] Ap. i. 59; but see Bu. xii. 23, where Sumedha's *upaṭṭhāka* is called **Sāgara.** Perhaps this refers to another.

7. **Sumedha.**—A king of twenty kappas ago, a previous birth of **Āvopphiya Thera.**[1]

[1] Ap. i. 112.

8. **Sumedha.**—A king of seven kappas ago, a previous birth of **Padasaññaka Thera.**[1]

[1] Ap. i. 119.

9. **Sumedha.**—An Elder of Ceylon, at whose request **Buddhanāga** wrote the **Vinayatthamañjūsā.**[1]

[1] P.L.C. 201.

10. **Sumedha.**—A Thera of **Cūtaggāma,** probably of the fourteenth century; author of the **Sādhucaritodaya** and the **Anāpattidīpanī.**[1]

[1] P.L.C. 247.

Sumedhakathā.—The first section of the Jātaka Commentary, dealing with **Sumedha's** meeting with **Dīpaṅkara Buddha.**[1]

[1] J. i. 2-28.

Sumedhayasa.—A king of twenty-nine kappas ago, a former birth of **Rāmaṇeyya Thera.**[1]

[1] ThagA. i. 121.

1. **Sumedhā Therī.**—She was the daughter of King **Koñca** of **Mantāvatī.** When she came of age, her parents let **Anikadatta,** king of **Vāraṇavatī,** see her. But she had frequent association with nuns, and cut off her hair by herself, and then, concentrating her attention on the idea of the "foul," she attained the first *jhāna.* When her parents entered her room with Anikadatta, she converted them all, and obtained permission to join the Order. Shortly afterwards she attained arahantship.

In the time of **Koṇāgamana Buddha** she and her friends (afterwards **Dhanañjānī** and **Khemā**), clansmen's daughters, agreed together to have a large monastery built, and this they made over to the Buddha and the Order. In the time of **Kassapa Buddha** she belonged to a very rich family and was a friend of the seven daughters of **Kiki.**[1]

[1] Thig. vs. 448-522; ThigA. 272 f.; Ap. ii. 512 f.; *cf.* 545 (vs. 24).

2. **Sumedhā.**—Mother of **Dīpaṅkara Buddha.**[1]

[1] J. i. 29; Bu. ii. 207.

3. **Sumedhā.**—Mother of **Padumuttara Buddha.**[1]

[1] SA. ii. 67; DA. ii. 488; but Bu. xi. 19 calls her **Sujātā.**

4. **Sumedhā.**—Chief queen of King **Suruci** of **Mithilā** and mother of **Mahāpanāda.** See the **Suruci Jātaka.** She is identified with **Visākhā.**[1]

[1] J. iv. 325; DA. iii. 856.

1. **Sumbha.**—A Pacceka Buddha.[1]

[1] M. iii. 70; ApA. i. 106.

2. **Sumbha.**—A country in which was **Desaka** (?), where **Udāyi** visited the Buddha during a stay there, and had a conversation with him.[1]

[1] S. v. 89; *cf.* 168, and J. i. 393; also SA. iii. 181.

Summa Thera.—An incumbent of **Dīpavihāra** in Ceylon. He was evidently an eminent commentator, and is quoted by **Buddhaghosa.** **Tipiṭaka-Cūḷanāga** was his pupil.[1]

[1] MA. i. 126; AA. ii. 845.

Suyasā.—A palace occupied by **Paduma Buddha** before his renunciation.[1]

[1] Bu. ix. 17; but see BuA. 146.

Suyāna.—Seventy-seven kappas ago there were eight kings of this name, previous births of **Pānadhidāyaka Thera.**[1]

[1] Ap. i. 209.

1. **Suyāma.**—One of the eight brahmins consulted at the birth of the Buddha to predict his future.[1]

[1] J. i. 56; Mil. 236.

2. **Suyāma.**—A devaputta, chief of the **Yāma**-devas.[1] The courtezan, **Sirimā,** was reborn after death, as the wife of Suyāma.[2] When the Buddha descended from the *deva*-world to earth, at **Saṅkassa,** Suyāma accompanied him, holding a yak's-tail fan (*vālavījana*).[3]

[1] A. iv. 242; D. i. 217.
[2] SNA. i. 244.
[3] DhA. iii. 226; Vsm. 392; *cf.* BuA. 239; J. i. 48, 53; Mhv. xxxi. 78.

3. **Suyāma.**—A king of Benares, son of **Puthuvindhara.** His son was **Kiki Brahmadatta.**[1]

[1] ThagA. i. 151.

4. **Suyāma (Suyāmana) Thera.**—He belonged to a brahmin family of **Vesāli** and was expert in the three Vedas. He saw and heard the Buddha at Vesāli, and, having entered the Order, attained arahantship while his head was being shaved.

Ninety-one kappas ago he was a brahmin of **Dhaññavatī**, and, having invited **Vipassī Buddha** to his house, gave him a seat spread with flowers. He was once a king, called **Varadassana.**[1] He is evidently identical with **Kusumāsaniya** of the *Apadāna.*[2]

[1] Thag. 74; ThagA. i. 165 f. [2] Ap. i. 160.

Sura.—A hunter, who discovered fermented liquor. See the **Kumbha Jātaka.**

Surakitti.—A king of Burma in the fifteenth century. He built a four-storeyed vihāra for **Tipiṭakālaṅkāra Thera.**[1]

[1] Bode, *op. cit.*, 53.

Surakkhita.—An *aggasāvaka* of **Phussa Buddha;** he was a prince of **Kaṇṇakujja.**[1]

[1] J. i. 41; BuA. 193; but Bu. xix. calls him **Sukhita.**

Suragiri.—A palace occupied by **Atthadassī Buddha** before his renunciation.[1]

[1] Bu. xv. 15.

Surattha.—A country[1] in which **Sālissara** lived, on the banks of the **Sātodikā.**[2] Two hundred years after the Buddha's death the king of Surattha was **Piṅgala.**[3]

The country is identified with modern Kathiawad.

[1] Mil. 331, 359; Pv. iv. 3; Ap. ii. 359. [2] J. iii. 463; but see v. 133. [3] PvA. 244.

Surabhi.—A Pacceka Buddha whom the Bodhisatta (in his birth as **Munāli**) insulted.[1]

[1] Ap. i. 299; UdA. 264.

Suramāna.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 36.

Suramma.—A seven-storeyed palace, occupied by **Gotama Buddha** before his Renunciation.[1]

[1] BuA. 230; Bu. xxvi. 14 calls it Surāma.

Suramukha.—A noble steed, belonging to **Ekarāja.**[1]

[1] J. vi. 135.

Surammā.—One of the chief lay-women supporters of **Siddhattha Buddha.**[1]

[1] Bu. xvii. 70.

1. **Surasena.**—One of the sixteen **Mahājanapadā** (*q.v.*). It is mentioned with **Maccha,** and was located in the south of the **Kuru** country. Its capital was Mathurā. It is famous in the Epics and the Purāṇas because of its connection with Kṛṣṇa, and the Yādavas.

2. **Surasena.**—A city in the time of **Siddhattha Buddha,** where the Bodhisatta was born as the brahmin **Maṅgala.**[1]

[1] BuA. 187.

Surādha Thera.—The younger brother of **Rādha.** He followed his brother's example, entered the Order, and became an arahant. Thirty-one kappas ago he gave a *mātuluṅga*-fruit to **Sikhī Buddha.**[1] He is probably identical with **Mātuluṅgaphaladāyaka** of the *Apadāna.*[2]

[1] Thag. vss. 135-6; ThagA. i. 254 f. [2] Ap. ii. 446.

Surādha Sutta.—The Buddha teaches **Surādha** (*q.v.*) how to get rid of all idea of "I" and "mine," so that the mind may go beyond the ways of conceit and be utterly liberated.[1]

[1] S. iii. 80 f.

Surādhā.—An aggasāvikā of **Paduma Buddha.**[1]

[1] Bu. ix. 22.

Surāpāna Jātaka (No. 81).—The Bodhisatta was once born in the *Udiccabrāhmaṇakula,* and became a hermit with five hundred pupils. One day his pupils went, with his leave, to Benares, to the haunts of men, for salt and vinegar. The king welcomed them, and invited them to stay in the royal park for four months. During this time a drinking festival was held in the city, and the people, thinking to give the hermits a rare gift, entertained them to the best they had. The hermits became drunk and behaved with undue hilarity. When they emerged from their stupor and realized what they had done, they left the city and hastened back to their teacher.

The story was related in reference to the occasion on which **Sāgata Thera** (*q.v.*) got drunk.[1]

[1] J. i. 360 f.

1. **Surāma.**—A palace occupied by **Koṇḍañña Buddha** before his renunciation.[1]

[1] BuA. 107; but see Bu. iii. 26.

2. **Surāma.**—See **Suramma.**

1. **Surāmā.**—An *aggasāvikā* of **Siddhattha Buddha.**[1]

[1] J. i. 40; Bu. xvii. 19.

2. **Surāmā.**—An *aggasāvikā* of **Sumedha Buddha.**[1]

[1] J. i. 38; Bu xii. 24.

Surāvinicchaya.—A work by **Mahāparakkama Thera** of Taungu (**Ketumatī**) on the evil effects of intoxicants.[1]

[1] Sās., p. 81; Bode, *op. cit.*, 46.

Surindavatī.—A city in the time of **Koṇāgamana Buddha.** In a park in the city **Koṇāgamana** preached to **Bhīyasa** and **Uttara,** who later became his chief disciples.[1]

[1] BuA. 215.

Surinda-vihāra.—A monastery built in **Sunandavatī** by King **Uggata** for **Sobhita Buddha.**[1]

[1] BuA. 138.

1. **Suriya.**—A Devaputta. Once, when he was seized by **Rāhu,** lord of the **Asuras,** he invoked the power of the Buddha, and the Buddha enjoined on Rāhu to let him go. This Rāhu did, and Suriya is spoken of as seeking **Vepacitti** and standing by his side, trembling and with stiffened hair.[1] Suriya is one of the inhabitants of the **Cātummahārājika-**world.[2] Suriya and **Candimā** are both under the rule of **Sakka,** and we find Sakka asking them to stop their journeyings at his behest.[3] Suriya was present at the preaching of the **Mahāsamaya Sutta.**[4] He is sometimes[5] described as **Ādicca** (Aditi's son). The disk of the sun, which forms Suriya's *vimāna,* is fifty leagues in diameter.[6]

[1] S. i. 51; *cf.* **Candimā.**
[2] MNidA. 108.
[3] *E.g.*, when he wished the Sāmaṇeras **Paṇḍita** and **Sukha** to be able to meditate undisturbed (DhA. ii. 143; iii. 97). See also DhA. iii. 208.
[4] D. ii. 260.
[5] PSA. 253.
[6] *E.g.*, D. iii. 196.

2. **Suriya.**—A son of **Sakka** (*q.v.*).

1. **Suriya Sutta.**—Describes the occasion on which **Suriya** (*q.v.*) was seized by **Rāhu.**[1]

[1] S. i. 51.

2. **Suriya Sutta.**—The Buddha explains to the monks the destruction of the world by the gradual appearance of seven consecutive suns. Details are given of the havoc caused by each subsequent sun. The sutta is intended to show that all things are impermanent; but only those who possess Ariyan knowledge realize this. Even so great a teacher as **Sunetta** (*q.v.*) could not find the way out of sorrow.[1] The sutta was also evidently called **Sattasuriya** or **Sattasuriyuggamana Sutta.**

[1] A. iv. 100 f.

3. **Suriya Sutta.**—Just as, in the autumn when the sky is clear, the sun drives away all darkness, so, of all profitable conditions, earnestness is the chief.[1]

[1] S. v. 44.

1. **Suriyakumāra.**—Brother of **Candakumāra.** See the **Khaṇḍahāla Jātaka.** He is identified with **Sariputta.**[1]

[1] J. vi. 157.

2. **Suriyakumāra.**—A son of **Brahmadatta,** king of Benares, and step-brother of **Mahiṃsāsa.** See the **Devadhamma Jātaka.** He is identified with **Ānanda.**[1]

[1] J. i. 133; *cf.* DhA. iii. 73 f.

Suriyagabbha.—A mountain range on the way to **Gandhamādana.**[1]

[1] SNA. i. 66.

1. **Suriyagutta Thera.**—He was present from the **Kelāsa-vihāra,** with ninety-six thousand others, at the Foundation Ceremony of the **Mahā Thūpa.**[1]

[1] Mhv. xxix. 43; Dpv. xix. 8.

2. **Suriyagutta.**—A Thera belonging to the pupillary succession of **Mahā Kassapa. Candagutta** was his teacher and **Assagutta** his pupil.[1]

[1] SA. iii. 125.

Suriyadeva.—The fourth son of **Devagabbhā;** one of the **Andhaka-veṇhudāsaputtā.**[1]

[1] J. iv. 8.

Suriyapassapabbata.—One of the seven mountain ranges surrounding **Chaddantadaha.**[1]

[1] J. v. 138.

Suriyapeyyāla.—A series of discourses based on the sun.[1]

[1] S. v. 29.

Suriyavaccasā.—A **Gandhabba** maiden, daughter of **Timbaru.** When she went to dance before **Sakka, Pañcasikha** saw her and fell in love with her, but she favoured **Mātali's** son **Sikhaṇḍi.** Later she heard Pañcasikha sing love-songs in her honour, which also contained references to his deep attachment to the Buddha. This influenced her choice, and she became his wife.[1]

Her personal name was **Bhaddā.** She was called Suriyavaccasā because of her bodily beauty (*sarīrasampattiyā*).[2]

[1] D. ii. 258, 268 f. [2] DA. iii. 704.

Suriyavatī.—A city in which, at the foot of a *campaka*-tree, **Sikhī Buddha** performed the **Yamakapāṭihāriya.**[1]

[1] BuA. 202.

1. **Suriyopama Sutta.**—Just as the dawn is the forerunner of the sun, so is right view the forerunner of the four Ariyan truths.[1]

[1] S. v. 442.

2. **Suriyopama Sutta.**—Just as there is darkness in the world till the sun or the moon rises, so is there ignorance of the four Ariyan truths till a Buddha arises.[1]

[1] S. v. 442 f.

1. **Suruci.**—The Bodhisatta born as a brahmin in the time of **Maṅgala Buddha.**[1]

[1] J. i. 32; Bu. iv. 10.

2. **Suruci.**—A king of **Mithilā.** See the **Suruci Jātaka.**[1]

[1] *Cf.* Mhv. ii. 4; Dpv. iii. 7; Mtu. i, 348.

3. **Suruci.**—A king of **Mithilā,** father of **Mahāpanāda.** See the **Suruci Jātaka.**

4. **Suruci.**—A palace, occupied by **Vessabhū Buddha** before his renunciation.[1]

[1] Bu. xxii. 19.

5. **Suruci.**—A palace occupied by **Kakusandha Buddha** before his renunciation.[1]

[1] Bu. xxiii. 16.

6. **Suruci.**—A *tāpasa*. See **Sarada.**

Suruci Jātaka (No. 489).—There once reigned in **Mithilā** a king, named **Suruci.** He had a son also called **Suruci-kumāra,** who studied at **Takkasilā,** where Prince **Brahmadatta** of Benares was his fellow student. They became great friends, and agreed to bring about an alliance between the two royal houses. Suruci came to the throne of Mithilā and had a son called after himself. Brahmadatta became king of Benares and had a daughter, **Sumedhā.** A marriage was arranged between Suruci and Sumedhā, but Brahmadatta agreed to the alliance only on condition that Sumedhā should be Suruci's only wife. Suruci accepted this condition, but, though Sumedhā lived in the palace for ten thousand years, she had no child. The people clamoured for an heir, but Suruci refused to take another queen, though Sumedhā herself obtained for him many thousands of women for his harem, sixteen thousand in all. Forty thousand years thus passed, but no child was born in the palace.

Then Sumedhā vowed an Act of Truth; **Sakka's** throne was heated, and he asked the god **Naḷakāra** (*q.v.*) to be born as Sumedhā's son. Naḷakāra reluctantly agreed. Then Sakka went to the king's park disguised as a sage and offered to give any woman who was virtuous a son. "If thou seek virtue, seek Sumedhā," they said. He then went to the palace, and having made Sumedhā declare to him her virtue, he revealed his identity and promised her a son. In due course a son was born—**Mahāpanāda.** He grew up amid great splendour, and, when he was sixteen, the king built for him a grand palace.

It is said that Sakka sent **Vissakamma** as mason to help with the building. When the palace was completed, three ceremonies were held on the same day: the dedication of the palace, Mahāpanāda's coronation and his marriage. The festival lasted for seven years, and the people began to grumble; but the king would not bring the festival to an end, for all this time Mahāpanāda had not once laughed, and the king said the feast could not end till he was made to laugh. Various people came to amuse him, among them two jugglers, **Bhaṇḍukaṇṇa** and **Paṇḍukaṇṇa;** but it was not till Sakka sent a divine dancer to dance the "Half-body" dance, in which one half of the body danced while the rest stood still, that Mahāpanāda smiled.

The story was related on the occasion on which the Buddha gave **Visākhā** eight boons. One night there was a great storm, and the Buddha

asked the monks to drench themselves in the rain as that would be the last great rain-storm in his time. Together with them the Buddha appeared at Visākhā's house, but as soon as they arrived on the threshold they were quite dry.

Bhaddaji is identified with Mahāpanāda, **Visākhā** with Sumedhā, **Ānanda** with Vissakamma, and the Bodhisatta was Sakka.[1]

[1] J. iv. 314-25; *cf.* DA. iii. 856 f.; and J. ii. 334.

Surundhana.—A city in **Kāsī**; an old name for Benares.[1]

[1] J. iv. 104, 119.

Surullagāma.—A village in Ceylon, mentioned in the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxii. 139.

Sulakkhaṇā.—Wife of **Añjanasakka** and mother of **Mahāpajāpatī Gotamī.**[1]

[1] Ap. ii. 538 (vs. 115); but see Mhv. ii. 18, where Añjana's wife is called **Yasodharā.** This may have been another wife.

1. **Sulasā.**—A *nagarasobhiṇī* (courtezan) of Benares. See the **Sulasā Jātaka.**

2. **Sulasā.**—A *nagarasobhiṇī* (courtezan) of **Rājagaha.** One day she saw the son of **Mahādhanaseṭṭhi** being led to execution for his crimes and, feeling compassion for him because she had once enjoyed his patronage, she sent him four cakes and some drink. **Moggallāna** appeared before him as soon as the cakes were given to him, and the condemned man offered them to the Elder. After death he was born as a *devatā* on a *nigrodha*-tree in the park near the city. One day, when Sulasā entered the park, the deity, creating a great darkness, carried her away. Seven days later he took her to **Veḷuvana** and left her there on the edge of the crowd who were listening to the Dhamma. When she related her experiences, the people were at first inclined to laugh at her; but her story was verified, and they were amazed. The story was reported to the Buddha, who made it the subject for a sermon.[1]

[1] Pv. i. 1; PvA. 4 f. It is probably this story which is repeated at Milinda, p. 350, as the "assembly of Sulasā."

Sulasā Jātaka (No. 419).—Once in Benares there lived a courtezan, **Sulasā,** whose price was one thousand a night. In Benares also lived a robber, **Sattaka.** One day he was taken by the king's men, and, as he was being led to execution, Sulasā saw him and fell in love with him.

She bribed the chief guard to free him and lived with him. After a few months Sattaka tired of her, and, wishing to kill her, took her to a lonely mountain top, saying that he had made a vow to the deity dwelling there. When Sulasā discovered his real intention, she begged leave to be allowed to pay obeisance to him before her death, and, as she walked round him, she watched her opportunity and pushed him down the precipice, where he was crushed to death.

The story was related in reference to **Puññalakkhaṇā**, a slave-girl of **Anāthapiṇḍika's** wife. The girl borrowed a costly jewel belonging to her mistress and went to the pleasure garden. There a thief became friendly with her and planned to kill her. But she, reading his thoughts, asked him to draw some water for her from a well near by, and as he did so, she pushed him into the well and threw a stone down on to his head. The characters in the two stories were identical.[1]

[1] J. iii. 435-9; *cf.* the story of **Bhaddā Kuṇḍalakesā** and also the **Kaṇavera Jātaka.**

Suleyyā.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260.

1. **Suvaca Sutta.**—A deva tells the Buddha of seven things which lead to a monk's growth: reverence for the Buddha, the Dhamma, the Saṅgha, the training, concentration, fair speech, good friendship.[1]

[1] A. iv. 29.

2. **Suvaca Sutta.**—**Sāriputta** explains the foregoing sutta.[1]

[1] A. iv. 30.

Suvaccha.—A brahmin in the time of **Padumuttara Buddha,** a previous birth of **Dhammasava (Nāgapupphiya) Thera.**[1] He became a hermit and lived in a forest hut. One day Padumuttara performed miracles near his hut, and Suvaccha threw *nāga*-flowers on him in token of his honour.[1]

[1] ThagA. i. 214; Ap. i. 179.

Suvaṇṇakakkaṭa Jātaka (No. 389).—The Bodhisatta was a brahmin farmer of **Sālindiya.** On the way to his fields he passed a pond and grew friendly with a golden crab living in the pond. A she-crow longed to eat the farmer's eyes, and persuaded her husband to induce a snake to bite the farmer. This he did, and, overcome with the poison, the farmer fell near the pool. Attracted by the noise, the crab emerged, and, seeing the crow about to peck out the farmer's eyes, caught the crow with his claws. When the snake came to the rescue of the crow, the crab fastened

on him too. The crab made the snake suck the poison from the farmer's body, and, when he stood up, the crab crushed the necks of both the snake and the crow and killed them.

The story was told in reference to **Ānanda's** attempt to save the Buddha from the elephant (**Dhanapāla**) sent by **Devadatta** to kill him, by standing between the elephant and the Buddha.

Māra was the serpent, Devadatta the crow, and Ānanda the crab. **Ciñcāmāṇavikā** was the female crow.[1]

[1] J. iii. 293-8.

Suvaṇṇakāra Sutta.—A monk developing the higher consciousness should be like a goldsmith working with sterling gold. The analogous details are given of both processes.[1]

[1] A. i. 257 f.

Suvaṇṇakuṭi.—A building in the **Dakkhiṇagiri-vihāra,** where **Appihā-sāmaṇera** lived.[1]

[1] MT. 552.

Suvaṇṇakūṭa.—The name of the **Cetiyapabbata** (**Missakapabbata**) in the time of **Koṇāgamana Buddha.**[1]

[1] Sp. i. 87, etc.; but Mhv. xv. 96 calls it Sumanakūṭa.

Suvaṇṇagāma.—A minister of **Kittisirirājasīha.** He built an *uposatha*-hall in the **Sūkara-vihāra.**[1]

[1] Cv. c. 296.

Suvaṇṇagiritāla.—A mountain five *yojanas* from **Jetuttara.** The river **Kontimāra** was five leagues further away.[1]

[1] J. vi. 514.

1. **Suvaṇṇagūha.**—A cave in **Cittakūṭapabbata**: it was the abode of the golden geese.[1]

[1] J. iii. 208; v. 237, 469; vi. 50.

2. **Suvaṇṇagūha.**—One of the three caves in **Nandamūla-Pabbhāra.**[1]

[1] SNA. i. 66.

Suvaṇṇatissa.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 32; see Cv. *Trs.* ii. 119, n. 2.

Suvaṇṇatthambha.—A ford—considered dangerous—on the **Mahāvālukagaṅgā.**[1]

[1] Cv. xcvi. 10.

Suvaṇṇadoṇi.—A village in the **Malaya** district of Ceylon.[1]

[1] Cv. lxx. 11.

Suvaṇṇapabbata.—A mountain in **Himavā.**[1]

[1] J. i. 50, 55; SNA. i. 358.

Suvaṇṇapassapabbata.—One of the seven mountain ranges on the way to **Gandhamādana.**[1] It was the seventh range surrounding the **Chaddantadaha.**[2]

[1] SNA. i. 66. [2] J. v. 38, etc.

Suvaṇṇapālī.—Daughter of **Girikaṇḍasiva** and wife of **Paṇḍukābhaya.** Paṇḍukābhaya saw her on her way to her father's field with food and made her entertain him and his followers. Her name was Pālī, and she was given her soubriquet because the banyan leaves, on which she served the meal to Paṇḍukābhaya, turned into gold in her hands. She had five brothers, all of whom were killed by Paṇḍukābhaya's companion, **Canda.**[1]

[1] Mhv. x. 30 ff.

Suvaṇṇapiṇḍatissa.—The name by which **Sūratissa** was known before his accession.[1]

[1] Mhv. xxi. 9.

Suvaṇṇapupphiya Thera.—An arahant, evidently identical with **Vimalakoṇḍañña** (*q.v.*).[1]

[1] Ap. i. 150; ThagA. i. 146.

Suvaṇṇabimbohaniya Thera.—An arahant. Ninety-one kappas ago he gave as gift a bed and a cushion. Sixty-three kappas ago he was a king named **Asama.**[1]

[1] Ap. i. 234.

Suvaṇṇabhūmi.—A country. At the end of the Third Council, the theras **Soṇa** and **Uttara** visited this country in order to convert it to Buddhism. At that time a female deity of the sea was in the habit of eating every heir born to the king. The arrival of the theras coincided with the birth of a prince. At first the people thought that the monks were the friends of the demon, but later the monks, being told the story,

drove away the demon by their *iddhi*-power and erected a bulwark round the country by reciting the **Brahmajāla Sutta.** Sixty thousand people embraced the new faith, while three thousand five hundred young men and fifteen hundred girls of noble family entered the Order. Thenceforth all princes born into the royal family were called **Soṇuttara.**[1]

There seems to have been regular trade between **Bharukaccha** and **Suvaṇṇabhūmi,**[2] and also between the latter and Benares (**Moḷini**),[3] **Mithilā,**[4] **Sāvatthi,**[5] and **Pāṭaliputta.**[6]

The distance between Ceylon and Suvaṇṇabhūmi was seven hundred leagues, and, with a favourable wind, could be covered in seven days and nights.[7]

Suvaṇṇabhūmi is generally identified with Lower Burma, probably the Pagan and Moulmein districts. It probably included the coast from Rangoon to Singapore. The chief place in Suvaṇṇabhūmi was **Sudhammanagara**—*i.e.*, Thaton—at the mouth of the Sittaung River.[8] Fleet suggests,[9] however, that it might be the district in Bengal called by Hiouen Thsang "Ka-lo-na-su-fa-la-na" (Karṇasuvarṇa), or else the country along the river Son in Central India, a tributary of the Ganges, on the right bank of the river which is also called Hiraṇyavāha. The probability is that there were two places of the same name, one originally in India itself and the other in Further India. *cf.* **Sunāparanta.**

[1] Mhv. xii. 6, 44 f.; Dpv. viii. 12; Sp. i. 64.
[2] See, *e.g.*, J. iii. 188.
[3] J. iv. 15.
[4] J. vi. 34.
[5] PvA. 47.
[6] *Ibid.*, 271.
[7] AA. i. 265.
[8] See Sās. Introd., p. 4, and n. 3.
[9] *J.R.A.S.* 1910, p. 428.

Suvaṇṇamalaya.—A place in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 62, 65, 66.

Suvaṇṇamāli.—A name for the **Mahā Thūpa** (*q.v.*).

Suvaṇṇamiga Jātaka (No. 359).—The Bodhisatta was a young stag of golden colour who lived happily with a beautiful doe. The stag was the leader of eight myriads of deer. One day a hunter set a snare and the Bodhisatta's foot got entangled therein. He gave a succession of warning cries and the herd fled. The doe, however, came up to him and encouraged him to try to break the noose. But all his efforts were in vain, and, when the hunter approached, the doe went up to him and asked to be allowed to die in her mate's place. The hunter was so touched and amazed that he set them both free, and the stag gave him a magic jewel which he had found on the feeding-ground.

The story was told in reference to a girl of **Sāvatthi** who belonged to a family devoted to the two Chief Disciples. She married an unbeliever, but was allowed to practise her own religion unmolested. She finally persuaded her husband to listen to a sermon by **Sāriputta,** and both husband and wife became *sotāpannas.* Later, they joined the Order and became arahants.

Channa (the husband) is identified with the hunter, while the woman was the doe.[1]

[1] J. iii. 182-7.

Suvaṇṇa-Vimāna Vatthu.—The story of a man who built for the Buddha a **Gandhakuṭi** on a bare rock (*muṇḍikapabbata*) in **Andhakavinda,** and was reborn, after death, in **Tāvatiṃsa,** where a golden palace appeared for him. **Moggallāna** saw him there and learnt his story.[1]

[1] Vv. vii. 4; VvA. 302 f.

Suvaṇṇavīthi.—A street in **Tāvatiṃsa,** sixty leagues in length.[1]

[1] J. v. 386.

Suvaṇṇasāma.—The Bodhisatta born as the son of **Dukūlaka** and **Pārikā.** See the **Sāma Jātaka.**

Suvaṇṇahaṃsa Jātaka (No. 136).—The Bodhisatta was once a brahmin. He had three daughters: **Nandā, Nandavatī** and **Sundarīnandā.** After death he was born as a golden goose, and, remembering his past birth, he flew to where his wife and daughters lived and gave one of his golden feathers. This happened several times, till at last his wife planned to pull out all his feathers. Now the feathers taken from a golden goose, against his wish, cease to be golden and become like the feathers of a crane. The woman discovered this when she had pulled out all his feathers, so she flung him into a barrel and fed him there. Later white feathers grew on him, and he flew away never to return.

The story was told in reference to **Thulla-Nandā** (*q.v.*). One day she went to a bailiff's house for some garlic, as he was in the habit of giving this to the nuns. But the supply was finished, and she was asked to get some from the field. She went there and took away a large quantity, and the bailiff was very angry.

Thulla-Nandā is identified with the greedy woman and her three sisters with the three daughters.[1]

[1] J. i. 474-7.

Suvaṇṇahāra (Suvaṇṇabhāra).—A palace occupied by **Phussa Buddha** before his renunciation.[1]

[1] Bu. xix. 15.

Suvidehā.—The name of a country and its inhabitants.[1] It is that part of **Videha** which is opposite **Magadha**, on the other side of the **Ganges.**[2]

[1] M. i. 225. [2] MA. ii. 448.

1. **Suvīra.**—A Deva. Once, when the **Asuras** marched against the Devas, Sakka sent for **Suvīra** and asked him to fight the Asuras Suvīra agreed to do this, but was very lazy about it This happened three times Sakka admonished him after the third time on the evils of laziness.

The Buddha related the story to the monks to show them the value of exertion and energy.[1]

[1] S. i. 216 f

2. **Suvīra Sutta.**—The story of **Suvīra** (*q.v.*).

Susaddasiddhi.—Another name for the **Sāratthavilāsinī** by **Saṅgharakkhita** of Ceylon; it is a *ṭīkā* on the **Moggallānapañjikā.**[1]

[1] P.L.C. 200.

Susuddha.—A king of thirty-two kappas ago, a previous birth of **Pabbhāradāyaka Thera.**[1]

[1] Ap. i. 252.

Susammuṭṭha Sutta.—A deva tells the Buddha that followers of other creeds have their vision fully blurred.[1]

[1] S. i. 4.

Susārada Thera.—He was born in the family of a kinsman of **Sāriputta** and was given his name because he was a dullard. He heard Sāriputta preach, entered the Order, and became an arahant

In the time of **Padumuttara Buddha** he was a brahmin, who became an ascetic. One day he saw the Buddha begging for alms and filled his bowl with sweet fruits. Seven hundred kappas ago he was a king, named **Sumaṅgala.**[1] He is evidently identical with **Phaladāyaka** of the *Apadāna.*[2]

[1] Thag. vs. 75; ThagA. i. 167. [2] Ap. i. 160. f.

1. **Susīma.**—The Bodhisatta in the time of **Atthadassī Buddha.** He was a *Mahāsāla* brahmin of **Campaka** and became an ascetic of great power. He heard the Buddha preach at **Sudassana** and was converted.[1]

[1] J. i. 39; Bu. xv. 9 f.; BuA. 180.

2. **Susīma.**—The Bodhisatta, son of the chaplain of the king of Benares. He later became king himself. See the **Susīma Jātaka** (No. 411).

3. **Susīma.**—A king of Benares. See the **Susīma Jātaka** (No. 163). He is identified with **Ānanda.**[1]

[1] J. ii. 50.

4. **Susīma.**—A Devaputta. Once, when **Ānanda** utters high praise of **Sāriputta, Susīma,** who is present, reflects on it and confirms all that Ānanda has said. The retinue of Susīma listen enraptured, waxing wondrous, in divers colour-tones ("even as a beautiful lustrous beryl-stone of eight facets, well polished, when laid in an orange-coloured cloth, shines, glows and blazes, etc.").[1]

It is said[2] that Susīma had been a fellow-celibate of Sāriputta.

[1] S. 163 f. [2] SA. i. 98.

5. **Susīma.**—One of the thousand sons of **Sakka.** He was one of the *deva*-generals in the fight with the **Asuras,** but he was lazy, and Sakka had to admonish him.[1] He is probably identical with **Susīma** (4).

[1] S. i. 217; SA. i. 262.

6. **Susīma.**—A **Paribbājaka**[1] of **Rājagaha.** When the Buddha's fame spread and his gains increased, Susīma's followers suggested that he should learn the Buddha's doctrine and preach it to the laity so that he and his followers, too, could reap some of the advantages. Susīma agreed, and sought **Ānanda,** who, with the Buddha's sanction, ordained him. In discussion with the monks who declared that they had obtained complete emancipation, etc., Susīma discovered that all of them did not possess supernatural powers, but thought they had gained nibbāna "through insight." He thereupon sought the Buddha to have the matter explained. The Buddha asked him many questions, and made him realize the truth of their statement. Susīma confessed his original purpose in joining the Order and asked for forgiveness.[2] He developed insight and became an arahant.[3]

[1] Skilled in the *Vedangas*, says Buddhaghosa (SA. ii. 93).
[2] S. ii. 119 ff. [3] SA. ii. 96.

7. **Susīma.**—A brahmin of **Takkasilā** and son of **Saṅkha.** He went to Benares and apprenticed himself to a teacher, who was his father's friend and who taught him various things. But he was able to understand only the beginning and the middle, and not the end. He therefore consulted his teacher, who confessed that neither did he understand the end, and advised him to seek the **Pacceka Buddhas** who were living in **Isipatana.** Susīma went there, entered the Order, and became a Pacceka Buddha. Soon afterwards he died, and Saṅkha, coming in search of his

son, was told of what had happened. Saṅkha is identified with the Bodhisatta [1]

[1] DhA. iii. 445 f.; KhA. 198 f.

1. **Susīma Jātaka** (No. 163).—**Susima** was king of Benares, and the Bodhisatta was his chaplain's son The chaplain had been master of ceremonies in the king's elephant-festival, and, as a result, had amassed great wealth. He died when his son was sixteen. Soon after, another elephant-festival came round, and other brahmins obtained the king's consent to be in charge of the ceremonies on the plea that the chaplain's son was too young. When but four days remained before the festival, the Bodhisatta found his mother weeping She explained that for seven successive generations their family had managed the elephant-festival and that she felt the change deeply The Bodhisatta discovered that a teacher expert in elephant-lore lived in **Takkasilā,** two thousand *yojanas* away. He comforted his mother and proceeded to Takkasilā, reaching it in a single day. There he paid his fee of one thousand pieces to the teacher and explained the urgency of his mission. In one night the teacher taught him the three Vedas and the elephant-lore, and the pupil could even excel his teacher in knowledge. The next morning he left early for Benares and reached it in one day.

On the day of the festival the Bodhisatta went in all his array before the king and protested against the alienation of his rights. He challenged anyone to show his superiority over him in elephant-lore, and nobody could be found to do so. The king then appointed him to conduct the ceremonies.

The story was related in reference to an attempt on the part of the heretics to prevent the people of **Sāvatthi** from giving alms to the Buddha. All the people of the city made a collection to hold an almsgiving, but they were divided in their allegiance, some wishing to entertain the Buddha, others favouring heretical teachers. A vote was passed, and the majority were found to be in favour of the Buddha. For a whole week alms were given on a lavish scale, and, at the end of the week, the Buddha pronounced a benediction.

Ānanda is identified with Susīma, **Sāriputta** with the teacher, **Mahāmāyā** with the Bodhisatta's mother, and **Suddhodana** with his father.[1]

[1] J. ii. 45-50.

2. **Susima Jātaka** (No. 411). The Bodhisatta was born as son of the chaplain of the king of Benares and was called **Susima.** The king's son, born on the same day, was called **Brahmadatta.** Together they grew up, and then studied under the same teacher in **Takkasilā.** Later

Brahmadatta became king and Susīma his chaplain. One day, when Susīma was taking part in a procession with the king, the queen-mother saw him and fell desperately in love with him. The king, discovering this, made Susīma king in his place and the queen-mother Susīma's queen. But Susīma soon tired of royalty, and after establishing Brahmadatta once more on the throne, returned to the **Himālaya** in spite of his wife's protests. There he became an ascetic.

The story was told in reference to the Buddha's Renunciation. **Ānanda** is identified with Brahmadatta and the queen-mother with **Rāhulamātā.**[1]

[1] J. iii. 391-7.

1. **Susīma Sutta.**—Describes the visit of **Susīmadevaputta** (**Susīma** 4) to the Buddha.[1]

[1] S. i. 63 f.

2. **Susīma Sutta.**—Gives Sakka's admonition to his son, **Susīma** (5).[1]

[1] S. i. 217.

3. **Susīma Sutta.**—Describes the visit of **Susīma Paribbājaka** to the Buddha, and their conversation. See **Susīma** (6).[1]

[1] S. ii. 119 ff.

Susīmadevī.—Wife of **Amitodana.** Her daughter, **Bhaddākaccānā,** became queen of **Paṇḍuvāsudeva.**[1]

[1] MṬ. 275.

Susīmā.—Mother of **Sīhabāhu** and **Sīhasīvalī.** She was the daughter of the king of **Vaṅga,** and is said to have consorted with a Lion. The descendants of this union became the **Sīhalā.**[1]

[1] Dpv. ix. 2 f.; *cf.* Mhv. vi. 1 ff.

Susunāga.—King of **Magadha** and father of **Kālāsoka.** He reigned for eighteen years.[1] According to the *Mahāvaṃsa Ṭīkā,*[2] he was the son of a **Liechavi** rājā and a courtezan. When he was born he looked like a lump of flesh, and his mother gave orders that he should be put in a vessel and cast on the rubbish heap. The Nāga-king of the city kept guard over the vessel, but when the people crowded round him and said "*Susū,*" he left it and went away. In the crowd was a minister's son, and, when the vessel was opened and the child was discovered, he decided to

[1] Mhv. iv. 6; but see Dpv. v. 98, where his reign is given as ten years, in the eighth year of which **Dasaka Thera** died. *Cf.* Sp. i. 33. [2] MṬ. 155 f.

adopt him. In due course the child grew up, and when the infuriated populace deposed the parricide **Nāgadāsaka,** they placed **Susunāga** on the throne. He was called Susunāga because he was guarded by the Nāga who disappeared when the people said "Su-sū."

Sussondī.—Wife of **Tamba,** king of Benares. See the **Sussondī Jātaka.**

Sussondī Jātaka (No. 360).—**Tamba** was a king of Benares and his wife was the beautiful **Sussondī. Nāgadīpa** was then known as **Seruma,** and the Bodhisatta was a young **Garuḍa** living there. He used to go in disguise to Benares and play at dice with Tamba. The queen heard of his beauty and contrived to see him, and they fell in love with each other. The Garuḍa, by his power, raised a storm in the city and covered it with darkness, under cover of which he carried off Sussondī. The king was filled with grief, not knowing what had happened to his queen, as the Garuḍa continued to play at dice with him. Tamba therefore sent **Sagga,** a minstrel, to search for her. In the course of his wanderings, Sagga came to **Bhārukaccha** and took ship for **Suvaṇṇabhūmi.** In the middle of the ocean the sailors asked Sagga to play for them, but Sagga told them that his music would excite the big fish and trouble would ensue. The sailors, however, insisting, Sagga played, and the fish, maddened by the sound, splashed about, and the ship broke in two under the leap of a sea-monster. Sagga lay on a plank, which drifted to Nāgadīpa. There he saw and was recognized by Sussondī. Sussondī took him home, and, keeping him hidden from the Garuḍa, enjoyed herself with him when the Garuḍa was away playing at dice. Six weeks later a ship, with merchants for Benares, touched at Nāgadīpa, and Sagga returned home. He found Tamba playing at dice with the Garuḍa and recounted his adventures in song. The Garuḍa heard the song and understood the references. Filled with remorse that he had not been able to keep his wife, he brought her back to Tamba.

The story was related in reference to a love-sick monk. **Ānanda** is identified with Tamba.[1]

[1] J. iii. 187-90.

Suhanu.—A horse belonging to the king of Benares. See the **Suhanu Jātaka.**

Suhanu Jātaka (No. 158).—The Bodhisatta was minister to the king of Benares. The king had a wild horse called **Mahāsoṇa.** The king was miserly, and one day, when some horse-dealers brought horses for sale, he gave orders, unknown to his minister, that Mahāsoṇa should be let

loose among these horses, and that when he had bitten and weakened them, they should be bought at reduced price. The dealers complained to the minister. After inquiring into the matter, he advised them to bring **Suhanu,** a very strong horse they had, the next time they visited Benares. This they did, and when Mahāsoṇa and Suhanu were confronted with each other they showed great affection, and started licking each other. The king saw this, and was told by his minister that the horses recognized each other's virtues. He then warned the king against excessive covetousness.

The story was told in reference to two hot-headed monks, both passionate and cruel. One lived in **Jetavana** and the other in the country. One day the country monk came to Jetavana, and the monks eagerly awaited their quarrel. But when the two monks met they showed great affection. The Buddha explained that this was because of their like nature.[1]

[1] J. ii. 30-32.

Suhemanta Thera.—He belonged to a rich brahmin family of a border kingdom. One day he heard the Buddha preach in the Deer Park in **Saṅkassa,** and, after joining the Order, became a reciter of the Tipiṭaka, attaining arahantship in due course. He then became a teacher and counsellor of the monks, instructing them and solving their difficulties.

In the time of Tissa Buddha he was a forester, and, seeing the Buddha at the foot of a tree, offered him *punnāga*-flowers. Ninety-one kappas ago he was a king, named **Tamonuda.**[1] He is evidently identical with **Punnāgapupphiya** of the *Apadāna.*[2]

[1] Thag. vs. 106; ThagA. i. 212 f. [2] Ap. i. 180.

Suhemā.—Probably the wife of the goose-king **Dhataraṭṭha.**[1]

[1] J. v. 366.

Sūka Sutta.—If a spike-bearded wheat or barley be badly grasped by hand or foot, it does not pierce hand or foot; but it will if firmly grasped. Similarly a mind which is ill-directed will not pierce ignorance or draw knowledge; but it will if well directed.[1]

[1] A. i. 8 f.

Sūkara Jātaka (No. 153).—The Bodhisatta was a lion living in a mountain cave; on the banks of a lake nearby lived many boars, and in the neighbourhood were some hermits. One day the lion, having eaten some game, went to the lake to drink; but after he had drunk, seeing a boar which he did not wish to frighten away, having the idea of eating it when

food should be scarce, he slunk away. The boar saw this, and, thinking that the lion was afraid of him, challenged him to a fight. The lion agreed to fight a week later. The boar was overjoyed, and told his relations of this. But they all frightened him and advised him to spend the next seven days rolling in the hermits' dunghill When the dirt was dry, he was to moisten his body with dew and go to the meeting-place early, standing well to windward. This he did, and when the lion arrived and smelt the filth, the boar was allowed to go away uninjured.

The story was told in reference to an old and foolish monk. One night the Buddha returned to his cell late at night after preaching. Then **Moggallāna** asked **Sāriputta** various questions, which the latter explained. The people stayed on, entranced with Sāriputta's expositions. An old monk, wishing to attract attention to himself, stood up and asked a foolish question. Sāriputta, reading his thoughts, rose from his seat and walked away; so did Moggallāna. The laymen who were present were annoyed with the old monk and chased him away As he ran he fell into a cesspit and was covered with filth. The laymen then felt remorse and visited the Buddha to ask his forgiveness. The old monk is identified with the boar.[1]

[1] J. ii. 9-12; *cf.* DhA. iii. 344 f; it is said that the story was told concerning **Lāḷudāyi.**

Sūkarakhata Sutta.—The Buddha questions **Sāriputta** at **Sūkarakhatalena** as to why a monk who has destroyed the *āsavas* should revere the Buddha and his teachings. Sāriputta answers that it is because such a monk has secured freedom from the yoke. "What kind of security is it ?" asks the Buddha, and Sāriputta explains that it is security obtained by the cultivation of the five *indriyas* of faith, energy, etc.[1]

[1] S. v. 233 f.

Sūkarakhatalena.—A cave on the side of **Gijjhakūṭa,** where the Buddha stayed. There he preached the **Dīghanakha** (or **Vedanāpariggaha**) **Sutta** to **Dīghanakha. Sāriputta** was also present, and the sutta led to his attainment of arahantship.[1] A conversation which the Buddha had there with Sāriputta is recorded in the **Saṃyutta Nikāya.**[2] The Commentary says[3] that, in the time of **Kassapa Buddha,** this cave was found as a hollow in the ground when the earth was yet growing, during the interval between the two Buddhas. One day a boar dug up the soil in the neighbourhood of the ground which concealed the cave. The sky-god sent rain which washed away the soil, and the cave was disclosed.

[1] M. i. 497, 501; DhA. i. 79; UdA. 189. [2] S. v. 233 f. [3] SA. iii. 197.

A forest-dweller saw it and looked after it, thinking it to be the dwelling of holy men. He removed the earth round it, fenced it in, cleaned it out, and, making it as beautiful as a golden bowl, furnished it with couch and stool and presented it to the Buddha. The cave was deep and could only be reached by climbing.

Sūkaraggāma.—A fortress in the **Dakkhiṇadesa** of Ceylon, mentioned in the account of the wars of **Gajabāhu.**[1]

[1] Cv. lxx. 134.

Sūkaraggāmavāpi.—A tank restored by **Parakkamabāhu I.**[1]

[1] Cv. lxviii. 46.

Sūkaratittha.—A place, probably in the north of Ceylon, where the Damiḷas **Māgha** and **Jayabāhu** set up fortifications.[1]

[1] Cv. lxxxiii. 18.

Sūkaranijjhara.—A dyke constructed by **Parakkamabāhu I.** at the junction of the rivers **Saṅkhavaḍḍhamānaka** and **Kumbhīlavāṇa.** A canal was carried from there to the **Mahāgallaka-tank.**[1]

[1] Cv. lxviii. 33 f.

1. **Sūkarapeta.**—A *peta* who lived on **Gijjhakūṭa.** His body was human, but his head was that of a pig; out of his mouth grew a tail, and from the tail oozed maggots. **Moggallāna** saw him and reported the matter to the Buddha. The Buddha said that he, too, had seen the *peta*. In a previous birth he had been a preacher of the Law, but, wishing to obtain possession of a monastery which he visited, he brought about dissension between the two monks who had lived there on the friendliest terms. After death he suffered in **Avīci** for a whole Buddhantara, and was reborn in the *peta*-world.[1]

[1] DhA. iii. 410 ff.

2. **Sūkarapeta.**—A monk in the time of **Kassapa Buddha,** reborn as a *peta* on **Gijjhakūṭa,** where he was seen by **Nārada.** He had been restrained in his bodily actions, but had an evil tongue. He had the face of a pig.[1]

[1] Pv. i. 3; PvA. 9 f.

Sūkarabhātu.—An officer of **Mānābharaṇa.** He was captured and put in chains by **Parakkamabāhu I.** He escaped, however, and the **Adhikāri Mañju** was sent to seize him. Sūkarabhātu became the commander-in-

chief of the rebels and caused great damage to **Parakkamabāhu's** forces. It was not until **Damiḷādhikāri** and **Laṅkāpura Deva** concentrated all their attention on him that he could be defeated. He died fighting, near **Mahānāgahula.**[1]

[1] Cv. lxxiv. 127 f., 153; lxxv. 126 f.

Sūkarārāma.—A monastery near **Dohalapabbata,** where a minister of **Kittisirirājasīha** built an image-house and **Suvaṇṇagāma** erected an *uposatha*-hall.[1]

[1] Cv. c. 295.

Sūkarālibheripāsāṇa.—A place in **Rohaṇa** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 98, 146; see also Cv. ii. 53, n. 4.

Sūci Jātaka (No. 387).—The Bodhisatta was once a very clever smith of **Kāsi,** but was very poor. The principal royal smith had a beautiful daughter, and the Bodhisatta, wishing to win her, made a delicate needle that could pierce dice and float on water, and for this needle he made seven sheaths. He then went to the village of the head smith, stood outside his house, and sang the praises of his needle. The smith's daughter, who was fanning her father, spoke to the Bodhisatta and asked him to go elsewhere, as no one in that village would want needles. The Bodhisatta answered that his were no ordinary needles, and the head smith asked him to show them. The Bodhisatta suggested that all the smiths be summoned, and in their presence he gave the needle-tube to the head smith. He thought that it was the needle itself, for he could find no end or tip. The tube was handed back to the Bodhisatta, who took out the first sheath. In this way the seven sheaths were removed, and when the needle was at last revealed he made the needle pierce the anvil and lie on the surface of a vessel of water. The whole assembly was filled with envy and admiration, and the head smith gave his daughter to the Bodhisatta.

The story was related in the same circumstances as the **Mahāummagga Jātaka** (*q.v.*). The smith's daughter is identified with **Rāhulamātā.**[1]

[1] J. iii. 281-6.

Sūcidāyaka Thera.—An arahant. In a previous birth he had given a needle to **Sumedha Buddha.** He was king four times, under the name of **Dīpādhipati.**[1]

[1] Ap. i. 122.

Sūciloma.—See **Suciloma.**

Sūtighara-cetiya.—A *thūpa*, one hundred and twenty cubits in height, in **Puṅkhagāma,** erected by **Parakkamabāhu I.** on the site of the house of his birth.[1]

[1] Cv. lxxix. 61.

Sūra.—A messenger of **Kuvera**[1] (*q.v.*).

[1] D. iii. 201.

Sūra-Ambaṭṭha.—An eminent lay disciple, declared by the Buddha foremost among his followers in unwavering loyalty (*aggaṃ aveccappasannānaṃ*).[1] He resolved to acquire this eminence during his birth in the time of **Padumuttara Buddha.** He was born, in this Buddha-age, in a banker's family in **Sāvatthi** and became a follower of the heretics. One day the Buddha, seeing Sūra's fitness for conversion, went to his door for alms. Out of respect for the Buddha, Sūra invited him in, and, giving him a comfortable seat, entertained him to a meal. At the end of the meal, when the Buddha returned thanks, Sūra became a *sotāpanna*. Some time after the Buddha had left, **Māra,** disguised as the Buddha, visited Sūra and, in reply to Sūra's questioning, said that he had returned to contradict a wrong statement which he had made earlier. He had said that all the *saṅkhāras* were impermanent, etc., but, on further reflection, he had come to the conclusion that only some *saṅkhāras* were of that nature. Sūra recognized Māra and drove him away.[2]

[1] A. i. 26; *cf.* iii. 451. [2] AA. i. 215; *cf.* DA. iii. 864.

Sūra-ambavana.—A place in Ceylon, mentioned in the account of the wars of **Parakkamabāhu I.**[1] It evidently formed part of **Ambavana,** the district round the *Ambaṅgaṅga*.[2]

[1] Cv. lxx. 87. [2] Cv. *Trs.* i. 294, n. 3.

Sūratissa.—King of Ceylon (187-177 B.C.). He was the younger brother and successor of **Mahāsiva.** He built five hundred vihāras, including the **Nagaraṅgana, Hatthikkhandha, Goṇṇagirika, Pācīnapabbata, Kolambahālaka, Makulaka, Acchagallaka** and **Girinelavāhanaka.** He died at the age of sixty, after being conquered by the Damiḷas **Sena** and **Guttika.** He was called **Suvaṇṇapiṇḍatissa** before his accession.[1]

[1] Mhv. xxi. 3 ff.; Dpv. xviii. 46 f.; see also *s.v.* **Acchagiri.**

Sūradaddara.—A Nāga-king of **Daddarapabbata.** See the **Daddara Jātaka.** He was the father of **Mahādaddara.**

Sūradeva.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 13.

Sūra-rājā.—A messenger of **Kuvera**[1] (*q.v.*).

[1] DA. iii. 967.

Sūravāmagotta.—A son of Ekarāja and step-brother of **Candakumāra.** He is identified with Mahā Kassapa.[1] See Khaṇḍahāla Jātaka.

[1] J. vi. 157.

1. **Sūrasena.**—See **Surasena.**

2. **Sūrasena.**—Another name for **Dhanañjaya-Korabba.**[1]

[1] J. vi. 280, 281.

Sekīrapadma.—A Damiḷa chief, ally of **Kulasekhara.**[1]

[1] Cv. lxxvii. 76.

1. **Sekha Sutta.**—A pupil is one who is under training in the higher morality, the higher thought and the higher insight.[1]

[1] A. i. 231.

2. **Sekha Sutta.**—On five things leading to decline in a monk's training: delight in business, in gossip, in sleeping, in company, and want of reflection on the mind as freed.[1]

[1] A. iii. 116.

3. **Sekha Sutta.**—The same as (2) above, but in greater detail under each head.[1]

[1] A. iii. 117 f.

4. **Sekha Sutta.**—On six things which lead to failure in a monk's training: delight in worldly activity, in talk, in sleep, in company, want of restraint in the senses, immoderate eating.[1]

[1] A. iii. 329.

5. **Sekha Sutta.**—On seven things: the six given in sutta (4), to which is added inattention to business of the Order.[1]

[1] A. iv. 24.

6. **Sekha Sutta.**—The learner (*sekha*) is one imperfectly possessed of right view, etc.[1]

[1] S. iv. 14.

7. **Sekha Sutta.**—A detailed explanation of the difference between a learner (*sekha*) and an adept (*asekha*).[1]

[1] S. v. 229 f.

8. **Sekha Sutta.**—Preached by **Ānanda** at **Kapilavatthu,** in the new Mote-hall of the **Licchavis.** The Buddha preached until late into the night and then asked Ānanda to continue, suggesting to him as a topic the training of an adept (*asekha*). Ānanda explained in detail how a monk could be virtuous, watchful over his senses, temperate in eating, vigilant, established in the seven virtuous qualities (faith, etc.), and be able at will to induce the four *jhānas*.[1]

[1] M. i. 353 ff.

Sekhabala Vagga.—The first chapter of the Pañcaka Nipāta of the **Aṅguttara Nikāya.**[1]

[1] A. iii. 1-9.

Sekhiyā.—One of the sub-divisions of the **Pācittiya** of the **Sutta Vibhaṅga** of the Vinaya Piṭaka.[1]

[1] Vin. iv. 185 ff., 349 ff.

Seggu.—A greengrocer's daughter. See the **Seggu Jātaka.**

Seggu Jātaka (No. 217).—The story of a greengrocer who, in order to test his daughter, **Seggu,** took her to the woods and made as if wishing to seduce her. But she begged for his protection, and he, convinced of her virtue, gave her in marriage to a good young man.

The story was told in reference to a greengrocer of **Sāvatthi,** who similarly tested his daughter. The characters in both stories were identical.[1]

[1] J. ii. 179 f.

Seṅkhaṇḍasela-Sirivaḍḍhanapura.—The ancient name of modern Kandy, in Ceylon. It first became the capital under King **Vīravikkama,**[1] and tradition has it that it was founded on a site originally occupied by a hermit named **Seṅkhaṇḍa.** It continued to be the capital of Ceylon until 1815 A.C., when the island was ceded to the British.

[1] Cv. xcii. 7.

Seṅkuṇḍiya.—A Damiḷa chief, ally of Kulasekhara, and later ally of Laṅkapura.[1]

[1] Cv. lxxvi. 138, 221; *ibid.*, lxxvii. 7, 35.

Sejalaka.—A vihāra to the east of **Anurādhapura,** built by **Mahallaka-Nāga.**[1] *v.l.* **Pejalaka.**

[1] Mhv. xxxv. 124.

Seṭṭhināyaka.—A **Lambakaṇṇa** of the **Moriya** district. He, with four other Lambakaṇṇas, took up arms under **Parakkamabāhu I.** and brought to him one thousand warriors.[1]

[1] Cv. lxix. 12.

Seṭṭhiputta-petavatthu.—The story of four *seṭṭhiputtas* of **Sāvatthi.**[1] See the Lohakumbhi Jātaka.

[1] Pv. iv. 15; PvA. 279 f.

1. **Seta.**—The chief peak of the **Himālaya.**[1] It was evidently another name for Kailāsa.

[1] S. i. 67=Mil. 242.

2. **Seta.**—The state elephant of **Pasenadi,** on whose account the Buddha preached a special sermon.[1] He was so called because he was white.[2]

[1] A. iii. 345. [2] AA. ii. 669; *cf.* ThagA. ii. 7.

Setaka, Sedaka.—See **Desaka.**

Setakaṇṇika.—A village forming the southern boundary of **Majjhima-desa.**[1]

[1] Vin. i. 197; DA. i. 173; J. i. 49; KhA. 133, etc.; AA. i. 55, 265; MA. i. 397.

1. **Setaketu.**—The Bodhisatta, born in **Tusita** in his penultimate birth.[1]

[1] Sp. i. 161; MA. i. 103.

2. **Setaketu.**—A young man, son of an *Udicca-brahmin.* See the **Setaketu Jātaka.**

Setaketu Jātaka (No. 377).—The Bodhisatta was once a far-famed teacher, with five hundred pupils, chief among whom was **Setaketu,** an *Udicca-brahmin,* who prided himself on his high caste. One day, meeting a Caṇḍāla, Setaketu told him to pass on his leeward side, but the Caṇḍāla refused, challenging Setaketu to answer a question. Setaketu accepted the challenge, and he was asked what were the four "quarters." Setaketu gave the usual answer, whereupon the Caṇḍāla forced him between his feet. When this was reported to the teacher, he told Setaketu that the

four quarters were parents, teachers, generous householders, and deliverance from misery. Later, Setaketu left for **Takkasilā,** and, after finishing his studies there, went to Benares with five hundred ascetics. There they practised false penances and won the king's approval; the king's chaplain, however, warned him against them, saying that they possessed only false knowledge and had no morality. The chaplain persuaded Setaketu and his followers to become laymen and enter the king's service.

The story was related in the same circumstances as the **Uddāla Jātaka** (*q.v.*). Setaketu is identified with the false priest, the Caṇḍāla with **Sāriputta,** and the king's chaplain with the **Bodhisatta.**[1]

[1] J. iii. 232-7.

Setambangaṇa.—A place in Ceylon. When King **Mahānāga** was fleeing from Ceylon to India, he received help from an Elder living there. Later, when he regained his throne, he made a great gift of medicine to Setambaṅgaṇa for as long as he should live.[1] *v.l.* **Pemambaṅgaṇa.**

[1] DhSA. 399.

Setavyā.—A town in **Kosala,**[1] near which was **Ukkaṭṭha.** The Aṅguttara Nikāya[2] records a conversation between the Buddha and the brahmin **Doṇa,** whom the Buddha met on the road from Ukkaṭṭha to Setavyā. The city was on the road, taken by **Bāvarī's** disciples,[3] from **Sāvatthi** to **Rājagaha,** and was the first halting-place outside Sāvatthi. Beyond it were **Kapilavatthu, Kusinārā, Pāvā,** etc. To the north of Setavyā was the **Siṃsapāvana,** where **Kumāra Kassapa** lived, and where he preached the **Pāyāsi Sutta** to the brahmin **Pāyāsi,** who held a royal fief there.[4] The city was the birthplace of the Theras **Ekadhammasavaṇiya** and **Mahākāḷa** (*q.v.*). Mahākāḷa's brothers **Cūḷakāḷa** and **Majjhimakāḷa** also lived there.[5] The Aṅguttara Commentary[6] says that Kassapa Buddha was born in Setavyā, but both the *Buddhavaṃsa* and its Commentary say that he was born in Benares.[7] The Buddhavaṃsa Commentary[8] records further that Kassapa died in the **Setārāma** in Setavyā, but adds that Setavyā was a city in Kāsi.

[1] D. ii. 316.
[2] A. ii. 37.
[3] SN. vs. 1012.
[4] D. ii. 316.
[5] DhA. i. 55.
[6] AA. ii. 504.
[7] Bu. xxv. 33; BuA. 217.
[8] *Ibid.*, 223.

Setārāma.—A park (in **Setavyā**) where **Kassapa Buddha** died.[1]

[1] BuA. 195; Bu. (xix. 52) calls it **Sonārāma.**

Setibhinda.—The Pāli name for King Hsin-hpyu-shin of Pegu.[1]

[1] Bode, *op. cit.*, 37.

Setuccha Thera.—He belonged to the family of a provincial ruler (*maṇḍalikarājā*), but was unable to maintain his country's independence, and lost his throne. While wandering about in misery, he saw and heard the Buddha, entered the Order, and won arahantship.

In the time of **Tissa Buddha** he was a householder, and gave the Buddha a *panasa*-fruit mixed with a curry of cocoanut. Thirteen kappas ago he was a king named **Indasama.**[1] He is evidently identical with **Khajjadāyaka** of the *Apadāna.*[2]

[1] Thag. vs. 102; ThagA. i. 206. [2] Ap. i. 182.

Setudāyaka Thera.—An arahant.[1] He is evidently identical with **Uttarapāla**[2] (*q.v.*).

[1] Ap. ii. 408. [2] ThagA. i. 371.

Sedaka.—See **Desaka.**

1. **Sena.**—King of Ceylon (**Sena I.,** 831-51 A.C.). He was the younger brother and the successor of **Aggabodhi IX.** He had three younger brothers: **Mahinda, Kassapa** and **Udaya.** His queen was **Saṅghā.** During his reign the **Paṇḍu** king invaded Ceylon, and Sena had to retire into the **Malaya** district. After the army of the Paṇḍu king had plundered a great part of the kingdom, Sena made a treaty with him and regained his throne. He adopted the three sons and the three daughters of **Kittaggabodhi: Kassapa, Sena** and **Udaya,** and **Saṅghā, Tissā** and **Kitti.** Among the king's good acts was the construction of a monastery on **Ariṭṭhapabbata** for the **Paṃsukulikas,** and a many-storeyed *pāsāda* in **Jetavana.** He also built the **Vīrankurārāma,** the **Pubbārāma, Saṅghasena-pariveṇa, Senaggabodhi-vihāra,** a refectory in the **Mahāmettapabbata-vihāra,** and single cells in the **Kappūra-** and **Uttarāḷha-pariveṇas.** He completed the **Dappulapabbata-** and the **Kassaparājaka-vihāras.** Among Sena's ministers were **Bhadda** (the *senāpati*), **Uttara, Vajira** and **Rakkhasa.** His capital was in **Pulatthinagara.**[1] He was also known as **Silāmegha.**[2]

[1] Cv. l. 1 ff. [2] *Ibid.*, 43.

2. **Sena.**—Son of the **Ādipāda Kassapa,** and therefore nephew of **Sena I.** On the death of his father, Sena became king as **Sena II.** (851-85 A.C.). He married **Saṅghā,** daughter of **Kittaggabodhi,** and had a son, **Kassapa.** Sena sent an expeditionary force against the **Paṇḍu** king, captured

Madhurā, and brought back the treasures which had been pillaged by the Paṇḍus in the time of **Sena I.** The **Paṃsukulika** monks separated from the incumbents of **Abhayagiri** in the twentieth year of Sena's reign. He built the **Maṇimekhala** dam and a dam across the **Kaṇavāpi** at **Kaṭṭhantanagara.** He endowed various monasteries—**Buddhagāma, Mahiyaṅgana, Kūṭatissa, Maṇḍalagiri,** and **Sobbha**—and held a special ceremony in honour of the image of Ānanda. He held a consecration festival at the **Hemavāluka-cetiya (Mahā Thūpa**), and decreed that this festival should be repeated annually. His *senāpati* was **Kuṭṭhaka.**[1]

[1] Cv. li. 1 ff.

3. **Sena.**—Son of **Kittaggabodhi.**[1]

[1] Cv. l. 56.

4. **Sena.**—Called **Mahālekhaka Sena.** He was a minister of **Kassapa V.** and built the **Mahālekhakapabbata**-house in the **Mahāvihāra.**[1] His mother was **Nālā.**[2]

[1] Cv. lii. 33. [2] Cv. *Trs.* i. 138, n. 3; 165, n. 1.

5. **Sena.**—Upāraja of **Udaya III.,** and later **Sena III.,** king of Ceylon (937-45 A.D.). According to some accounts he was the brother of **Udaya III.** He observed the *uposatha*-day regularly, and among his benefactions was the **Daṇḍissara** offering to mendicant artists. He made the stone paving of **Abhayuttara-cetiya** and endowed the **Nāgasālā-pariveṇa.**[1]

[1] Cv. liii. 13, 28 ff.

6. **Sena.**—Uparāja of **Udaya IV.,** and afterwards king of Ceylon (**Sena IV.** 953-6 A.D.). He was learned, and used to explain the suttantas in the **Lohapāsāda.** Because of his piety, the gods sent timely rain. He made a casket for the Tooth Relic and built the **Sitthagāma-pariveṇa.**[1]

[1] Cv. liii. 39; liv. 1 ff.

7. **Sena.**—Senāpati of **Mahinda IV.** and of **Sena V.** He was sent to **Nāgadīpa,** where he subdued the **Vallabha** king. Once, when he was absent, Sena V. had the *senāpati's* younger brother, **Mahāmalla,** slain for an offence with the queen-mother, and appointed a court official **Udaya** as *senāpati.* When Sena *senāpati* heard of this, he marched against the king, who had to flee to **Rohaṇa.** The queen-mother joined Sena, and he lived in **Pulatthipura.** This king, later, dismissed Senāpati Udaya and made peace with Sena, whose daughter he married.[1]

[1] Cv. liv. 13 f.; lviii. 70.

8. **Sena.**—Son of **Mahinda IV.** and king of Ceylon (**Sena V.** 972-81 A.C.). His mother was a **Kāliṅga** princess. He came to the throne at the age of twelve. His senāpati was also called **Sena** (see **Sena 7**), and for some time the king had to live in Rohaṇa from fear of Sena. But later he made peace, and married Sena's daughter and had a son, **Kassapa.** The king drank much, and died of digestive trouble in the tenth year of his reign.[1]

[1] Cv. liv. 57-72.

9. **Sena.**—Adhikāri of **Kittisirimegha (2).** He was sent to fight against **Parakkamabāhu I.** at **Siriyāla** and **Buddhagāma,** but was defeated.[1]

[1] Cv. lxvi. 66 f.

10. **Sena Ilaṅga.**—Senāpati of **Kassapa IV.** He was of royal lineage. He built a dwelling for the monks to the west of the **Thūpārāma.** He also founded the **Dhammārāma-vihāra** and **Hadayauṇha-vihāra** for the **Dhammarucikas** and **Kassapasena** for the **Sāgalikas.** For forest-dwelling ascetics he built a hut on **Rattamālapabbata.** For the **Paṃsukulikas** he built the **Samuddagiri-pariveṇa** in the **Mahāvihāra,** and for the bhikkhuṇīs the **Tissārāma.** He erected hospitals in **Anurādhapura** and **Pulatthipura,** against the *upasagga* disease.[1]

[1] Cv. lii. 30.

11. **Sena.**—A Damiḷa usurper who, with his companion **Guttika,** both of them horse-dealers, defeated **Sūratissa** and occupied the throne at **Anurādhapura** for twenty-two years (177-55 B.C.). At the end of that time they were overpowered by **Asela.**[1]

[1] Mhv. xxi. 10 f.; Dpv. xviii. 47 f.; Cv. lxxxii. 21.

12. **Sena Thera.**—An arahant. He was the maternal uncle of **Vijitasena Thera.** His brother was **Upasena.**[1]

[1] ThagA. i. 424.

13. **Sena.**—Elder brother of **Jotika,** when the latter was born as **Aparājita.** He entered the Order under **Vipassī Buddha** and became an arahant.[1]

[1] DhA. iv. 201 f.

14. **Sena.**—The name of **Bhūta Thera** in the time of **Siddhattha Buddha.** He was a brahmin, and, having seen the Buddha, uttered his praises in four stanzas.[1]

[1] ThagA. i. 493; Ap. i. 113.

15. **Sena.**—Son of **Atthadassī Buddha.**[1]

[1] Bu. xv. 16; BuA. (178) calls him **Sela.**

1. **Senaka.**—A minister of King **Vedeha.** See the **Mahāummagga Jātaka,** a large portion of which is devoted to the battle of wits between **Senaka** and **Mahosadha.** Senaka once killed a courtezan in order to take her ornaments.[1] He is identified with **Saccaka.**[2]

[1] J. vi. 382. [2] *Ibid.*, 478.

2. **Senaka.**—The Bodhisatta, born as a brahmin; he was the minister of **Janaka,** king of Benares. See the **Sattabhasta Jātaka.**

3. **Senaka.**—The Bodhisatta, born as a brahmin; he was the minister of **Madda,** king of Benares. See the **Dasannaka Jātaka.**

4. **Senaka.**—King of Benares. See the **Kharaputta Jātaka.**

5. **Senaka.**—A monkey, born as the nephew of the Bodhisatta. See the **Tinduka Jātaka.** He is identified with **Mahānāma** the **Sākyan.**[1]

[1] J. ii. 79.

6. **Senaka Thera.**—He was born in a brahmin family as the son of **Uruvela-Kassapa's** sister. Senaka heard the Buddha preach at the **Gayāphagguna** festival, was converted, entered the Order, and attained arahantship.

In the time of **Sikhī Buddha** he gave to the Buddha a handful of peacock feathers.[1] He is evidently identical with **Morahatthiya** of the *Apadāna.*[2]

[1] Thag. vss. 287-90; ThagA. i. 388 f. [2] Ap. ii. 403.

Senaka Vagga.—The second chapter of the Chakka Nipāta of the **Jātakaṭṭhakathā.**[1]

[1] J. iii. 275-316.

Senaguttagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 6.

Senaggabodhi.—A shrine built by **Sena I.** on the **Thusavāpi** at **Pulatthipura.**[1]

[1] Cv. l. 73.

Senaggabodhipabbata.—A building erected in **Vāhadīpa** by **Udaya I.**[1]

[1] Cv. xlix. 33.

Senaratana.—King of Ceylon (1604–35 A.D.). He was the cousin and successor of **Vimaladhammasūriya I.** and had his capital at **Sirivaḍḍhanapura.** Because the Paraṅgī (Portuguese) did much damage to Buddhism, he removed the Tooth Relic to **Pañcasata.** He had three sons: **Kumārasīha, Vijayapāla,** and the best known of all, **Rājasīha** (afterwards **Rājasīha II.**). He divided the country among his sons seven years before his death.[1]

[1] Cv. xcv. 1 ff.

Senasenāpati-pariveṇa.—A monastic building erected by **Kuṭṭhaka,** *senāpati* of **Sena II.**[1] See also **Senānātha-pariveṇa.**

[1] Cv. li. 88; see also Cv. *Trs.* i. 156, n. 2.

1. **Senā.**—Queen of **Udaya I.**[1]

[1] Cv. xlix. 2.

2. **Senā.**—Daughter of **Kassapa,** *yuvarāja* of **Udaya II.** She married the king's brother's son.[1]

[1] Cv. li. 93.

Senāgāma.—A village and fortification near the **Kālavāpi.** It is mentioned in the account of the campaigns of **Parakkamabāhu I.** and was once the headquarters of his senāpati, **Deva.**[1]

[1] Cv. lxx. 131 f., 245.

Senānātha-pariveṇa.—Evidently identical with the **Senasenāpati-pariveṇa** (*q.v.*). **Vijayabāhu IV.** appointed the Thera of the *pariveṇa* in charge of the restoration of the **Ratanavāli-cetiya.**[1]

[1] Cv. lxxxviii. 85.

Senāninigama.—The village in which **Senānī** lived. It was the residence also of his daughter **Sujātā,** who gave milk-rice to the Buddha. It was near **Uruvelā** and on the banks of the **Nerañjarā.**[1] The name seems originally to have been **Senānigama.**[2] **Buddhaghosa** himself does not seem to have been sure of the spelling. He says[3] it was so called because it was occupied by soldiers at the beginning of the *kappa* (*paṭhamakappikānaṃ senāya niviṭṭhokāse patiṭṭhitagāmo*) or because it was the village of Sujātā's father Senānī (*Sujātāya vā pitu Senānī nāma nigamo*). The Lalitavistara[4] calls it Senāpatigrāma.

[1] J. i. 68.
[2] *E.g.*, S. i. 106; Vin. i. 21; M. i. 166, 240.
[3] SA. i. 135.
[4] p. 311 (248).

Senāni.—A wealthy landowner of **Senānigama**; he was the father of **Sujātā.**[1]

[1] J. i. 68; BuA. 238.

Senāpatigumbaka.—The name given to the spot to which the general of **Paṇḍukābhaya's** uncles fled when the latter were defeated.[1]

[1] Mhv. x. 71.

Senāmagāma.—A village given by **Dāṭhopatissa II.** to the **Kassapa-vihāra.**[1]

[1] Cv. xlv. 27.

Senāsana Sutta.—The five factors which make an ideal lodging-place, and the five factors which a monk should possess in order to make good use of such lodgings.[1]

[1] A. v. 15 f.

Senāsanakkhandha.—The sixth chapter of the Culla Vagga of the Vinaya Piṭaka.[1]

[1] Vin. ii. 146 ff.

Senāsandāyaka Thera.—An arahant.[1] He is evidently identical with **Channa Thera**[2] (*q.v.*).

[1] Ap. i. 137 f. [2] ThagA. i. 155.

1. **Seniya.**—A naked ascetic who practised the "Canine-vow," behaving like a dog. After his visit to the Buddha, as recorded in the **Kukkura-vatika Sutta** (*q.v.*), he joined the Order and, in due course, became an arahant.[1]

[1] M. i. 387 ff.

2. **Seniya.**—The personal name, according to Buddhaghosa, of King **Bimbisāra,**[1] who is almost always referred to as **Seniya Bimbisāra.** Dhammapāla says,[2] however, that Bimbisāra was called Seniya either because he had a large army, or because he belonged to the *Seniya*-gotta (*mahatiyā senāya samannāgātatta vā Seniyagottatā vā*).

[1] MA. i. 292; but see SNA. ii. 448 (*mahatiyā senāya samannāgatattā*). [2] UdA. 104.

Sepaṇṇi-pāsāda.—A building erected by **Māṇavamma** in the **Padhāna-rakkha-vihāra.**[1] It is perhaps identical with the **Sepaṇṇipuppha-pāsāda** restored by **Parakkamabāhu I.**[2]

[1] Cv. xlvii. 64. [2] *Ibid.*, lxxviii. 105.

Semponmāri.—A place in South India. There was a fortress there which played a part in the campaigns of **Laṅkāpura.**[1]

[1] Cv. lxxvi. 241 ff.

Seyya.—See **Saṃyama.**

Seyya Jātaka (No. 282).—The Bodhisatta was king of Benares and ruled well. One of his courtiers was found guilty of an intrigue in the harem and was banished. He went to the court of an enemy king and persuaded him to lead an army against Benares. The Bodhisatta offered no resistance, and was captured and cast into the prison in chains. While there he developed the ecstasy of pity towards his enemy, whose body became filled with great pain. Having discovered the reason, he set the prisoner free and restored to him his kingdom.

The story was related in reference to a courtier of the king of **Kosala** who was imprisoned on a false charge. Owing to his virtue he became a *sotāpanna*, and the king, discovering his innocence, set him free.

Ānanda is identified with the marauding king.[1]

[1] J. ii. 400, 403; *cf.* the **Mahāsilava Jātaka.**

Seyya Sutta.—The Buddha explains how the feelings of superiority, inferiority, or equality are brought about.[1]

[1] S. iv. 88.

Seyyasaka.—A monk of **Sāvatthi** who was found guilty of various Vinaya offences, and was therefore subjected to the *Nissayakamma*. **Udāyī (Lāḷudāyī)** was his friend and his evil genius.[1]

[1] Vin. iii. 110 f.

Seyyā Sutta.—On the four postures: that of *petas*, of the luxurious, of the lion, and of the Tathāgata.[1]

[1] A. ii. 244.

Serini.—A courtezan of **Hatthinipura** in the **Kuru** kingdom. Once a large number of monks assembled there, and when she was asked to help in entertaining them, she abused the monks, calling them "shavelings." Later she was born as a *peta* in a village far away. She revealed her identity to an *upāsaka*, who had come from Hatthinipura on business. He reported the matter to her mother, who gave alms in her name, and after that the *peta* was happy.[1]

[1] Pv. iii. 6; PvA. 201 ff.

1. **Seriva.**—The name of a country.[1]

[1] J. i. 111.

2. **Seriva, Serivā.**—See the **Serivāṇija Jātaka.**

Serivāṇija Jātaka (No. 3).—The Bodhisatta was a hawker of **Seriva,** and was called **Serivā.** Once, in the company of a greedy merchant of the same name, he crossed the **Telavāha** and entered **Andhapura.** In that city was a family fallen on evil days, the sole survivors being a girl and her grandmother. The greedy merchant went to their house with his wares. The girl begged her grandmother to buy her a trinket, and suggested that they should give the hawker in exchange the bowl from which they ate. This was an heirloom and made of gold; but it had lost its lustre, and the women did not know its value The hawker was called in and shown the bowl. He scratched it with a needle and knew it was of gold, but, wishing to have it for nothing, said it was not worth one half-farthing. So saying he threw it away and left Later the Bodhisatta came to the same street and was offered the same bowl He told them the truth, gave them all the money he had and his stock, leaving only eight pieces of money for himself These he gave to a boatman, and entered his boat to cross the river Meanwhile the greedy merchant went again to the old woman's house, hoping to get the bowl in exchange for a few trinkets When he heard of what had happened he lost command of himself, and, throwing down all he had, ran down to the river, to find the Bodhisatta's boat in mid-stream. He shouted to the boatman to return, but the Bodhisatta urged him on. The merchant, realizing what he had lost through his greed, was so upset that his heart burst, and he fell down dead.

The story was told to a monk who had given up striving. The greedy merchant is identified with **Devadatta,** and this was the beginning of his enmity towards the Bodhisatta.[1]

[1] J. i. 110 ff.

1. **Serissaka.**—A **Yakkha** chieftain to be invoked in time of need by followers of the Buddha.[1]

[1] D. iii. 205.

2. **Serissaka, Serisaka.**—A *vimāna* in the **Cātummahārājika**-world, which was occupied by **Pāyāsi** during his life there. **Gavampati,** who used to go there for his siesta, met him and had a conversation with him, which he reported to the Buddha.[1] The deva of the *vimāna* was also

[1] D. ii. 356 f.

called **Serīsaka,** and is evidently to be identified with the Yakkha **Serissaka.** Pāyāsi was born in the Serīsaka-vimāna, because, though he gave generously, he was careless about the manner of giving. **Vessavaṇa** therefore stationed him in a desert, devoid of shade or water, to protect travellers from the dangers which beset them at the hands of non-humans. He came across some merchants from **Aṅga** and **Magadha** who had lost their way while journeying to **Sindhusovīra.** He revealed to them his identity, and they offered to hold a festival in his honour when they reached safety. But he suggested that gifts be given in his name to a pious man, named **Sambhava,** who was in their company. Later Sambhava joined the Order and became an arahant.[2] It is said[3] that the vimāna was called Serīsaka because there was, at its entrance, a large *serīsa*-tree, which bore fruit once in fifty years. Gavampati had earlier occupied the vimāna when born as a *devaputta.* After his rebirth among humans, the *vimāna* was empty till occupied by **Pāyāsi.** But Gavampati sometimes visited it even after becoming an arahant.

[2] Vv. vii. 10; VvA. 331. [3] DA. iii. 814; *cf.* ThagA. i. 103.

Serī.—A *devaputta* who visited the Buddha at **Jetavana** and held a conversation with him regarding the giving of food. He tells the Buddha that he was formerly a king, a great giver of gifts at the four gates of his capital. Then the women of the court wished also to give, and he allowed them to give at one gate; thus some of his own gifts came back to him. Then the nobles, the army, the brahmins and the householders wished to do the same, and he allowed them to distribute gifts, each class at one gate, and the result was that his gifts were not given at all. He then decreed that out of all his revenues one-half should be given away from the source and only half sent to him.[1] Buddhaghosa adds[2] that **Serī** was king of **Sindhava** and **Sodhika,** and that, at each gate, he gave away one thousand pieces daily.

[1] S. i. 57 f. [2] SA. i. 90.

Serumadīpa.—An old name for **Nāgadīpa.**[1]

[1] J. iii. 187, 189.

Sereyyaka Thera.—An arahant. In the time of **Vipassī Buddha** he was a learned brahmin, and, seeing the Buddha in the forest, offered him *sereyyaka* (*sirīga*) flowers, which formed a canopy over the Buddha's head. Fifteen kappas ago he was king twenty-five times under the name of **Cinamāla.**[1]

[1] Ap. i. 155; *cf.* Kassapa (ThagA. i. 178).

1. **Sela.**—A king of long ago who, in spite of great sacrifices, could not get beyond the world of the *Petas* (*Pitṛs*).[1]

[1] J. vi. 99.

2. **Sela.**—A brahmin of **Aṅguttarāpa.** He was a great friend of **Keniya, the Jaṭila,** and visited him when Keniya was making preparations to entertain the Buddha. Having heard the word "Buddha" from Keniya, Sela was filled with joy and fortitude, and went with his two hundred and fifty pupils to visit the Buddha in the woodland near **Āpana.** There he observed on the person of the Buddha the thirty-two marks of a Great Being all except two—viz., hidden privates and the long tongue. The Buddha read his thoughts and contrived, by his *iddhi*-power, that Sela should be satisfied on these two points as well.[1] Sela then praised the Buddha in a series of verses and asked questions of him. At the end of his talk, Sela entered the Order with his pupils, and, at the end of a week, he attained arahantship.[2]

In the time of **Padumuttara Buddha** Sela had been the leader of the same guild of three hundred men, and, together with them, had built a *pariveṇa* for the Buddha and done many good acts. As a result of these they received the "*ehi bhikkhu-pabbajjā*" in this last life.[3]

Mahāsela, mentioned as the teacher of **Sugandha Thera,**[4] is probably identical with this Sela. Sela lived to the age of one hundred and twenty.[5]

According to the Dhammapada Commentary,[6] the Buddha first met Sela on his way to **Bhaddiya** to convert **Visākhā** and her kinswomen Visākhā was then seven years old. The Apadāna says[7] that Sela's father was a wealthy brahmin, named **Vāseṭṭha.**

[1] This is referred to at Mil. 167; DA. i. 276, etc.
[2] SN. p. 104 ff.=M. ii. 146 f.
[3] SNA. ii. 455; MA. ii. 782; see also Ap. i. 316; Thag. vs. 818-41; ThagA. ii. 47 f.
[4] *Ibid.*, i. 80 f.
[5] DA. ii. 413.
[6] DhA. i. 384; also AA. i. 219.
[7] Ap. i. 318.

3. **Sela.**—A mountain in **Himavā.**[1]

[1] ApA. i. 96.

4. **Sela.**—Son of **Atthadassī Buddha** in his last lay life.[1]

[1] BuA. 180; but see **Sena** (15).

Sela Sutta.—Records the visit of **Sela** (1) to the Buddha, his conversion, and attainment of arahantship. One part of the sutta deals with the Buddha's interview with **Keniya,** the **Jaṭila.**[1]

[1] SN., p. 102 ff.=M. i. 146 ff.

Selantarasamūha.—The name of a monastic building provided by the king of Ceylon (probably **Māṇavamma**[1]) for **Dāṭhopatissa** after his ordination. Later **Yasodharā**, daughter of **Vijayabāhu I.**, erected there a building called the **Pasādapāsāda.**[2]

[1] Cv. lvii. 37 f.; Cv. *Trs.* i. 196, n. 2. [2] Cv. lx. 84.

Selantarāyatana.—A monastery, evidently in **Rohaṇa. Nanda Thera** was its chief incumbent in the time of **Parakkamabāhu I.**[1]

[1] Cv. lxxviii. 10.

1. **Selā.**—A princess, younger sister of **Caṇḍakumāra.**[1] She is identified with **Uppalavaṇṇā.**[2]

[1] J. vi. 143. [2] *Ibid.*, 157.

2. **Selā Therī.**—She was born in **Āḷavī** as daughter of the king: therefore she was also called **Āḷavikā.** When she was still unmarried the Buddha visited **Āḷavī** with **Āḷavaka,** whom he had converted, carrying his begging bowl and robe. On that occasion Selā went with her father to hear the Buddha preach. She became a lay disciple, but later, agitated in mind, she joined the Order and became an arahant. After that she lived in **Sāvatthi.** One day, as she was enjoying her siesta in the **Andhavana** under a tree, **Māra,** in the guise of a stranger, approached her and tried to tempt her. But she refuted his statements regarding the attractions of lay life, and Māra had to retire discomfited.[1]

In the time of **Padumuttara Buddha** Selā was born in the family of a clansman of **Haṃsavatī** and was given in marriage. After her husband's death she devoted herself to the quest of good, and went from *ārāma* to *ārāma* and *vihāra* to *vihāra*, teaching the Dhamma to followers of the religion. One day she came to the Bodhi-tree of the Buddha and sat down there thinking, "If a Buddha be peerless among men, may this tree show the miracle of Enlightenment." Immediately the tree blazed forth, the branches appeared golden, and the sky was all shining. Inspired by the sight, she fell down and worshipped the tree, and sat there for seven days. On the seventh day she performed a great feast of offering and worship to the Buddha.[2] Her Apadāna verses, quoted in the Therīgāthā Commentary, are, in the *Apadāna* itself, attributed to a Therī called **Pañcadīpikā,** and are twice repeated[3]; in these verses, however, she is mentioned as having attained arahantship at the age of seven, and there is no reference to her life as daughter of the king of Āḷavī. See also **Selā (3).**

[1] S. i. 134; Thig. vss. 57-9. [2] ThigA. 61 f. [3] Ap. ii. 519, repeated at 527 f.

3. **Selā Therī.**—An arahant. In the time of **Kassapa Buddha** she belonged to a lay disciple's family in **Sāvatthi.** She heard the Buddha preach and learnt the Doctrine. She was born after death in **Tāvatiṃsa.** In her last life she was the daughter of a *seṭṭhi*, and hearing the Buddha preach, she entered the Order and attained arahantshịp.[1]

[1] Ap. ii. 614 f.

Selā Sutta.—The story of **Māra's** unsuccessful temptation of **Selā Therī** (2).[1]

[1] S. i. 134.

Selissariya.—See **Poṭiriya.**

Sevitabba-asevitabba Sutta.—The one hundred and fourteenth sutta of the **Majjhima Nikāya,** preached to the monks at **Jetavana** regarding the twofold behaviour in act, speech, and thought—that which should be followed and that which should not. **Sāriputta,** who is present, asks the Buddha at the end of the discourse several questions, in order that certain statements made by the Buddha should be clearer to his hearers.[1]

[1] M. iii. 45 f.

Sehālauparājaka.—A monastic building erected by **Saṅghatissa,** *uparāja* of **Aggabodhi IV.**[1]

[1] Cv. xlvi. 24.

Sokatiṇṇā.—The name of an *apsaras*, or of a divine musical instrument.[1]

[1] VvA. 94; *cf.* 211, 372.

Sogandhika.—A **Niraya,** or, more probably, a period of suffering in **Avīci.**[1]

[1] S. i. 102; SN. 126; SNA. ii. 476.

1. **Soṇa Thera.**—*Aggasāvaka* of **Vessabhū Buddha.** He was the Buddha's younger brother, and the Buddha's first sermon was preached to him.[1]

[1] J. i. 42; Bu. xxii. 23; BuA. 205; D. ii. 4.

2. **Soṇa Thera.**—The enemy and rival of **Piyadassī Buddha,** corresponding to **Devadatta.** He conspired with **Mahāpaduma** to kill the Buddha, but was unsuccessful.[1]

[1] BuA. 174 f.; for details see *s.v.* **Piyadassī.**

3. **Soṇa.**—A fierce horse belonging to the king of Benares; he was also called **Mahāsoṇa.** See the **Suhanu Jātaka.**

4. **Soṇa-Kuṭikaṇṇa, Soṇa-Koṭikaṇṇa.**—A Thera, declared chief of those possessing clear utterance.[1] He was the son of **Kāḷī Kuraraghariká,** and was conceived before the Buddha appeared in the world.[2] A little while before the birth of the child Kāḷī went to her parents' house in **Rājagaha,** and one day, as she was cooling herself, she heard a conversation between two Yakkhas, **Sātāgira** and **Hemavata.** As she listened to their talk, her mind was filled with thoughts of the virtues of the Buddha, and she became a *sotāpanna.* That same night the child was born and was called **Soṇa.** His mother later returned to **Kuraraghara.** At that time **Mahā Kaccāna** lived near by and often visited her home. Soṇa was very attached to him, and was later ordained by him. Three years later he received the *upasampadā,* and, with Mahā Kaccāna's leave, visited the Buddha. Kāḷī gave him a large carpet to spread in the Buddha's **Gandhakuṭi.**

When Soṇa arrived at the Gandhakuti, he worshipped the Buddha, who asked **Ānanda** to find him a lodging Ānanda, reading the Buddha's thoughts, spread a rug in the Buddha's chamber. Late at night Soṇa went to bed, and, very early the next morning, the Buddha woke him and asked him to recite the Dhamma. Soṇa recited the whole of the **Aṭṭhakavagga,** which he had learnt from Mahā Kaccāna. At the end of the recital the Buddha applauded him and gave him a boon. Soṇa asked for the "*vinayadharapañcamagaṇena upasampadā,*"[3] which Kaccāna had asked him to choose. Later he returned to Kuraraghara and visited his mother's house. She had heard of the Buddha's applause from the devas, and wished Soṇa to recite the Dhamma just as he had done before the Buddha, and this he did

In the time of **Padumuttara Buddha** Soṇa had resolved to win this eminence. In the time of **Vipassī Buddha** he was a member of the Order and sewed a robe for a monk. Later he was a tailor of Benares and mended a Pacceka Buddha's robe.[4]

The Dhammapada Commentary says[5] that, on the day when Soṇa recited the Dhamma in Kuraraghara, Kāḷī went to listen to him, leaving only one female slave in the house. Her house had seven walls and

[1] A. i. 24.

[2] According to ThagA. i. 429, his father was a rich *setthi*; no mention is made there of his mother.

[3] This means permission to admit a monk into the Order with a chapter of only five monks, one of whom was versed in the Vinaya. For details of Soṇa's visit to the Buddha, see Vin. i. 194 ff.; *cf.* Ud. v. 6.

[4] Thag. vss. 365-9; AA. i. 133 f.; ThagA. i. 429.

[5] DhA. iv. 103 f.

fortified gates and savage dogs on leash. Molten lead flowed round the walls at night, and in the night it proved a slippery surface, difficult to walk on. Nine hundred thieves had been awaiting a chance of breaking into the house, and this day they saw their opportunity. They stationed one of their number to watch Kāḷī going to the monastery, and to kill her if she started homewards after the thieves entered her house. When they came her female servant ran to the monastery to tell her about it. But she would not be disturbed and sent her back. Again the servant went, and again she was sent back. When the thief, stationed near Kāḷī, saw her extraordinary piety, he was filled with remorse, and, at the end of the sermon, begged her forgiveness. All the nine hundred thieves joined the Order under Soṇa Kuṭikaṇṇa, and on the day they became arahants the Buddha appeared before them in a ray of light to encourage them.

According to the Udāna Commentary,[6] Soṇa was called Kuṭikaṇṇa because he wore ear ornaments worth one crore (*koṭi*). It is said that he once went with a caravan to **Ujjeni**, and when the caravan stopped for the night he slept away from the rest of its members. The caravan started very early and nobody waked Soṇa. When he finally awoke, he ran along the road till he came to a large tree. There he saw an ugly man tearing off his own flesh and eating it. On enquiry, Soṇa learnt that he had been a wicked merchant of **Bhārukaccha**, who had been born as a *peta* because he had deceived his patrons. This revelation filled Soṇa with great misgivings, which were increased by the sight of two *peta*-boys with blood pouring out of their lips. They had been youths, also of Bhārukaccha, who had found fault with their mother for feeding an arahant monk. When Soṇa returned from Ujjeni he consulted Mahā Kaccāna about these things, and resolved to enter the Order.

The Vinaya says[7] that when Kaccāna wished to confer the higher ordination on Soṇa, it was three years before he could get together the necessary chapter of ten monks. This was because there were but few monks in **Avanti** and in the Southern Country; hence Soṇa's request to the Buddha that he should allow five monks to officiate in **Avanti**. Other boons asked for by Soṇa and allowed by the Buddha were: (1) Permission to use, in Avanti, shoes with thick linings, because the soil of Avanti was black and always muddy; (2) permission to bath constantly; (3) to use skins for coverlets; (4) to accept robes set apart for absent monks even after the lapse of ten days.

Soṇa is evidently identical with **Pāṭhīrasaññaka** of the *Apadāna*.[8] **Gosāla Thera** was a friend of Soṇa Kuṭikaṇṇa.[9]

[6] UdA. 307. [7] Vin. i. 195 f. [8] Ap. ii. 392. [9] ThagA. i. 79.

5. **Soṇa-Koḷivisa Thera,** also called **Sukhumāla Soṇa.**[1]—He was born in **Campā,** his father being **Usabhaseṭṭhi.** From the time of his conception his father's wealth continued to increase, and, on the day of his birth, the whole town kept festival. Because in a previous birth he had given a ring, worth one hundred thousand, to a Pacceka Buddha, his body was like burnished gold—hence his name.[2] His hands and feet were soft like *bandhujīvaka*-flowers, and a fine down grew on them[3] curved "like ear-ornaments." He lived in great luxury in three palaces, each having its own season.

King **Bimbisāra,** hearing of him, sent for him, and Soṇa went with eighty thousand fellow townsmen.[4] In **Rājagaha** he heard the Buddha preach, and, winning faith, entered the Order with his parents' consent. The Buddha gave him a subject for meditation, and he went to **Sītavana,** but many people visited him and he was unable to concentrate. He strove hard, and, through pacing up and down in meditation, painful sores developed on his feet. But he won no attainment and was filled with despair. The Buddha saw this and visited him, and by preaching to him the **Vīṇūpamovāda Sutta** (see **Soṇa Sutta**), taught him how to temper energy with calm. Thus corrected, he put forth fresh effort and attained arahantship.[5]

In the time of **Anomadassī Buddha** he was a very rich *seṭṭhi*, and, having gone with others to the *vihāra* and heard the Buddha preach, he decorated a *caṅkamana* for the Buddha and a long hall (*dīghasālā*) for the monks. On the *caṅkamana* he scattered various flowers, and, above it, he hung canopies. In the time of **Padumuttara Buddha** he was a *seṭṭhi* of **Haṃsavatī** named **Sirivaḍḍha.** It was then that he resolved to win eminence as foremost of those who strove energetically (*aggaṃ āraddhaviriyānaṃ*), and in this he was successful.[6] After the death of **Kassapa Buddha** Soṇa was a householder in Benares, and built a hut by the river for a Pacceka Buddha, whom he looked after during the rainy

[1] AA. ii. 679.

[2] He was evidently called *Koḷivisa* because he was a Koliyan (Ap. i. 95 (21)).

[3] Four inches long on his feet (Ap. i. 298).

[4] The Vinaya (i. 179 ff.) gives details of Soṇa's visit to Bimbisāra. The king, being curious to see Soṇa's feet, sent for him. He and his eighty thousand companions went to see the Buddha, and there they were greatly impressed by the *iddhi*-power of **Sāgata.** Soṇa then sought the Buddha alone and joined the Order. After ordination he walked about meditating, his feet bled, and his *caṅkamana* was covered with blood "like a slaughter-house for oxen." After Soṇa attained arahantship, the Buddha gave him permission to wear shoes with one lining. Soṇa said he had abandoned eighty cartloads of gold and a retinue of seven elephants. He did not wish, as a monk, to have any luxuries which his colleagues did not share. The Buddha then gave permission to all monks to wear shoes with one lining.

[5] Thag. vss. 632-44. [6] A. i. 24.

season. He was king of the gods for twenty-five kappas, and seventy-seven times king among men under the name of **Yasodhara.**[7]

The *Apadāna* mentions[8] a Thera, called **Soṇa Koṭivīsa,** evidently identical with the above, the reason given for the name being that he gave away wealth equal in value to twenty crores (*vīsa koṭi*). His eminence is ascribed to the fact that, in the time of **Vipassī Buddha,** he made a *leṇa* (cave) for the Buddha and his monks and spread it with rugs. Buddhaghosa[9] gives a variant of his name, calling him **Koṭivessa,** and explains this by saying that he belonged to a *vessa* (merchant) family worth a crore.

The **Soṇa Sutta**[10] (*q.v.*) mentions that Soṇa was a clever player of the *vīnā* before he joined the Order. It was the example of Soṇa Koḷivisa which urged **Nandaka** and his brother, **Bharata,** to leave the world.[11]

[7] ThagA. i. 544 f.; *cf.* Ap. i. 93 f., where he is called **Koḷiyavessa.** The ApA. confused his story with that of **Kuṭikaṇṇa**; see also AA. i. 130 f., where the details are different, especially regarding the honour paid by Soṇa to the Pacceka Buddha. Once, on visiting the Pacceka Buddha's cell, he noticed that the ground outside it was muddy; so he spread on the ground a rug worth one hundred thousand, so that the Pacceka Buddha's feet might not be soiled.

[8] Ap. i. 298.

[9] AA. i. 130.

[10] *Cf. ibid.*, ii. 680, where he is described as "*gandhabbasippe cheko.*"

[11] ThagA. i. 299.

6. **Soṇa.**—An arahant monk who was sent with **Uttara** to convert **Suvaṇṇabhūmi.**[1]

[1] Dpv. viii. 12; Sp. i. 68, 69; Mhv. xii. 6, 44 ff.; for details see *s.v.* **Suvaṇṇabhūmi.**

7. **Soṇa.**—A minister of **Mahāsena** and a follower of the heretic monk, **Saṅghamitta.** He helped Saṅghamitta in the despoliation of the **Lohapāsāda** and other buildings. He was killed in an attempt to destroy the **Thūpārāma.**[1] In the *Dīpavaṃsa*[2] he is called **Pāpasoṇa.**

[1] Mhv. xxxvii. 10, 13, 28.

[2] Dpv. xxii. 70, 71.

8. **Soṇa.**—See **Mahāsoṇa.**

9. **Soṇa-Poṭirīyaputta** (or **Seṭṭhiputta**) **Thera.**—He was born in **Kapilavatthu** as the son of the zemindar **Poṭirīya (Selissariya),** and became chief of the forces of the Sākyan **Bhaddiya.** When Bhaddiya left the world, Soṇa followed his example and entered the Order. But he was lazy and not given to meditation. The Buddha saw this from the **Ambavana** at **Anupiyā** and, sending forth a ray of glory, spurred him on. Soṇa became agitated, and putting forth effort became an arahant.

In the time of **Sikhī Buddha** he was a forester and gave the **Buddha** a *kuruñjiya*-fruit.[1] He is probably identical with **Kuruñjiyaphaladāyaka** of the *Apadāna*.[2]

[1] Thag. vss. 193, 194; ThagA. i. 316 f. [2] Ap. ii. 448 f.

10. **Soṇa.**—A *gahapatiputta* of **Rājagaha.** He is mentioned as having had two conversations with the Buddha at **Veḷuvana:** one on the impermanence of the body, feelings, etc., their origin and their cessation[1]; and, on another occasion, as to why some beings achieve complete cessation in this life and others do not.[2]

[1] S. iii. 48 f. [2] *Ibid.*, iv. 113.

11. **Soṇa.**—A gifted preacher, who lived in the **Pipphali-vihāra** at the foot of **Sonnagiri.** His father was a hunter, and all Soṇa's efforts to lead him away from sin failed, until he was very old, when Soṇa ordained him just before his death. The old man saw the **Niraya** and dogs coming to devour him. He shouted in his fright, and Soṇa took him on his bed to the vihāra and made him worship the *cetiya*, the *bodhi*-tree, etc., and offered various things in his father's name. He then saw the Devaloka before him.[1]

[1] VibhA. 439; *cf.* AA. i. 255, where the vihāra is called **Pañcala-vihāra,** and MA. ii. 887, where it is called **Paceli°.**

12. **Soṇa.**—A Thera of the **Mahāvihāra,** at whose request the **Kaṅkhā-vitaraṇī** was written.[1]

[1] Knv., p. 1.

13. **Soṇa.**—See **Sona** and its **compounds.**

1. **Soṇa Suttā.**—Two suttas, recording conversations between the Buddha and **Soṇa-gahapati** of **Rājagaha.**[1]

[1] S. iii. 48 f.; iv. 113.

2. **Soṇa Sutta.**—**Soṇa Koḷivisa,** living in **Sītavana,** despairs of ever attaining arahantship. The Buddha, on **Gijjhakūṭa,** becomes aware of this and visits him. The Buddha reminds him that when he was a *vīnā* player his *vīnā* sounded neither tuneful nor playable when the strings were either over-strung or over-lax. Even so, energy, when over-strung, ends in flurry, when over-lax, in idleness. Soṇa profits by the lesson and becomes an arahant. He then visits the Buddha and declares to him his new-found vision.[1]

[1] A. iii. 374 f.

1. **Soṇaka Thera.**—He was the son of a leader of a caravan of **Kāsi,** and once, when he was fifteen, he went with his parents to **Rājagaha** and then into the **Veḷuvana-vihāra.** He had with him fifty-five companions. He saw Dāsaka Thera, and, very pleased with him, he entered the Order, after starving for three meals, until his parents gave their consent. He soon became an arahant and leader of one thousand monks. Later, as Soṇaka sat in a trance, he was seen by **Siggava** and **Caṇḍavaggi,** who spoke to him. But he would not answer, and when they heard his explanation, they entered the Order under him.[1]

[1] Mhv. v. 104, 114 ff.; Dpv. iv. 39 f.; v. 79 f.; Sp. i. 32, 235; Vin. v. 2.

2. **Soṇaka.**—See **Sonaka.**

Soṇakāyana.—A youth who, according to **Sikhā Moggallāna,** went about saying that the Buddha proclaimed the ineffectiveness of all deeds, and thereby preached the annihilation of the world. The Buddha said he did not know Soṇakāyana, even by sight.[1]

[1] A. ii. 232.

Soṇakāyana Sutta.—**Sikhā Moggallāna's** conversation with the Buddha regarding **Soṇakāyana** (*q.v.*).

Soṇagiri, Soṇṇagiri.—A mountain district in Ceylon. King **Mahācūli Mahātissa** once worked in a sugar mill there for three years in order to earn money wherewith to give alms.[1] Near Soṇṇagiri was the **Pipphali-vihāra.**[2]

According to the **Mahāvaṃsaṭīkā,**[3] Soṇṇagiri was part of the **Ambaṭṭha-kola-range.**

[1] Mhv. xxxiv. 4. [2] VibhA. 439. [3] MṬ. 624; see also Mhv. *Trs.* 238, n. 1.

Soṇatthera Vagga.—Also called **Mahā Vagga.** The fifth chapter of the **Udāna.**

Soṇadaṇḍa.—A rich brahmin of **Campā,** very learned in the Vedas; he lived in a royal dòmain, given to him as royal fief by King **Bimbisāra.** When the Buddha was in Campā, on the banks of the **Gaggarā-lake,** Soṇadaṇḍa visited him in spite of the protests of his friends and colleagues. Their conversation is recorded in the **Soṇadaṇḍa Sutta.** At the end of the discourse, Soṇadaṇḍa expressed his appreciation of the Buddha and his doctrine, and invited him and his monks to a meal. At the conclusion of the meal Soṇadaṇḍa asked the Buddha to forgive him if, in the presence

of the brahmins, he did not make humble obeisance to the **Buddha**, but merely saluted him. Buddhaghosa explains[1] that this was because Soṇadaṇḍa was much older than the Buddha and did not wish people to see him paying homage to one young enough to be his grandson. But, probably, Soṇadaṇḍa's conversion to the faith was only partial.

Aṅgaka (*q.v.*) was Soṇadaṇḍa's sister's son.

[1] D. i. 111 ff.; DA. i. 292 ff.

Soṇadaṇḍa Sutta.—The fourth sutta of the **Dīgha Nikāya.** It records the discussion between the Buddha and **Soṇadaṇḍa.** The Buddha asks him what things enable a man to make a just claim to be a brahmin and Soṇadaṇḍa answers him. The Buddha makes him admit that birth is of no importance, only the good life matters. The Buddha then teaches him what is meant by the good life in the Buddha's own doctrine, in very much the same way as in that of the **Sāmaññaphala Sutta.**[1]

[1] D. i. 111 ff.

Soṇadinna.—A devaputta who had seven mansions in **Tāvatiṃsa.** King **Nimi** saw these on his visit to **Sakka,** and **Mātali** explained to him that **Soṇadinna** had been a householder in a **Kāsi** village in the time of **Kassapa Buddha** and had built hermitages for holy men, providing them with all necessaries.[1]

[1] J. vi. 118 f.

Soṇadinnā.—An *upāsikā* of **Nālandā,** a very good woman. She listened to the Buddha preaching and became a *sotāpanna.* After death she was born in **Tāvatiṃsa,** where **Moggallāna** met her and learnt her story.[1]

[1] Vv. ii. 6; VvA. 114 f.

1. **Soṇā.**—One of the chief women patrons of **Dīpaṅkara Buddha.**[1]

[1] Bu. ii. 215.

2. **Soṇā.**—An *aggasāvikā* of **Sumana Buddha.**[1]

[1] Bu. v. 24; J. i. 34.

3. **Soṇā.**—An eminent lay woman, disciple of the Buddha.[1]

[1] A. iv. 348.

4. **Soṇā.**—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 38.

5. **Soṇā.**—A Therī. She was declared foremost among nuns for capacity of effort (*āraddhaviriyānaṃ*). She belonged to the family of a clansman of **Sāvatthi,** and because, after marriage, she had ten sons and daughters, she came to be called **Bahuputtikā.** When her husband renounced the world, she distributed her wealth among her children, keeping nothing for herself.

Her children soon ceased to show her any respect, and she entered the Order in her old age. She waited on the nuns and studied most of the night. Soon her strenuous energy became known to the Buddha, and he, sending forth a ray of glory, spoke to her. Then she attained arahantship. Her resolve to win eminence was made in the time of **Padumuttara Buddha,** when she was the daughter of a rich seṭṭhi.[1]

The Aṅguttara Commentary says[2] that after she became an arahant she wished her colleagues to know this because they had been in the habit of constantly finding fault with her for various things, and she did not wish them to continue doing so and thereby commit a sin. She therefore filled a vessel with water, which she heated by her *iddhi*-power, using no fire. When the nuns came to look for water she told them that if they wanted warm water they could have it from the vessel. They found the water hot, and understood. Then they begged her forgiveness.

[1] A. i. 25; Thig. vss. 102-6; ThigA. 95 f.; Ap. ii. 576; *cf.* the story of **Bahuputtikā** at DhA. ii. 276 f. [2] AA. i. 199.

6. **Soṇā.**—An eminent teacher of the Vinaya in **Jambudīpa.**[1]

[1] Dpv. xviii. 10.

Soṇāyamātā.—An eminent laywoman, disciple of the Buddha.[1] She was evidently mother of **Soṇā Therī** (**Soṇa** 5).

[1] A. iv. 348.

1. **Soṇuttara Thera.**—An arahant. He lived in the **Pūjā-pariveṇa** in the **Mahāvihāra** and was entrusted by **Duṭṭhagāmaṇī** with the task of finding relics for the **Mahā Thūpa.** In the time of the Buddha he had been the brahmin **Nanduttara,** and had entertained the Buddha on the occasion on which, at **Payāgatittha, Bhaddaji Thera** had raised, from the bed of the Ganges, the palace he had occupied as **Mahāpanāda.** Filled with marvel, Nanduttara wished that he might have the power of procuring relics possessed by others. Soṇuttara visited the **Mañjerika-nāga-bhavana** and asked the Nāga-king, **Mahākāla,** to give him the relics which he had there and which had once been enshrined in **Rāmagāma.** But Mahākāla, unwilling to part with them, told his nephew, **Vāsuladatta,**

to hide them. Soṇuttara knew this, and when **Mahākāla** told him he might take the relics if he could find them, Soṇuttara, by his magic power, took the relic-casket from Vāsuladatta, unknown to him, and brought it to **Anurādhapura**, where the relics were deposited in the **Mahā Thūpa**.[1]

[1] Mhv. xxxi. 4-74.

2. **Soṇuttara.**—A brahmin of **Kajaṅgala**, father of **Nāgasena Thera**.[1]

[1] Mil. 8.

3. **Soṇuttara.**—The name given to the princes of **Suvaṇṇabhūmi** (*q.v.*) after the visit of **Soṇa** and **Uttara** to that country.[1]

[1] Mhv. xii. 54.

4. **Soṇuttara.**—The horse on which **Tissa Buddha** left the household life.[1]

[1] BuA. 189.

5. **Soṇuttara.**—See **Sonuttara.**

Soṇṇamāli.—See **Mahā Thūpa.**

Soṇṇābha.—Twenty kappas ago there were eight kings of this name, previous births of **Kaṇikāracchadaniya**.[1]

[1] Ap. i. 183.

1. **Sota Sutta.**—The Ariyan disciple who really knows and understands the five *indriyas* is a stream-winner (*sotāpanna*).[1]

[1] S. v. 193.

2. **Sota** (or **Sotāpanna**) **Sutta.**—The Ariyan disciple who really knows and understands the six sense-faculties is a *sotāpanna*.[1]

[1] S. v. 205.

"Sotarā" Sutta.—The detailed qualities of a state-elephant, as hearer, destroyer, warder, endurer, and goer; and the corresponding qualities of a monk.[1]

[1] A. iii. 161.

Sotānugata Sutta.—A detailed explanation of the four advantages to be looked for from the frequent verbal practice of teachings heard with the ear, from considering them in the mind, and from thoroughly penetrating them by view.[1]

[1] A. ii. 185 ff.

Sotāpanna Saṃyutta.—The fifty-fifth Saṃyutta of the **Saṃyutta Nikāya.**[1]

[1] S. v. 342-60.

1. **Sotāpanna Sutta.**—The Ariyan disciple who really knows and understands the five *upādānakkhandhas* is a stream-winner.[1]

[1] S. iii. 160.

2. **Sotāpanna Sutta.**—The same as sutta (1), but addressed to **Rādha.**[1]

[1] S. iii. 192.

Sotārāma.—A pleasaunce in which **Sobhita Buddha** died.[1]

[1] BuA. 140; but Bu. vii. 30 calls it Sīhārāma.

Sotumbarā.—A river on whose banks buffaloes live.[1]

[1] J. vi. 507.

Sotthika.—A *seṭṭhi*, one of the chief lay patrons of **Vessabhū Buddha.**[1]

[1] Bu. xxii. 25; BuA. 208; but J. i. 94 calls him **Sotthiya.**

Sotthija, Sotthiya.—The constant attendant of **Koṇāgamana Buddha.**[1]

[1] Bu. xxiv. 22; J. i. 43; D. ii. 6.

1. **Sotthiya.**—A grass-cutter (*uṃchānaka*) who gave grass for his seat to the Buddha.[1]

[1] J. i. 70; BuA. 238; SNA. ii. 391, etc.

2. **Sotthiya.**—See also **Sotthika** and **Sotthija.**

3. **Sotthiya.**—A brahmin of **Sāvatthi** who entered the Order and became an arahant after a conversation he had with **Anāthapiṇḍika's** slave-girl, **Puṇṇikā (Puṇṇā).**[1]

[1] Ap. ii. 611 (vss. 6-11).

Sotthiyākara.—A monastery erected by King **Sirimeghavaṇṇa** at the eastern gate of **Anurādhapura.** For twelve days the image of **Mahinda,** made by the king, remained there; after which it was installed in the **Mahāvihāra.**[1]

[1] Cv. xxxvii. 82 f.; for identification see Cv. *Trs.* i. 6, n. 1.

Sotthivati.—A city, the capital of the **Cetī** country, in the time of King **Upacara (Apacara).**[1]

[1] J. iii. 454.

1. **Sotthisena.**—King of Benares and son of **Brahmadatta.** His wife was **Sambulā.** See the **Sambula Jātaka.** He is identified with the king of **Kosala** (? **Pasenadi**).[1]

[1] J. v. 98.

2. **Sotthisena.**—Son of King **Mahānāma** and a Damiḷa queen. He succeeded **Mahānāma** in 431 A.C., and was killed, almost immediately after his accession, by his step-sister, **Saṅghā.**[1]

[1] Cv. xxxviii. 1.

Sodhana.—The elder brother of **Kapila,** who later became **Kapila-maccha** (*q.v.*). His mother was **Sādhinī** and his sister **Tāpanā.** He entered the Order with **Kapila,** in the time of **Kassapa Buddha,** and lived in the forest, engaged in meditation, attaining arahantship soon after.[1]

[1] DhA. iv. 37; SNA. i. 305 f.

Sodhika.—A country over which **Serī** (*q.v.*) reigned as king.[1]

[1] SA. i. 90.

1. **Sona.**—The Bodhisatta born as a brahmin of Benares. See the **Sona-Nanda Jātaka.**

2. **Sona.**—See **Soṇa.**

Sonaka.—Son of a chaplain of **Rājagaha.** He afterwards became a Pacceka Buddha. See the **Sonaka Jātaka.**

Sonaka Jātaka (No. 529).—The story of the Bodhisatta in his birth as **Arindama** and of his friend, **Sonaka,** who became a **Pacceka Buddha.**[1] For the story see *s.v.* **Arindama.** It was related regarding the Buddha's *Nekkhammapāramitā.*

[1] J. v. 247-61; *cf.* Ntu. iii. 450.

Sona-Nanda Jātaka (No. 532).—Once when **Manoja** was king of **Brahmavaddhana** (Benares), the Bodhisatta was born as **Sona,** the son of a rich brahmin. He had a brother **Nanda.** When the boys grew up their parents wanted them to marry, but they refused, and declared their desire to become ascetics after the death of their parents. Then the parents suggested that they should all, at once, become ascetics; this they did, and lived in a pleasant grove in the **Himālaya.** After some time, because Nanda brought unripe fruit for his parents in spite of Sona's warning, Sona dismissed him. Nanda thereupon sought **Manoja,** and,

with his magic power, helped him to win various kingdoms in **Jambudīpa**, bringing into subjection one hundred and one kings in seven years, seven months and seven days. All these kings Manoja brought to **Brahmavaddhana**, where he caroused with them. Nanda spent his time in the **Suvaṇṇaguhā** in the **Himālaya**, obtaining his alms from **Uttarakuru**. At the end of the seventh day Manoja looked for Nanda, who, reading his thoughts, appeared before him. Manoja wished to give some token of his gratitude, and Nanda asked that he should intercede for him with Sona and win for him Sona's forgiveness. Together they went to Sona accompanied by a large retinue. Sona explained why he had forbidden Nanda to look after their parents, and Nanda asked his forgiveness for having given his parents unripe fruit in his eagerness to wait on them. Sona forgave him, and they all lived together once more, while the kings returned to their countries, where they ruled wisely.

The occasion for the story is the same as that for the **Sāma Jātaka** (*q.v.*), regarding a monk who supported his mother. Nanda is identified with **Ānanda** and Manoja with **Sāriputta**.[1]

The story is also given in the *Cariyāpiṭaka*.[2]

[1] J. v. 312, p. 332. [2] Cyp. iii. v.

Sonārāma.—The monastery in which **Phussa Buddha** died.[1]

[1] Bu. xix. 25; BuA. (195) calls it **Setārāma.**

Sonuttara.—**Devadatta** born as a hunter. See the **Chaddanta Jātaka.**

Sonemi.—Name of a **Paccēka Buddha.**[1]

[1] ApA. i. 107.

1. **Sopāka Thera.**—He was the son of a very poor woman of **Sāvatthi.** While in labour his mother fell into a long and deep swoon, and her kinsfolk, thinking her dead, took her to the cemetery and prepared for cremation. But a spirit prevented the fire from burning with a storm of wind and rain, and they went away. The child was safely born and the mother died. The spirit, in human shape, took the child and put it in the watchman's hut, feeding it for a time. After that the watchman adopted it, and the child grew up with the watchman's son, **Suppiya** (*q.v.*). He was called Sopāka (the " waif ") because he was born in the cemetery. When he was seven years old he came under the notice of the Buddha, who visited him in the cemetery. Gladdened by the Buddha's teaching, he sought his father's consent and entered the Order. The Buddha gave him, as his subject of meditation, the thought of *mettā*, and Sopāka, developing insight, soon attained arahantship.

In the time of **Kakusandha Buddha,** he was a householder's son and gave the Buddha some *bījapūra*-fruits. He also provided three monks with milk-rice daily to the end of his life. In another birth he gave a meal of milk-rice to a Pacceka Buddha.[1]

He is perhaps identical with **Vibhīṭakamiñjaya** of the *Apadāna*.[2]

[1] Thag. vs. 33; ThagA. i. 94 f. [2] Ap. ii. 396.

2. **Sopāka Thera.**—He was born as the child of a cemetery-keeper and was therefore called Sopāka. Others say that he was born in a trader's family and that Sopāka was merely a name. Four months after birth his father died suddenly and he was adopted by his uncle. When he was only seven years old, his uncle took him to a charnel-field because he quarrelled with his cousin, bound his hands, and tied him fast to a corpse, hoping that the jackals would eat him. At midnight the jackals came and the child started crying. The Buddha, seeing Sopāka's destiny for arahantship, sent a ray of glory, and, by the Buddha's power, the boy broke his bonds and stood before the Buddha's **Gandhakuṭi,** a *sotāpanna*. His mother started seeking for him, and the uncle telling her nothing, she came to the Buddha, thinking "The Buddhas know all, past, present and future." When she came, the Buddha, by his *iddhi*-power, made the boy invisible and taught her the Dhamma, saying that sons are no shelter, blood-bonds no refuge. As she listened she became a *sotāpanna* and the boy an arahant. Then the Buddha revealed the boy's presence to his mother, and she allowed him to enter the Order. Some time later the Buddha, wishing to confer on him the higher ordination, asked him the questions which came to be known as the "**Kumārapañhā.**" Sopāka answered these, and the Buddha, satisfied, gave him the *upasampadā*.

Sopāka had been a brahmin in the time of **Siddhattha Buddha,** expert in the Vedas. He later became an ascetic and lived on a mountain. The Buddha, foreseeing his imminent death, visited him. The brahmin spread for him a seat of flowers. The Buddha preached to him on impermanence and left through the air.[1]

[1] Thag. vss. 480-6; ThagA. i. 477 f.; Ap. i. 64 f.; KhpA. 76; see also DhA. iv. 176 f.

Sobaragāma.—A village mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 187.

Sobbha-vihāra.—A monastery in which **Sena II.** built an image-house.[1]

[1] Cv. li. 76.

Sobha.—King of **Sobhavatī** in the time of **Koṇāgamana Buddha.**[1] He sent a branch of the Bodhi-tree to Ceylon in the care of **Kanakadattā.**[2]

[1] Bu. xxiv. 16; D. ii. 7. [2] MṬ. 355, where he is called **Sobhana.**

"Sobhati" Sutta.—Monks, nuns and lay disciples, both male and female, who are accomplished in wisdom, disciplined, confident, deeply learned, hearers of the Dhamma, living according to the Dhamma—these illumine the religion.[1]

[1] A. ii. 8.

1. **Sobhana.**—An *ārāma*, given by **Upāli** in a previous birth as **Sumana,** for the use of **Padumuttara Buddha.**[1]

[1] ThagA. i. 362.

2. **Sobhana.**—A householder (*kuṭumbika*). **Ānanda,** born as **Sumana,** bought his park (also called **Sobhana**) for one sum of one hundred thousand and built in it a *vihāra* for **Padumuttara Buddha.**[1]

[1] ThagA. ii. 123; DA. ii. 490; SA. ii. 69 f.; AA. i. 162, etc.

3. **Sobhana.**—The city of birth of **Atthadassī Buddha,** where he later preached to his relations.[1]

[1] Bu. xv. 5, 14; BuA. 179; but J. i. 39 calls it **Sobhita.**

4. **Sobhana.**—A city, built by **Vessakamma** for the use of **Ukkāsatika,** in his birth as a **Cakkavatti,** fifty-five kappas ago.[1]

[1] Ap. ii. 414.

5. **Sobhana.**—*v.l.* for **Sobha.**

Sobhanā.—An eminent Therī of Ceylon.[1]

[1] Dpv. xviii. 15.

Sobhavatī.—The city of birth of **Koṇāgamana Buddha.** Its king was **Sobha (Sobhana).**[1]

[1] Bu. xxiv. 16; J. i. 43; D. ii. 7.

1. **Sobhita.**—The sixth of the twenty-four Buddhas. He was born in the city of **Sudhamma,** his father being the *khattiya* **Sudhamma** and his mother **Sudhammā.** For nine thousand years he lived as a householder in three palaces—**Kumuda, Naḷira** and **Paduma**—his wife being **Samaṅgī (Makhilā** according to the BuA.) and his son **Sīha.** He entered the monastic life in the palace itself and there attained the four *jhānas.*

His wife gave him a meal of milk-rice. After practising austerities for only seven days, he attained Enlightenment at the foot of a *Nāga*-tree in the palace garden, going there through the air with all his retinue. He preached his first sermon to his step-brothers, **Asama** and **Sunetta**—who later became his chief Disciples—in the **Sudhamma** pleasaunce. **Anuma** was his constant attendant. His chief disciples among nuns were **Nakulā** and **Sujātā**. **Ramma** and **Sudatta** were his chief lay patrons among men and **Nakulā** and **Cittā** among women. His height was fifty-eight hands. He lived for ninety thousand years and died in the **Sīhārāma**. The Bodhisatta was a brahmin named **Sujāta**.[1]

[1] Bu. vii. 1 ff.; BuA. 137 ff.; Mhv. i. 7, etc.

2. **Sobhita**.—The constant attendant of **Piyadassi Buddha**.[1]

[1] Bu. xiv. 20; J. i. 34.

3. **Sobhita**.—See **Sobhana** (3).

4. **Sobhita**.—A Pacceka Buddha.[1] Ninety-four kappas ago he lived in **Cittakūṭa**, and **Kaṇhadinna**, in a previous birth, offered him *punnāga*-flowers.[2]

[1] M. iii. 71. [2] ThagA. i. 304; *cf.* Ap. ii. 416.

5. **Sobhita**.—A mountain near **Himavā**.[1]

[1] Ap. i. 328, 416.

6. **Sobhita**.—A brahmin in the time of **Padumuttara Buddha**; a previous birth of **Sāgata Thera**. He uttered verses in praise of **Padumuttara**.[1]

[1] Ap. i. 83.

7. **Sobhita**.—A *tāpasa* in the time of **Padumuttara Buddha**; he was a previous birth of **Tissametteyya**.[1]

[1] Ap. ii. 339.

8. **Sobhita Thera**.—He belonged to a brahmin family of **Sāvatthi** and, after hearing the Buddha preach, entered the Order, attaining arahantship. Later the Buddha declared him foremost among those who could remember past births (*pubbenivāsānussaraṇānaṃ*). He had resolved to win this eminence in the time of **Padumuttara Buddha**, when he was a householder in **Haṃsavatī**.

In the time of **Sumedha Buddha** he was a brahmin, expert in the Vedas. Later he left household life and lived in a hermitage near **Himavā**.

Having heard of the appearance of a Buddha in the world, he went to **Bandhumatī** with all possible speed and uttered the Buddha's praises in six stanzas.[1]

He is evidently identical with **Ñaṇatthavika** of the **Apadāna.**[2] He was once accused of claiming to possess *uttarimanussadhamma*, but was exonerated by the Buddha.[3] He was evidently an exponent of the Abhidhamma.[4]

[1] A. i. 25; Thag. vss. 165, 166; AA. i. 172; ThagA. i. 288 f.
[2] Ap. ii. 421 f.
[3] Vin. iii. 109.
[4] See DhSA., p. 32.

9. **Sobhita Thera.**—An arahant.[1] He is evidently identical with **Rakkhita Thera**[2] (*q.v.*).

[1] Ap. i. 163.
[2] ThagA. i. 173.

10 **Sobhita.**—An *ārāma* in **Haṃsavatī,** on the banks of the river, and at the city gate. **Padumuttara Buddha** once lived there.[1]

[1] Ap. ii. 343.

11. **Sobhita.**—See **Khujjasobhita.**

Sobhitā.—An eminent Therī of **Jambudīpa.**[1]

[1] Dpv. xviii. 9.

1. **Soma.**—See **Sutasoma.**

2. **Soma.**—A deva to whom sacrifice is offered; he is generally mentioned with **Varuṇa, Pajāpati** and **Yama.**[1] In the **Āṭānāṭiya Sutta**[2] he is spoken of as a **Yakkha** chief. He is identified with the Moon-god of later literature,[3] the founder of the *Somavaṃsa* (dynasty).

[1] D. i. 244; ii. 259; J. v. 28; vi. 201, 568, 571.
[2] D. iii. 204.
[3] *E.g.*, Cv. lxii. 5; lxiii. 14.

3. **Soma.**—A *Yavapāla* who offered grass for his seat to **Kassapa Buddha.**[1]

[1] BuA. 218; *cf.* Mtu. iii. 105, 106.

1. **Somadatta.**—The Bodhisatta born as the son of the brahmin **Aggidatta** (*q.v.*).

2. **Somadatta.**—The younger brother of **Sutasoma.** He is identified with **Ānanda.**[1]

[1] J. v. 185, 192.

3. **Somadatta.**—A brahmin. For his story see the **Bhūridatta Jātaka.** He is identified with **Ānanda.**[1]

[1] J. vi. 219.

4. **Somadatta.**—An elephant-calf. See the **Somadatta Jātaka** (No. 410).

1. **Somadatta Jātaka** (No. 211).—The story of the Bodhisatta when he was born as the son of **Aggidatta.** For details see *s.v.* **Aggidatta.**[1] The story was related in reference to **Lāḷudāyī,** who is identified with Aggidatta, and is repeated in the *Dhammapada Commentary.*[2]

[1] J. ii. 164-7. [2] DhA. iii. 123 ff.

2. **Somadatta Jātaka** (No. 410).—A wealthy brahmin of Benares once left the world and became an ascetic in the Himālaya, where he adopted an elephant-calf, calling it **Somadatta.** One day the elephant ate too much and fell ill. The brahmin went in search of wild fruit for it, but before he could return, the animal was dead. The ascetic was filled with grief. **Sakka** (the Bodhisatta) saw this and, appearing before him, reminded him that it was not for this that he had left wife, wealth and children.

The story was related in reference to a monk who had ordained a novice, and, when the latter died, he was full of grief. Somadatta is identified with the novice and the brahmin with the monk.[1]

[1] J. iii. 388-91.

1. **Somadeva.**—Nine kappas ago there were eighty-five kings of this name, previous births of **Ummāpupphiya (Cakkhupāla) Thera.**[1] *v.l.* **Hemadeva.**

[1] Ap. i. 172; ThagA. i. 196.

2. **Somadeva.**—One of the chief lay patrons of **Koṇāgamana Buddha.**

[1] Bu. xxiv. 24.

Somadevī.—Second queen of King **Vaṭṭagāmaṇi.** During his flight from the Damiḷas in a chariot, Somadevī, finding the chariot too heavy, descended of her own accord and the king gave her his diadem-jewel. One of the Damiḷa chiefs captured her and took her to India. Later, when Vaṭṭagāmaṇi recovered his kingdom, he sent for Somadevī, and raising her once more to her former rank, built in her name the **Somārāma (Maṇisomārāma).**[1]

[1] Mhv. xxxiii. 46, 54, 84.

Somanadeva.—Father of **Sapattā, Channā** and **Upāli,** who were eminent Therīs, expert in the Vinaya.[1]

[1] Dpv. xviii. 29.

1. **Somanassa.**—A king of **Videha,** who is credited with having founded the city of **Mithilā.**[1]

[1] J. vi. 47, 51.

2. **Somanassa.**—The Bodhisatta born as the son of **Reṇu,** king of **Uttarapañcāla.** See the **Somanassa Jātaka.**

3. **Somanassa.**—A Pacceka Buddha. Once, when the Buddha was staying at **Indasālaguhā** in **Vediyakapabbata,** an owl became fond of him, and even when he went for alms would accompany him half-way, wait for his return, and then go back with him. One day when the Buddha was seated in the assembly of monks, the owl descended from its rock and worshipped him by lowering its wings, putting together its claws and bending its head. The Buddha, seeing this, smiled, and said, in answer to **Ānanda's** question, that one hundred thousand kappas hence the bird would become a Pacceka Buddha, Somanassa by name.[1]

[1] MA. i. 255 f.; KhpA. 151.

Somanassa Jātaka (No. 505).—Once, when **Reṇu** was king of **Uttarapañcāla,** an ascetic, **Mahārakkhita,** visited him with five hundred others from the Himālaya. The king entertained them and told them of his worry because he had no sons. Some time later, when the ascetics were returning, Mahārakkhita saw that the king would have a son and told his companions so. One of the ascetics, a cheat, hoping to get gain thereby, feigned illness, and, returning to the palace, told the king that a son would be born to his queen, **Sudhammā.** The king showed him great honour, and he came to be called **Dibbacakkhuka.** In due course, the Bodhisatta was born as the king's son, and was named **Somanassa.** When the boy was seven years old the king had to leave home to quell a border rising, and Somanassa was left in the charge of the cheating ascetic. The boy soon discovered his real nature and paid him no honour. As soon as the king returned, Dibbacakkhu complained to him that the prince had ill-treated him. Somanassa was ordered to be executed, but he exposed the cheat's knavery, and men, sent to search his hut, found bundles of money in it. Disgusted with life at court, Somanassa obtained the king's leave and became an ascetic in the **Himālaya,** where **Vissakamma,** commanded by **Sakka,** built a hermitage for him. The cheat was stoned to death by the people.

The story was related in reference to **Devadatta's** attempt to kill the Buddha. He is identified with Dibbacakkhu, **Sāriputta** with **Mahārakkhita** and Somanassa's mother with **Mahāmāyā.**[1]

[1] J. iv. 445 ff.

Somanassamāḷaka.—A sacred spot in **Anurādhapura,** where **Kassapa Buddha** preached during his visit to Ceylon.[1] Later, **Uttiya,** brother of **Devānampiyatissa,** built a *cetiya* there.[2]

[1] Mhv. xv. 159. [2] MT. 358.

Somanassā.—Wife of **Siddhattha Buddha** before his renunciation.[1]

[1] BuA. 185; but Bu. xvii. calls her **Sumanā.**

Somanātha.—A park laid out by **Parakkamabāhu I.**[1]

[1] Cv. lxxix. 10.

Somamitta Thera.—He belonged to a brahmin family of Benares and was expert in the Vedas. Later, owing to his association with **Vimala Thera,**[1] he entered the Order and lived with him. But finding **Vimala** given to sloth and laziness, Somamitta left him and joined **Mahā Kassapa,** under whose direction he soon attained arahantship. Later he visited Vimala and rebuked him. Vimala then put forth effort and became an arahant.

Somamitta was a householder in the time of **Sikhī Buddha,** and, very pleased with the Buddha, he picked some *kiṃsuka*-flowers from a tree and offered them to him.[2]

He is perhaps identical with **Kiṃsukapupphiya Thera** of the *Apadāna.*[3]

[1] But, according to ThagA. i. 377, Vimala was ordained by Somamitta.

[2] Thag. vs. 147 f.; ThagA. i. 267 f.

[3] Ap. ii. 435; but see ThagA. i. 87.

Somayāga.—One of the seven great sages (*isī*) of great power.[1]

[1] J. vi. 99.

Somara, Somāra.—Evidently the name of a country famous for its silk (*somarapaṭa*).[1]

[1] *E.g.,* VibhA. 159; Vsm. 109, 550.

Somavaḍḍhana.—One of the palaces occupied by **Sumana Buddha** before his renunciation.[1]

[1] BuA. 185; but see *s.v.* **Sumana (1).**

Somavatī.—A channel leading from the **Kaddūravaḍḍhamāna** tank to the **Arimaddavijayaggāma** tank.[1]

[1] Cv. lxxix. 56.

1. **Somā Therī.**—She was the daughter of the chaplain of King **Bimbisāra.** When she grew up, she saw the Buddha on his first visit to **Rājagaha** and became a lay disciple. Later she joined the Order, developed insight, and became an arahant.

One day, as she was spending her siesta at the foot of a tree in **Andhavana, Māra,** wishing to interrupt her privacy, approached her, invisible in the air, and teased her, remarking on the "two-finger" consciousness of women.[1] Somā rebuked him, saying that the fact of being a woman was no obstacle to the comprehension of the Dhamma.[2]

In the time of **Sikhī Buddha** Somā was born into the family of an eminent nobleman and became the chief consort of King **Aruṇavā.**[3] The rest of her story is identical with that of **Abhayā Therī** (*q.v.*). She is evidently identical with **Uppaladāyikā** of the *Apadāna.*[4]

[1] The Commentary explains that women, when boiling rice, cannot tell if it is cooked without testing it between two fingers, hence the expression.

[2] This incident is given also at S. i. 129.

[3] Thig. vs. 60-62; ThigA. 66 f.

[4] Ap. ii. 601 f.

2. **Somā.**—Sister of **Sakulā** and queen of **Pasenadi.** She was a devout follower of the Buddha.[1]

[1] M. ii. 125; MA. ii. 757; she is probably the eminent lay-woman referred to at A. iv. 347.

3. **Somā.**—An eminent Therī of Ceylon, expert in the Vinaya.[1]

[1] Vin. xviii. 14.

Somā Sutta.—Describes the temptation of **Somā Therī** (1) by **Māra.**[1]

[1] S. i. 129 f.

Somārāma.—A vihāra built in the name of **Somadevī** by **Vaṭṭagāmaṇi,** on the spot where she had seen, while in hiding, a *samaṇera,* who had used his hand to screen himself while urinating.[1]

[1] Mhv. xxxiii. 84; for identification see Mhv. *Trs.* 235, n. 3.

Sora Laṅkagiri.—A general of **Parakkamabāhu I.,** who took part in his Indian campaign.[1]

[1] Cv. lxxvi. 250.

Soraṭṭhakā.—The inhabitants of **Suraṭṭha** (*q.v.*).[1]

[1] Mil. 331.

Soraṇḍakkoṭṭa.—A stronghold in South India.[1]

[1] Cv. lxxvi. 304.

1. **Sorata.**—A Pacceka Buddha.[1]

[1] M. iii. 70.

2. **Sorata.**—A devout layman in the time of **Kassapa Buddha.**[1] For his story see *s.v.* **Andhavana.**

[1] MA. i. 337; but at SA. i. 148 he is called **Yasodhara.**

1. **Soreyya.**—A town where **Soreyya-Revata** lived.[1] In the time of the Buddha there was a caravan route between Soreyya and **Takkasilā.**[2] There was also a direct route from **Verañjā** to **Payāgatittha,** passing through **Soreyya, Saṅkassa** and **Kaṇṇakuja.**[3]

At one time **Mahā Kaccāyana** lived near Soreyya.[4] It was evidently a very ancient city, for **Anomadassī Buddha** is mentioned as having twice preached there—once to King **Isidatta** and again to the king of Soreyya; and it was there that he held his first assembly of monks.[5] **Vessabhū Buddha** also preached there later to a very large assembly.[6]

[1] Vin. ii. 299. [2] DhA. i. 326. [3] Vin. iii. 11; see also *s.v.* **Soreyya-Revata.** [4] DhA. i. 325. [5] BuA. 143, 144. [6] *Ibid.*, 206.

2. **Soreyya.**—A *seṭṭhiputta* of **Soreyya.** Once, when he and a friend with a large retinue were driving out of the city to bathe, he saw **Mahā Kaccāyana** adjusting his robe before entering the city for alms. Soreyya saw the Elder's body, and wished that he could make him his wife or that his wife's body might become in colour like the Elder's. Immediately Soreyya turned into a woman, and, hiding from his companions, went with a caravan bound for **Takkasilā.** Arrived at Takkasilā, he became the wife of the Treasurer of that city and had two sons. He had already two sons in Soreyya, born to him before his transformation. Some time after, he saw his former friend driving in a carriage through Takkasilā, and, sending a slave-woman to him, invited him to the house and entertained him. The friend was unable to recognize him till he revealed the truth. Thereupon they both returned to Soreyya and invited Mahā Kaccāyana to a meal. Soreyya fell at his feet, confessed his fault, and asked for forgiveness. When the Elder pardoned him, he once more became a man. He entered the Order under the Elder and went

with him to **Sāvatthi**. There people having heard his story worried him with questions. He therefore retired into solitude, and, developing insight, became an arahant. Before that, when people asked him which of his children he loved best, he would say: "Those to whom I gave birth while a woman"; but after attaining arahantship he would say: "My affections are set on no one."[1]

[1] DhA. i. 324 ff.

Soreyya-Revata.—See **Revata.**

Sovaṇṇakattarika Thera.—An arahant. In a previous birth he gave an *alābu* to **Padumuttara Buddha.**[1]

[1] Ap. ii. 389.

Sovaṇṇakiṅkhaniya Thera.—An arahant. In the time of **Atthadassī Buddha** he was an ascetic, and built a *thūpa* of sand in the name of the Buddha. Because he was too ill to visit the Buddha, he offered it *soṇṇa-kiṅkhanika*-flowers.[1]

[1] Ap. ii. 388.

Sovaṇṇapāli.—See **Suvaṇṇapāli.**

Sovīra.—A country mentioned in the **Mahāgovinda Sutta,**[1] and again in the **Āditta Jātaka.**[2] In the time of King **Reṇu, Bharata** was king of Sovīra, and **Roruka** was its capital. Cunningham[3] identifies Sovīra with Eder, a district in the province of Gujerat, at the head of the gulf of Cambay. The compound **Sindhu-Sovīra**[4] suggests that Sovīra was situated between the Indus and the Jhelum.

[1] D. ii. 235.

[2] J. iii. 470; *cf.* Mil. 359, where it is mentioned as a place to be visited by sea.

[3] *Anct. Geog. of India*, p. 569 f.; he identifies Sauvīra with Sophir or Ophir; *cf.* Hopkins, *Great Epic*, 373, 474.

[4] *E.g.*, VvA. 332.

Sovīra Jātaka.—See the **Āditta Jātaka.**

Sosānika-Mahākumāra Thera.—An Elder who lived in a charnel-field for sixty years. He was unknown to any other monk.[1]

[1] AA. i. 44.

1. **Haṃsa.**—A palace occupied by **Kassapa Buddha** in his last lay life, before his renunciation.[1]

[1] Bu. xxv. 35; BuA. (217) calls it **Haṃsavā.**

2. **Haṃsa.**—A palace occupied by **Phussa Buddha** before his renunciation.[1]

[1] Bu. xix. 15.

1. **Haṃsa Jātaka** (No. 502).—Once **Khemā,** wife of King **Bahuputtaka** of Benares, dreamed of a golden goose preaching the Law and craved for her dream to come true. The king had a lake, called **Khemā,** dug outside the city, and put into it various kinds of food in order to entice the golden geese which lived in **Cittakūṭa.** They came, led by **Dhataraṭṭha** the Bodhisatta, who was caught in the snare laid by the king's hunter. The Bodhisatta gave the alarm, and all the geese fled except **Sumukha,** his captain, who refused to leave him even though told to do so. When the hunter came, Sumukha persuaded him to let Dhataraṭṭha free and to take him instead. The hunter agreed, but when the Bodhisatta heard of the reason for his capture, he, too, insisted on going before the king. Both geese were, therefore, led before the king, who was overjoyed. Dhataraṭṭha preached the Law and the queen's craving was appeased; the geese were then allowed to fly away.

The story was related in reference to **Ānanda's** readiness to give his life for the Buddha. **Channa** is identified with the huntsman, **Sāriputta** with the king, **Khemā Therī** with the queen, and **Ānanda** with Sumukha.[1]

[1] J. iv. 423-30; *cf.* the **Mahāhaṃsa Jātaka.**

2. **Haṃsa Jātaka.**—See the **Culla-haṃsa** and **Mahāhaṃsa Jātakas.**

Haṃsavaṭṭa.—A religious building erected by **Sirināga** to the south of the **Mucela**-tree in **Anurādhapura.**[1]

[1] Mhv. xxxvi. 56; MṬ. 664.

1. **Haṃsavatī.**—The city of birth of **Padumuttara Buddha.**[1] It existed in the time of **Tissa Buddha** also, for he preached to **Brahmadeva** and **Udayana** of **Haṃsavatī.**[2] The river **Bhagīrathī** flowed by the city.[3]

[1] J. i. 37; Bu. xi. 19, etc. [2] BuA. 189. [3] Ap. ii. 343.

2. **Haṃsavatī.**—The Pāli name for the city of Pegu in Burma.[1]

[1] Bode, *op. cit.*, 36.

Haṃsavaha.—The horse on which **Sujāta Buddha** left household life.[1]

[1] BuA. 168.

Hamsā.—A palace occupied by **Dīpaṅkara Buddha** before his renunciation.[1]

[1] Bu. ii. 208.

Haṃsā Vagga.—The twelfth section of the Eka Nipāta of the **Jātakaṭṭhakathā.**[1]

[1] J. i. 424-40.

Haṃsārāma.—A monastery in **Haṃsavatī,** where **Padumuttara Buddha** lived.[1]

[1] Ap. ii. 501.

Haṅkana-vihāra.—A monastery in Ceylon, where lived an old Thera who believed himself to be an arahant. Dhammadinna of **Talaṅgara** (*q.v.*) asked him to create an elephant and make it approach him. This he did, but was so scared at the sight that he knew his mistake regarding his attainment, and asked pardon of Dhammadinna.[1]

[1] MA. i. 150.

Haṅkanaka.—A place, evidently in Ceylon, where lived **Mahādatta Thera.**[1]

[1] VibhA. 489; Vsm. 634.

Haṅkāra.—A village in Ceylon, given by **Aggabodhi III.** for the *Padhānaghara,* called **Mahallarāja.**[1]

[1] Cv. xliv. 120.

Haṅkārapiṭṭhi.—A place in Ceylon outside the gate of **Kapallakkhaṇḍa.** There **Iḷanāga** inflicted a great defeat on the **Lambakaṇṇas,** who had risen against him.[1]

[1] Mhv. xxxv. 34.

Hattanna.—A village near **Nālanda,** in Ceylon, mentioned in the account of the wars of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 215, 296.

1. **Hatthaka,** called **Āḷavaka.**—An eminent lay disciple of the Buddha declared foremost among those who gather a following by means of the four bases of sympathy (*catūhi vatthūhi parisaṃ saṅgaṇhantānaṃ*).[1] He was theson of the king of **Āḷavī** (hence his name **Āḷavaka**), and the Buddha saved him from being eaten by the Yakkha **Āḷavaka** (*q.v.*). He was given the name of Hatthaka because he was handed to the Buddha by the Yakkha, after the latter's conversion, and by the Buddha to the king's messengers. He was thus "handed" from one to another (*hatthato hatthaṃ gatattā*).[2]

When he grew up Hatthaka heard the Buddha preach, and, in due course, became an *Anāgāmin*. He was always accompanied by five hundred lay disciples, and was one of seven laymen who had such a following.[3] The books record several conversations between the Buddha and Hatthaka. He once saw the Buddha at **Gomagga** in **Siṃsapavana**, near **Āḷavi,** and asked him if he were one of those who lived happily. The Buddha said he was always happy in any circumstances.[4] On another occasion the Buddha asked Hatthaka how he could command the allegiance of such a large company. "By the four bases of sympathy," he answered, "by giving gifts, by kindly words, by kindly deeds, by equality of treatment." And when Hatthaka had gone, the Buddha praised him for his eminence, in that he possessed eight marvellous qualities: faith, virtue, conscientiousness, fear of blame, ability to listen well, charity, wisdom, modesty.[5] Together with **Citta-gahapati,** Hatthaka is often held up as an example to be copied by others.[6]

After death, Hatthaka was born in **Avihā,** there to pass away entirely. From there he once visited the Buddha and tried to stand in his presence, but collapsed and could not remain upright. The Buddha then asked him to create a gross body-form, and when he did this he was able to stand. He told the Buddha that he was constantly surrounded by devas wishing to learn the Dhamma from him, and confessed that he had died regretting three things—of not having seen enough of the Buddha, heard enough of the Dhamma, served enough the Saṅgha.[7]

In the *Buddhavaṃsa,*[8] Citta and Hatthakāḷavaka are mentioned as the chief lay patrons (*aggupaṭṭhākā*) of Gotama Buddha.

[1] A. i. 26.
[2] AA. i. 212; SNA. i. 240.
[3] SA. iii. 223.
[4] A. i. 136 f.
[5] *Ibid.*, iv. 218 f.; his modesty is especially mentioned elsewhere also *e.g.*, at A. iv. 216.
[6] *E.g.*, at S. ii. 235; A. i. 88; ii. 164; iii. 451, etc.
[7] *Ibid.*, i. 278 f. [8] Bu. xxvi. 19.

2. **Hatthaka.**—A monk. He was a **Sākyan** and loved holding discussions with the heretics. When he suffered defeat at their hands,

he would resort to falsehood and evasion, or would ask his opponent to meet him somewhere and then go there before the appointed time and give it out that his opponent had avoided him. This matter was reported to the Buddha, who rebuked Hatthaka for his conduct.[1]

[1] Vin. iv. 1 f.; *cf.* DhA. iii. 390.

1. **Hatthaka Sutta.**—Describes the visit to the Buddha of **Hatthaka Āḷavaka** after his birth as a *devaputta* (*Brahmā*) in **Avihā.**[1]

[1] A. i. 278 f.

2. **Hatthaka Sutta.**—The Buddha praises **Hatthaka Āḷavaka** (*q.v.*) for eight qualities possessed by him.[1]

[1] A. iv. 216 f.

1. **Hatthadāṭha.**—A nephew of **Dāṭhopatissa I.** who fled to **Jambudīpa** when Dāṭhopatissa was defeated by **Kassapa II.** He later returned with a Damiḷa force, defeated **Dappula II.,** who was then on the throne, and became king under the name of **Dāṭhopatissa II.** (650-58 A.C.).[1] His nephew, **Aggabodhi,** became Viceroy and governor of **Dakkhiṇadesa.** Hatthadātha gave **Senāmagāma** to the **Kassapa-vihāra, Mahāgaḷḷa** to the **Padhānaghara, Kasagāma** to the **Mora-pariveṇa,** and **Puṇṇeli** to the **Thūpārāma.** He built the **Kappura-pariveṇa** and the **Tiputthulla-pariveṇa** in the **Abhayuttara-vihāra. Mānavamma** of **Rohaṇa** rose in rebellion against him, but was defeated in a battle. Dāṭhopatissa was succeeded by **Aggabodhi VI.**[2]

[1] Cv. xliv. 154. [2] *Ibid.*, xlv. 22, 78 f.; xlvi. 1; xlvii. 4, 36, 39.

2. **Hatthadāṭha.**—A native of **Uṇhanagara.** He was summoned to Ceylon by the Damiḷa **Potthakuṭṭha** and consecrated king (676 A.C.). He built the *Padhānaghara* in **Kāḷadighāvika** and died after a reign of only six months, killed by the soldiers of **Mānavamma.**[1]

[1] Cv. xlvi. 45; xlvii. 57; see also Cv. *Trs.* i. 102, n. 3.

Hatthapadūpamā Sutta.—Where there is a hand, there are seen taking up and putting down. Similarly, with a foot are coming and going; with a limb, bending and stretching; with a belly, hunger and thirst. Likewise, where there is eye, arises eye-contact, and consequent personal weal and woe, etc.[1]

[1] S. iv. 171 f.

Hatthavanagaḷḷa-vihāra.—A monastery, erected by **Goṭhābhaya** on the spot where **Sirisaṅghabodhi** (*q.v.*) gave his head as a gift to a poor

man. It was repaired by **Parakkamabāhu II. Vijayabāhu III.** was cremated near the vihāra, and **Parakkamabāhu II.** built there a cetiya and an octagonal image-house which contained a stone image of the Buddha.[1] It is said that a king, named **Upatissa,** had built in the monastery a five-storeyed *pāsāda* in honour of a monk who made the earth and sky resound with thunder at the moment of his attainment of arahantship. **Parakkamabāhu II.** found it fallen into decay and had it restored in his name. His minister, **Devappatirāja,** erected, in the king's name, a three-storeyed *pāsāda,* gave it to **Anomadassī Thera,** who was chief incumbent of the vihāra at that time, and set up a stone inscription to record the gift.[2]

[1] Cv. lxxxv. 73 f. [2] *Ibid.*, lxxxvi. 12 f., 37 f.

1. **Hatthā** (*v.l.* **Bhattā**).—The chief wife of the third **Okkāka.** She had five sons and four daughters: **Okkāmukha, Karakaṇḍu, Hatthinika, Sinisūra,** and **Piyā ; Suppiyā, Ānandā, Vijitā** and **Vijitasenā.**[1]

[1] DA. i. 258; SNA. ii. 352; MṬ. 131.

2. **Hatthā.**—One of the chief lay-women supporters of **Padumuttara Buddha.**[1]

[1] Bu. xi. 26.

Hatthāroha.—A *gāmaṇi* of **Rājagaha** who visited the Buddha and asked him what destiny awaited him after death. The Buddha replied that he would be born in the **Sārañjita (Sārājita) Niraya.**[1]

[1] S. iv. 310.

Hatthārohaputta Thera.—He was born in the family of an elephant-driver of **Sāvatthi** and became expert in elephant-lore. One day, while training an elephant by the river, he felt that it would be better if he were to train himself. So he went to the Buddha, heard him preach, and, having entered the Order, attained arahantship.[1]

In the time of **Vipassī Buddha** he was a householder. Having seen the Buddha, he offered him flowers and paid him homage. Forty-one kappas ago he was a king, named **Varaṇa.** He is probably identical with **Gaṇṭhipupphiya Thera** of the *Apadāna.*[2]

[1] Thag. vs. 77; ThagA. i. 170 f. [2] Ap. i. 162.

Hatthāḷhaka-vihāra.—A nunnery built by **Devānampiyatissa** for the use of **Saṅghamittā.** It was called Hatthāḷhaka because it was built near the spot where the king's state elephant was fettered. **Saṅghamittā's following came to be called Hatthaḷhakā from living in the vihāra.**

Later, they occupied also all the twelve buildings attached to the **Upāsikā-vihāra,** even when other sects arose.[1] The vihāra was originally within the city wall of **Anurādhapura**; but later, when **Kuṭikaṇṇa-Tissa** and **Vasabha** raised the boundary-wall, part of the vihāra grounds lay outside. The original boundary included the Kadambanadī.[2]

[1] Mhv. xix. 71, 83; xx. 21 f., 49. [2] MṬ. 611.

Hatthi Sutta.—See **Bhadda Sutta.**

Hatthikucchipabbhāra.—A glen in which was the **Mahindaguhā,** covered by forest, at the entrance to a deep valley.[1]

[1] Vsm. 110.

Hatthikucchi-vihāra.—A monastery in Ceylon where **Aggabodhi I.** built a *pāsāda*, bearing the name of his daughter **Dāṭhā.**[1] **Aggabodhi VI.** built there another *pāsāda*[2] which was restored by **Aggabodhi IX.**[3] It was evidently a famous vihāra.[4]

[1] Cv. xlı. 21. [2] *Ibid.*, xlvıı. 65. [3] *Ibid.*, xlıx. 76. [4] See, *e.g.*, Vsm. 120.

Hatthikkhandha-vihāra.– A monastery built by **Sūratissa** to the east of **Anurādhapura**[1] and near the village of **Dvāramaṇḍala.**[2]

[1] Mhv. xxı. 4. [2] MṬ. 424.

Hatthigāma.—A village on the road from **Vesāli** to **Bhoganagara.** It was the residence of **Ugga-gahapati** and is described as a village of the **Vajjians.** The Buddha stayed there and was visited by **Ugga.**[1] On his last journey he again rested in the village.[2]

[1] A. ıv. 212; AA. ı. 214; S. ıv. 109. [2] D. ıı. 123.

Hatthigiripura, Hatthiselapura.—The Pāli name for the modern town of Kurunegala in Ceylon. It is so called because near by is a mountain shaped like a reclining elephant. It is first mentioned in the time of **Parakkamabāhu II.,** who made his *yuvarāja*, **Bhuvanekabāhu,** build a vihāra there.[1] The king was cremated close to the vihāra, and his son, **Vijayabāhu,** made a pilgrimage to the vihāra and to the place of cremation.[2] Bhuvanekabāhu removed the capital from **Subhagiri** to **Hatthigiripura,** where it remained till the death of **Parakkamabāhu IV.**[3]

[1] Cv. lxxxv. 62. [2] *Ibid.*, lxxxviii. 53 f. [3] *Ibid.*, xc. 59, 106.

Hatthidāyaka Thera.—An arahant. Ninety-four kappas ago he presented an elephant to **Siddhattha Buddha.** Seventy-eight kappas ago he was king sixteen times, under the name of **Samantapāsādika.**[1]

[1] Ap. i. 208.

Hatthidvāra.—One of the gates of **Pulatthipura.**[1]

[1] Cv. lxxiii. 160.

Hatthināga Vagga.—The second section of the **Cariyāpiṭaka.**

Hatthinika.—One of the four sons of the third **Okkāka,** by his queen **Hatthā** (*q.v.*).[1]

[1] In Mtu. (i. 348) he is called Hastika-Śīrṣa.

Hatthinipura.—A city in the kingdom of **Kuru,** the residence of the courtesan **Serinī**[1] (*q.v.*).

[1] PvA. 201 f.

"Hatthino" Sutta.—Few are they who refrain from accepting elephants, cattle, horses and mares, many who do not.[1]

[1] S. v. 472.

Hatthipadopama Sutta.—See **Culla-** and **Mahā-hatthipadopama Suttas.**

1. **Hatthipāla.**—A teacher of old, with a following of many hundred disciples to whom he taught the way to union with **Brahmā.**[1]

He is perhaps identical with **Hatthipāla** (2).

[1] A. iii. 371, 373; iv. 135.

2. **Hatthipāla.**—The Bodhisatta, born as son of the chaplain of **Esukārī,** king of Benares. See the **Hatthipāla Jātaka.**

Hatthipāla Jātaka (No. 509).—**Esukārī,** king of Benares, had no sons. His chaplain, hearing that the deity of a certain banyan tree had the power of giving sons, went to the tree and threatened to cut it down unless Esukārī had a son. The tree deity consulted **Sakka,** who persuaded four devas to be born as the sons, not of Esukārī, but of his chaplain. On the day when the chaplain came to cut down the tree, the deity told him of Sakka's decision, and also warned him that the sons would not live the household life. In due course the sons were born and were named **Hatthipāla, Gopāla, Assapāla** and **Ajapāla.** Various devices were adopted to prevent them from turning to the ascetic life. But when Hatthipāla

grew up he insisted on leaving home and becoming an ascetic, heedless of the entreaties both of his father and of Esukārī. His brothers, when their time came, acted in the same way. Later, their parents joined them. The king sent for all their wealth, but the queen, being wise, made him realize by means of a simile the folly of such an act. Together they left the world and joined Hatthipāla and his family. The citizens followed their example till the whole city was empty.

Hatthipāla preached to them and they all became ascetics. His company covered an area of thirty leagues, and with it he went to the **Himālaya,** where **Vissakamma,** acting under Sakka's orders, built for them a hermitage extending over thirty-six leagues, on the banks of the Ganges. Soon after, other kings who, with their followers, had gone, one after another, to take Benares, realizing their folly, joined Hatthipāla and became ascetics.

The story was related in reference to the Buddha's Great Renunciation. Suddhodana was Esukārī, **Mahāmāyā** his queen, **Kassapa** the chaplain, **Bhaddā Kapilānī** his wife, **Anuruddha** Ajapāla, **Moggallāna** Gopāla, **Sāriputta** Assapāla and the Buddha himself Hatthipāla.

The large concourse that followed Hatthipāla is called **Hatthipālasamāgama,** and in it were several who later attained arahantship in Ceylon—**Phussadeva** of **Kaṭakandhakāra, Mahāsaṅgharakkhita** of **Uparimaṇḍalakamalaya, Maliyamahādeva, Mahādeva** of **Bhaggagiri, Mahāsīva** of **Vāmantapabbhāra,** and **Mahānāga** of **Kāḷavallimaṇḍapa.**[1] A Burmese monk of Ava, **Raṭṭhasāra** by name, born in 1468, composed a metrical version of the **Hatthipāla Jātaka.**[2]

[1] J. iv. 473-91; referred to at J. i. 45. [2] Bode, *op. cit.*, 44.

Hatthipura.—A city founded by the eldest son of **Apacara,** king of **Ceti.**[1] Later, thirty-six kings of the dynasty of **Mahāsammata,** sons and grandsons of a king named **Brahmadatta,** reigned in Haṭṭhipura, the last king being **Kambalavasabha.**[2]

[1] J. iii. 460. [2] Dpv. iii. 18; MṬ. 127, 130.

Hatthipora.—A village in Ceylon, built on the spot where **Nandhimitta** forced the elephant **Kaṇḍula** to squat on its haunches.[1]

[1] Mhv. xxv. 23.

Hatthiporikā.—A tribe,[1] probably the people of **Hatthipura.**

[1] Ap. ii. 359.

Hatthibhoga.—The district given for the maintenance of **Iḷanāga's** state elephant, who saved the king from the prison into which he was

cast by the **Lambakaṇṇas.**[1] It was in the south of Ceylon and in the village was the **Paṅgura-vihāra.**[2]

[1] Mhv. xxv. 20 f., 44. [2] MA. i. 530.

Hatthimukha.—One of the mouths of the **Anotattadaha.**[1]

[1] SNA. ii. 438.

Hatthisāriputta.—See **Citta Hatthisāriputta.**

Hatthisālā.—A religious building in **Anurādhapura. Mahinda IV.** built for it an alms-hall, and gave to beggars who came there alms and couches.[1]

[1] Cv. liv. 30.

Hatthiselapura.—See **Hatthigiripura.**

Hadayuṇha-pariveṇa.—A monastery on **Cetiyagiri,** built by **Sena Ilaṅga** and given over to the **Dhammarucikas.**[1]

[1] Cv. lii. 18.

Hanumantadvāra.—One of the gates of **Pulatthipura.**[1]

[1] Cv. lxxiii. 161.

Hambaṭṭhī.—A tank built by King **Dhātusena.**[1]

[1] Cv. xxxviii. 50.

Hambugallaka.—A monastery in Ceylon, where a Thera, named **Tissa,** versed in the Nikāyas, brought about reconciliation between **Vaṭṭagāmani** and his disaffected ministers.[1]

[1] Mhv. xxxiii. 71 ff.

Haya Sutta.—See **Assa Sutta.**

"Haranti" Sutta.—On the four kinds of birth as harpies (**Supaṇṇā**) and their ability to carry away the different kinds of **Nāgas.**[1]

[1] S. iii. 247.

Harayo-devā.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1] The Commentary explains[2] that they were all named **Hari.**

[1] D. ii. 260. [2] DA. ii. 691.

Hari.—See **Harayo.**

Haritaca Jātaka.—See the **Hārita Jātaka.**

Haritamāta Jātaka (No. 239).—The Bodhisatta was once born as a Green Frog. A water-snake, looking for fish, fell into a wicker cage set by men to catch fish. The fishes, seeing the snake, bit him till he fled, dripping with blood. Exhausted, he lay on the edge of the water. Seeing the Green Frog at the mouth of the cage, the snake asked him if the fish had done right in attacking him. "Why not?" asked the Frog; "you eat fish which get into your place and they eat you when you get into theirs." The fish, hearing this, fell upon the snake and did him to death.

The story was related in reference to **Ajātasattu's** war with **Pasenadi.** When he was victorious, Ajātasattu showed great delight, but when he lost he was quite downcast. The snake is identified with Ajātasattu.[1]

[1] J. ii. 237-39.

Harittaca.—The Bodhisatta born as a brahmin. See the **Hārita Jātaka.**

Harītakivāta.—A place in **Rohaṇa,** mentioned in the account of the wars of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 173.

Haliddavasana.—A township of the **Koliyans.** The Buddha, when staying there, preached the **Kukkuravatika Sutta** to **Puṇṇa-koliyaputta** and **Seniya Kukkuravatika.**[1]

[1] M. i. 387; see also S. v. 115 f., where another Buddha is mentioned as having preached a sermon there.

Haliddirāga Jātaka (No. 435).—The story is very similar to that of the **Culla-Nārada Jātaka** (*q.v.*). The girl tried to seduce the young ascetic when his father was away and take him back with her to the haunts of men, but he told her to go on, saying that he would follow after taking leave of his father. When the latter heard his story and learnt his intention, he exhorted the youth not to be ensnared by thoughts of lust. His son realized his folly and remained in the hermitage.[1]

[1] J. iii. 524-6.

Hāragaja.—A class of devas present at the preaching of the **Mahāsamaya Sutta.**[1]

[1] D. ii. 260.

Hāni Sutta.—On seven things which lead to a lay disciple's decline—failure to see monks, neglect of the Dhamma, etc.[1]

[1] A. iv. 25.

Hārika.—A bandit of **Rājagaha.** After death he was born as a *peta* with a headless trunk, and was seen by **Moggallāna.** His mouth and his eyes were on his chest.[1] *v.l.* **Hārita.**

[1] S. ii. 260.

1. **Hārita.**—The same as **Harittaca.** See the **Hārita Jātaka.**

2. **Hārita.**—A **Mahā Brahmā** who was present at the preaching of the **Mahāsamaya Sutta,** at the head of one hundred thousand other Brahmās.[1] He was one of the chief Brahmās.[2]

[1] D. ii. 261; DA. ii. 693; *cf. ibid.*, i. 40. [2] See, *e.g.*, DA. ii. 693; MA. ii. 576.

3. **Hārita Thera.**—He was the son of a wealthy brahmin of **Sāvatthi,** and had a beautiful wife. One day, while contemplating her beauty, he realized that it was impermanent. A few days later his wife was bitten by a snake and died. In his anguish he sought the Buddha, and, comforted by him, left the world. For some time he could not concentrate. Then one day, going to the village for alms, he saw a fletcher straightening his arrow. So he turned back and stirred up insight. The Buddha, standing in the air above him, admonished him in a verse, and Hārita attained arahantship.

Thirty-one kappas ago he offered some *kuṭaja*-flowers to a Pacceka Buddha, named **Sumana.**[1] He is evidently identical with **Kuṭajapupphiya Thera** of the *Apadāna.*[2]

[1] Thag. vs. 29; ThagA. i. 87 f. [2] Ap. ii. 451.

4. **Hārita Thera.**—He was a brahmin of **Sāvatthi,** and, because of pride of birth, used to call others low-born. Later he entered the Order, but even then this habit persisted. One day, after hearing the Buddha preach, he reviewed his mind, and was distressed by his conceit and arrogance. Thereupon, putting forth effort, he conjured up insight and won arahantship.

In the time of **Padumuttara Buddha** he offered perfumes at the Buddha's funeral pyre.[1] He is evidently identical with **Gandhapūjaka Thera** of the *Apadāna.*[2]

[1] Thag. vss. 261-3; ThagA. i. 376 f. [2] Ap. ii. 406.

5. **Hārita.**—A mountain near **Himavā.**[1]

[1] Ap. i. 278; ThagA. i. 247.

6. **Hārita Thera.**—An arahant. **Dhammadassī Buddha** preached to him in the **Sudassanārāma** and declared him foremost of those who practised austerities.[1]

[1] BuA. 183.

Hārita Jātaka (No. 431).—The Bodhisatta was born in a wealthy brahmin family and was called **Harittaca** because of his golden colour. When his father died, he left the world and became an ascetic, with great supernatural powers. He went to Benares, and was invited by the king to live in the royal park. He accepted the invitation, and lived there for twelve years. The king was then called away to quell a frontier rebellion, and instructed the queen to look after the ascetic One day, as the Bodhisatta came in late for his meal, the queen rose hastily and her robe of fine cloth fell from her. Harittaca was filled with lust, and, taking her hand and drawing a curtain round them, he lay with her. This then became a daily occurrence and the scandal spread abroad. The ministers wrote to the king, who, however, refused to believe them. When he returned he questioned the queen, who confessed her wrong-doing, but even then the king refused to believe it till Harittaca (or **Hārita** as he is also called) acknowledged his guilt The king was full of admiration for his truthfulness and forgave him, but Harittaca, after preaching to the king on the misery of sinful desire, once more developed his mystic powers, took leave of the king, and returned to the **Himālaya.**

The story was told in reference to a monk who had grown discontented because of a beautiful woman.[1]

[1] J. iii. 496-501.

Hāritā.—A yakkhiṇī, wife of **Paṇḍaka.** These two and their five hundred children became *sotāpannas* when **Majjhantika Thera** preached to them in the **Himālaya** country.[1]

[1] Mhv. xii. 21.

Hālakola.—A Damiḷa stronghold, captured by **Duṭṭhagāmaṇī. Issariya** was general of the fort.[1]

[1] Mhv. xxv. 11.

Hālavāhanaka.—A Damiḷa general, subdued by **Duṭṭhagāmaṇī.**[1]

[1] Mhv. xxv. 13.

Hāliddakāni, Hāliddikāni.—An eminent lay disciple of **Avanti.** Once when **Mahā Kaccāna** was staying in the **Kuraragharapapāta,** Hāliddakāni visited him and consulted him at length on the subjects treated in **Māgandiyapañha**[1] and again on those of the **Sakkapañha.**[2]

On another occasion[3] he questioned the Elder regarding the diversity of sensations.

[1] S. iii. 9 f. [2] *Ibid.*, 13 f. [3] S. iv. 115 f.

Hāliddakāni Suttā.—Three suttas[1] which describe the interviews which **Hāliddakāni** (*q.v.*) had with **Mahā Kaccāna** at **Kuruaragharapapāta** in **Avanti.**

[1] S. iii. 9 f.; 13 f.. iv. 115 f.; the last is called **Hāliddaka Sutta.** See also MNid. i. 197 f.

Hāsajanaka Thera.—An arahant. Ninety-one kappas ago he saw the rag robe of a Buddha hanging from the branch of a tree. Pleased with the sight, he did obeisance to it.[1]

[1] Ap. i. 259.

Hiṃsaka.—See **Aṅgulimāla.**

Hiṅga.—A Pacceka Buddha.[1]

[1] M. iii. 70.

Hiṅgulapabbata.—A mountain in **Himavā,**[1] where **Nālaka** died.[2]

[1] J. v. 415. [2] SNA. ii. 501; but see J. v. 415 for a variation.

Hiṅgū.—A Pacceka Buddha.[1]

[1] M. iii. 70.

Hintālavanagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 162; lxxv. 7, 11, 17; see Cv. *Trs.* ii. 44, n. 3.

Himavanta Sutta.—See **Pabbatūpama Sutta.**

Himavā, Himācala, Himavanta, etc.—The name given to the **Himālaya.** It is one of the seven mountain ranges surrounding **Gandhamādana.**[1] It is three hundred thousand leagues in extent,[2] with eighty-four thousand peaks, its highest peak being five hundred *yojanas.*[3] In Himavā are seven

[1] SNA. i. 66. [2] *Ibid.*, 224. [3] *Ibid.*, ii. 443.

great lakes, each fifty leagues in length, breadth and depth—**Anotatta, Kaṇṇamuṇḍa, Rathakāra, Chaddanta, Kuṇāla, Mandākinī** and **Sīhappapātaka**; these lakes are never heated by the sun.[4] From Himavā flow five hundred rivers.[5]

In numerous Jātakas Himavā is mentioned as the place to which ascetics retire when they leave household life. It is full of woodlands and groves, suitable for hermits.[6] In Himāva is a peak named **Mahāpapāta** where **Pacceka Buddhas** die.[7] **Nāgas** go to Himavā to give birth to their young.[8] The mountain is often used in similes; it is then referred to as *pabbatarājā*.[9] **Sivali Thera** once went there from **Sāvatthi** with five hundred others. The journey took them eight days.[10]

The country round Himavā was converted by **Majjhima Thera.**[11] He was accompanied by four others: **Kassapagotta, Mūladeva (Alakadeva), Sahadeva** and **Dundubhissara.**[12] Majjhima preached the **Dhammacakkappavattana Sutta** and eighty crores attained salvation. These five Theras converted five kingdoms and each ordained one hundred thousand persons.[13]

Devas brought for **Asoka's** use, from the Himālaya, twigs of the *nāgalatā* to clean his teeth, healthful fruits, myrobalan, teminalia and mango-fruit,[14] while, for the foundation of the **Mahā Thūpa,** sāmaṇeras with *iddhi*-power brought sweet-scented *marumba*.[15]

The **Kuṇāla Jātaka** (*q.v.*) was preached in the region of Himavā. The Buddha took the **Sākyan** princes there and showed them the various features, including many mountain peaks, such as: **Maṇipabbata, Hiṅgulapabbata, Añjanapabbata, Sānupabbata,** and **Phalikapabbata.**[16] On fast days the gods assemble in Himavā and hold discourses.[17]

[4] A. iv. 101; SNA. ii. 407; *cf.* AA. ii. 759.

[5] SNA. ii. 437; but according to Mil. 114, only ten of these are to be reckoned, the others flowing only intermittently. These ten are: **Gaṅgā, Yamunā, Aciravati, Sarabhū, Mahī, Sindhu, Sarassati, Vettavati, Vitaṃsā** and **Candabhāgā.**

[6] *E.g.*, SA. i. 265.

[7] SNA. i. 129.

[8] SA. iii. 120; *cf.* S. v. 63.

[9] *E.g.*, S. ii. 137; v. 464; A. iii. 311; M. iii. 166, etc.

[10] Details are given at ThagA. ii. 138; PSA. 252.

[11] Mhv. xii. 41.

[12] Dpv. viii. 10; MṬ. 317.

[13] Mhv. xii. 42 f.

[14] *Ibid.*, v. 25 f.

[15] *Ibid.*, xxix. 9.

[16] J. v. 415.

[17] Sp. iv. 759.

Himavā Sutta.—Six things, possession of which will enable a monk to cleave Himavā.[1]

[1] A. iii. 311.

Himiyānaka.—A Vanni chief in the service of **Bhuvanekabāhu I.**[1]

[1] Cv. xc. 33.

Hiraññamalaya.—A locality in **Rohaṇa.**[1]

[1] Cv. lvii. 62.

1. **Hiraññavatī.**—Another name for **Bhagalavatī,** the residence of **Kuvera**[1] (*q.v.*).

[1] J. vi. 269, 270.

2. **Hiraññavatī.**—A river, on the bank of which was the **Upavattana Sālavana** of the **Mallas** of **Kusināra,** where the Buddha died.[1] It is identified with the Little Gandak; it flows through the district of Gorakhpur, about eight miles west of Great Gandak, and falls into the Gogrā (**Sarayū**).[2]

[1] D. ii. 137. [2] Law, *Geography,* 37.

Hiri.—A Yakkha chieftain to be invoked in time of need by followers of the Buddha.[1]

[1] D. iii. 205; DA. iii. 970.

Hiri Jātaka (No. 363).—The story of both the present and the past[1] is the same as those of the **Akataññu Jātaka** (*q.v.*).

[1] J. iii. 196 f.

1. **Hiri Sutta.**—A conversation between the Buddha and a deva regarding *hiri* (conscientiousness).[1]

[1] S. i. 7.

2. **Hiri Sutta.**—The disadvantages of lack of *hiri* (conscientiousness) and fear of blame, and the advantages of their possession.[1]

[1] A. iv. 99.

3. **Hiri Sutta.**—The third sutta of the **Cūla Vagga** of the **Sutta Nipāta.**[1] It was preached in answer to questions asked by an ascetic. He had been a very rich brahmin of **Sāvatthi** before the birth of the Buddha. He gave away all his wealth and became an ascetic in **Himavā.** There, filled with joy on hearing the news of the Buddha's appearance in the world, he went to Sāvatthi and visited him. The Buddha preached to him, and at the end of the sermon he entered the Order, attaining arahantship.[2]

The sutta is a short dissertation on true friendship. A friend is one who helps in time of need, who not only speaks pleasant words, but means them, who encourages and fosters all that is good.

[1] SN. vs. 253-7. [2] SNA. i. 294 f.

Hiri, Hiridevi.—Daughter of **Sakka.** See the **Sudhābhojana Jātaka.** She is identified with **Uppalavaṇṇā.**[1]

[1] J. v. 412; *cf.* Mtu. iii. 309.

Hillapattakakhaṇḍa.—A ford in the **Mahāvālukagaṅgā,** mentioned in the account of the wars of **Parakkamabāhu I.**[1] There was also a tank of the same name.[2]

[1] Cv. lxxii. 41. [2] *Ibid.*, lxxix. 37.

Hihobu.—A place in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxiv. 94.

Hiyagalla.—A place near **Anurādhapura,** through which passed the *sīmā* of the **Mahāvihāra.**[1]

[1] Mbv. 135, 136.

Hukitti.—A **Laṅkānātha,** chief of **Rerupallika,** in the **Malaya** district; he was defeated by the officers of **Parakkamabāhu I.**[1]

[1] Cv. lxx. 25.

Hundarīvāpigāma.—A village in the **Kuḷumbari** district, the birthplace of **Duṭṭhagāmaṇī's** general, **Mahāsoṇa.**[1]

[1] Mhv. xxiii. 45.

Huyalagāma.—A village in **Rohaṇa,** mentioned in the account of the campaigns of **Parakkamabāhu I.**[1]

[1] Cv. lxxv. 18. 149, 150; see Cv. *Trs.* ii. 59, n. 1.

Hulapiṭṭhi-vihāra.—A monastery in Ceylon, built by King **Mahāsena.**[1] *v.l.* **Cūlaviṭṭhi.**

[1] Mhv. xxxvii. 43.

Huvācakaṇṇikā.—A district in Ceylon where **Mahādaṭhika-Mahānāga** built the **Cūlanāgapabbata-vihāra.**[1] The district was in **Rohaṇa.**[2]

[1] Mhv. xxxiv. 90. [2] MṬ. 637.

Huhuṅka.—The descriptive name of a brahmin who visited the Buddha at the **Ajapālanigrodha** seven days after his Enlightenment and asked him questions regarding the true brahmin. The Buddha explained the matter, but made no impression on him.[1] Buddhaghosa explains that

[1] Vin. i. 2; see also Ud. i. 4; UdA. 54; *cf.* Mtu. iii. 325.

the brahmin was a *diṭṭhamaṅgalika*, filled with haughtiness and wrath, and went about uttering the sound "*hu-huṃ*"—hence his name.

Hūvaraṭṭha, Ūvaraṭṭha.—A district in the **Malaya** province in Ceylon.[1]

[1] Cv. lx. 66; xcv. 22.

1. **Hetu Sutta.**—Body, feeling, etc., and their cause, are all impermanent.[1]

[1] S. iii. 23.

2. **Hetu Sutta.**—Suffering and its cause are both impermanent.[1]

[1] S. iii. 23.

3. **Hetu Sutta.**—The body, etc., are void of self, so is their cause.[1]

[1] S. iii. 24.

4. **Hetu Sutta.**—It is not because of beauty, wealth, kin or sons, that a woman is born happy after death, but because of her virtue.[1]

[1] S. iv. 248.

5. **Hetu Sutta.**—See **Pubbā Sutta.**

Hedillakhaṇḍagāma.—A ford in the **Mahāvālukagaṅgā.**[1]

[1] Cv. lxxii. 45.

Hema.—A class of elephants having the strength of one hundred million men.[1]

[1] UdA. 403; AA. ii. 832; BuA. 37, etc.

Hemaka.—One of the **Bāvarī's** disciples. He went to the Buddha, asked questions, and became an arahant.[1]

In the time of **Piyadassī Buddha** he was an ascetic, named **Anoma,** and offered the Buddha a seat of jewels.[2]

[1] SN. vs. 1006, 1084-7. [2] Ap. ii. 352 f.

Hemaka-pucchā.—The questions asked of the Buddha by **Hemaka.**[1]

[1] SN. 1084-7.

Hemamandira.—A building erected in **Pulatthipura** by **Parakkamabāhu I.** for the ceremonies of expiation by the brahmins.[1]

[1] Cv. lxxiii. 71.

Hemamālaka, Hemamālī.—Another name for the **Mahā Thūpa** (*q.v.*)

Hemamālā.—Daughter of **Guhasīva,** king of **Kāliṅga.** She and her husband, **Dantakumāra,** brought the Tooth Relic to Ceylon.[1]

[1] *Dāthāvaṃsa* iv. 9 f.

Hemameru.—See **Meru.**

Hemavata.—A Yakkha chief, to be invoked by followers of the Buddha in time of need.[1] He was present at the preaching of the **Mahāsamaya Sutta.**[2] He was the friend of **Sātāgira** (*q.v.* for his story).

[1] D. iii. 204. [2] *Ibid.*, ii. 256.

Hemavata Sutta.—Contains the conversation between **Hemavata** and **Sātāgira** (*q.v.*) regarding the Buddha, and the details of their visit to the Buddha. It is the ninth sutta of the **Uraga Vagga** of the **Sutta Nipāta.**[1]

[1] SN. 153-80.

1. **Hemavatā.**—A river.[1] See the **Bhallāṭiya Jātaka.**

[1] J. iv. 437, 438.

2. **Hemavatā.**—A heretical sect in **Jambudīpa.**[1] They were so called because they lived on Mount Himavata.[2] They held that a Bodhisatta was not an ordinary mortal, that even a *tīrthaka* could have the five *abhiññā*, that the *puggala* is separate from the *khandhas.*[3]

[1] Mhv. v. 12; Dpv. v. 54. [2] Rockhill, *Life of Buddha*, p. 184. [3] *Ibid.*, 190.

Hemavatī.—A channel branching off from the **Parakkamasamudda** in the direction of the **Mahāmeghavana.**[1]

[1] Cv. lxxix. 41.

Hemavālika-(Mālika)-cetiya.—See **Mahā Thūpa.**

Hemasāli-vihāra.—A monastery in Ceylon. In the time of **Mahinda II.** there was a Thera in the vihāra expert in the Abhidhamma, and the king had the Abhidhamma recited by him, and built a bathing-tank for the Thera's use.[1]

[1] Cv. xlviii. 142.

Hemā.—An eminent Therī who accompanied **Saṅghamittā** to Ceylon.[1]

[1] Dpv. xv. 78; xviii. 11.

Hemāsā.—An eminent Therī, teacher of the Vinaya at **Anurādhapura** in the time of **Devānampiyatissa.**[1]

[1] Dpv. xviii. 24.

Heraññakāni Thera.—He was the son of an official of the king of **Kosala** who turned bandit. On his father's death he succeeded to his place. He was present when the Buddha accepted **Jetavana,** and, filled with wonder, he entered the Order, where he soon attained arahantship. Later he persuaded his brother too, with some difficulty, to become a monk.

In the time of **Padumuttara Buddha** he was a labourer (*bhataka*), and seeing the Buddha's disciple, **Sujāta,** looking for rags for his robe, gave him half a garment.[1]

He is evidently identical with **Upaḍḍhadussadāyaka** of the *Apadāna.*[2]

[1] Thag. vs. 145-6; ThagA. i. 266 f. [2] Ap. ii. 435 f.

1. **Heligāma.**—A village near **Mahāgāma,** gifted by King **Vasabha** to the **Anurārāma-vihāra.**[1]

[1] Mhv. xxxv. 83.

2. **Heligāma.**—A *pāsāda* erected by **Kassapa III.**[1]

[1] Cv. xlviii. 24; see Cv. *Trs.* i. 112, n. 3.

Helloligāma.—A village in Ceylon. King **Buddhadāsa** saved a **Caṇḍāla** woman there from death in childbirth.[1]

[1] Cv. xxxvii. 140.

Hoṇa, Hoṇaka.—See **Goṇaka.**

APPENDIX

ADDENDA AND CORRIGENDA

Aggappasāda Sutta.—*Add :* The Sutta Saṅgaha (No. 25) gives the name Aggappasāda Sutta to the first Sutta of the fifth Vagga of the Itivuttaka, Tika Nipāta.[1] The whole Sutta is found in Aṅguttara (ii. 34 f.), but the *uddāna* of the Aṅguttara calls it **Pasāda Sutta.** See **Pasāda Sutta** (2).

[1] Itv. 89 f.

Aṅgaka.—Nephew (sister's son) of **Soṇadaṇḍa** (*q.v.*).[1]

[1] D. i. 123.

7. **Aṅgīrasa.**—*To refs. add :* J. v. 267.

Acchimatī.—One of the five daughters of **Vessavaṇa.** She was married to **Sakka.** **Latā** (*q.v.*) was her sister.[1]

[1] VvA. 131.

Ajitajana.—A king of the race of **Mahāsammata.** His descendants reigned in **Kapilapura.**[1]

[1] MṬ. 127; Dpv. iii. 17 calls him **Abhitatta.**

1. **Ajjuna.**—*Add :* He was also once a *cakkavattī*, named **Verocana.**

Ajjhattikaṅga Sutta.—The name given in the Sutta Saṅgaha (No. 77) to a sutta of the Itivuttaka on the virtues of *yonisomanasikāra.*[1]

[1] Itv. 9 f.

Aññāta-Koṇḍañña.—*Add to* p. 44, *last para. :* **Mantānī** was Aññāta-Koṇḍañña's sister.

Aṭṭhakanāgara Sutta.—*Add :* The Sutta is also called **Dasama Sutta.**

Aṭṭhipuñja Sutta.—A name given in the Sutta Saṅgaha (No. 21) for **Puggala Sutta** (4) (*q.v.*).

Atta-piya Sutta.—A name given in the Sutta Saṅgaha (No. 46) for **Piya Sutta** (2) (*q.v.*).

Anāthapiṇḍika.—*On* p. 68, *para.* 2, *the name of* A.'s *brother should be* **Subhūti.** *To para.* 1 *on* p. 69 *add :* Besides Kāḷa, A. had another son, who joined the Order under Subhūti Thera.[1]

[1] AA. ii. 865.

Anurārāma.—*Add:* See also **Mahādevarattakurava.**

1. **Anuruddha.**—*On* p. 86 *add to last para.:* He was one hundred and fifteen years old at the time of his death.[1]

[1] DA. ii. 413.

1. **Anussati Sutta.**—*Add:* In the Visuddhimagga (p. 226) it is called **Gedha S.**

5. **Anoma.**—*v.l.* **Aranemi.**

Antaragaṅga.—A district in Ceylon.[1]

[1] Ras. ii. 10.

Apacāyika Sutta.—See **Pacāyika S.**

3. **Andhakavinda Sutta.**—Evidently another name for the **Yāgudānānumodanā Sutta** of the Vinaya.[1]

[1] Vin. i. 220 f.

Apadāna.—*Add:* According to Gv. (p. 69) the Commentary on the Apadāna was written by Buddhaghosa at the request of five monks.

Aparādiṭṭhi Sutta.—*Add:* See also **Bakabrahma Sutta.**

Apalāla.—*Add:* According to the Vinaya of the Mūlla-Sarvāstivādins, the Buddha converted A. during a visit to Kashmir in the company of the Yakṣa Vajrapāṇī (JA. 1914, vol. iv. 510).

Appaka Sutta.—**Pasenadi** tells the Buddha that in his view few are they that are not intoxicated by great wealth and misconduct themselves when they become rich. The Buddha agrees.[1]

[1] S. 73; the Sutta is also called **Pamāda Sutta.**

9. **Appamāda Sutta.**—The name given in the Sutta Saṅgaha to a sutta quoted from the Itivuttaka on the value of *appamāda.*[1]

[1] Itv. 16.

Abbhuta-Dhamma Sutta.—*Read* **Suttā,** *and add:* Three Suttas on . . .

Abhaya Sutta.—*Add:* See **Gijjhakūṭa Sutta.**

Abhayagirikā.—*Add:* A summary of their heresies is given at MṬ. 676 f.

Abhidhammapaṇṇarasaṭṭhāna.—A treatise by **Nava-Vimalabuddhi.**[1]

[1] Gv. 64, 74.

Abhidhammatthasaṅgaha.—*Add:* According to Gv. (p. 71) the work was written at the request of an *upāsaka* named **Nambha (Nampa).**

Abhidhammāvatāra.—*Add:* Gv. (p. 69) says that Buddhadatta wrote it at the request of his pupil **Sumati.**

Abhitatta.—See **Ajitajana.**

Amaruppala.—*The name borne by* **Kākavaṇṇatissa** *when he was a hunter in a village near* **Amaruppala-lena.**[1]

[1] Ras. ii. 56.

Amaruppala-lena.—A cave in the Malaya province of Ceylon. **Kākavaṇṇatissa** was once born in a hunters' village near it.[1]

[1] Ras. ii. 56.

Amitabhogā.—Five seṭṭhīs in **Bimbisāra's** dominions, whose wealth was limitless. They were **Jotiya, Jaṭila, Meṇḍaka, Puṇṇaka,** and **Kākavaliya.**[1]

[1] AA. i. 220; for details see *s.v.*

Ambakhādaka-Mahātissa.—See **Mahātissa** (3).

Ambaviṭṭhi.—A village in the north of Ceylon. It was the birthplace of **Culatissa Thera.**[1]

[1] Ras. ii. 30.

Ambāmacca.—Son of **Venigāma.** He was very rich; but once, during a drought, there being no food, he made ready to go to the mountains with his retinue. Just before starting they found a measure of rice, and, having cooked it, were about to eat it, when Amba saw **Cūlapiṇḍpātika-Nāga Thera** returning from the village with empty bowl. He invited the monk and gave him the food. The Thera retired into the forest and attained arahantship before eating it. Tired and hungry, Amba slept, and, on waking, asked his wife if any scrapings were left. She went into the kitchen and found the pot full of food, which they shared with the whole village.[1]

[1] Ras. ii. 145 f.

3. **Aranemi.**—See **Anoma** (5).

Ariyaka-Vihāra.—A monastery in Ceylon.[1]

[1] Ras. ii. 174.

Ayyamitta.—See **Mahāmitta.**

Ayya-Uttiya.—*For ref.* [1] *read* MṬ. 431. The province was near the sea (*samuddatīrasamīpe*).

Ariyagāla-tittha.—A ford, probably on the **Mahāvāluka-nadī.**[1]

[1] Ras. ii. 38.

Ariyagālatissa.—Son of **Mahādhanadeva,** of **Mahāgāma.** When he was a child he was called **Keḷiyatissa,** because he liked to play. Later he joined the Order. Dissatisfied after five years, he gave up his robes and swam down a river. Two women bathing saw him and

both claimed him. When they saw he was naked one went to fetch clothes; the other gave him half her garment and took him to her parents and married him. The wife was **Sumanā.** Because he was found in the river he was called **Gaṅga-tissa;** but because he was lazy they called him **Nikkammatissa.** Sumanā's people complained of him and sent them away. Tissa sought work under a headman, **Candasuriya,** a friend of Mahādhanadeva, and reaped and threshed a field of 500 *karīsas* in one day. Candasuriya, marvelling at his strength, gave him all the grain

Thereafter, Tissa and his wife gave alms daily to eight monks, but as his meals were not tasty, the monks called him **Udakaloṇa-tissa.** Discovering this, he gave them milk-rice and was called **Khīrabhatta-tissa.** Later he gave rice mixed with ghee and his name became **Kalyāṇabhatta-tissa.** In due course he fed 500 monks daily. One day, while looking for yams in **Kumbulapabbata,** he discovered 60 treasure-troves and took them home. Later he fed many thousands of monks in **Cetiyamba-vihāra, Anurādhapura** and **Nāgadīpa** and lived in **Ariyagālatittha** as a ferryman, taking people across, free of charge. **Sakka,** wishing to test him, came as an old brahmin and, having tried his patience, filled his house with valuables and gave him a field of rice.

Once a discussion arose in **Piyaṅgudīpa,** as to where the most devout people were to be found. **Satisambodhi Thera** said they were in Ceylon, while **Yoṇakarājaputta Mahābuddharakkhita** said they were in **Yoṇakaraṭṭha.** To test this, Satisambodhi arrived in Tissa's house. His wife, having fed 12,000 monks, was resting, but having seen the Elder she prepared for him a bowl of *catumadhura.* He asked her to throw the bowl up into the air. It travelled to Piyaṅgudīpa, and Sumanā saw the monks as they ate the contents.

As Tissa lay dying, devas brought him chariots from the six deva-worlds; he chose to be born in **Tusita.** His wife, knowing his wishes, retired into her room and died before him. They were both born in Tusita. In a past birth Tissa had been in **Chagāma** and honoured the Bodhi-tree there.[1]

[1] Ras. ii. 34 f.

Ariyākara Vihāra.—A monastery in Ceylon.[1]

[1] Ras. ii. 189.

Aruṇavatī Paritta.—Same as **Aruṇavatī Sutta** (*q.v.*).

Asiggāhaka-pariveṇa.—A building in the **Thūpārāma.**[1]

[1] Ras. ii. 123.

Asitābhū Jātaka.—The kinnarī's name was **Candā.** See **Candā** (9).

Asura.—*Add:* A story is told by the Buddha (S. 2, v. 446) of a man who once saw a whole army with its four divisions enter a lotus stalk and the man thought he was mad. But the B. says that it was an Asura army in flight. Here the Asuras would seem to be fairies or nature-spirits.

Asekhiya Sutta.—Five things which make a monk worthy of offerings, etc.[1]

[1] A. iii. 134.

Asela.—*For refs.* [3] *and* [4] *read* MṬ. 425 and 358 respectively.

1. **Asoka.**—*Add:* Asoka had three palaces for the three seasons: **Mahāsappika, Moragīva** and **Maṅgala.**[1]

[1] Ras. i. 93.

Asokamālaka.—*For ref.* [2] *read* MṬ. 358.

Asokamālā.—*Add:* Her name was **Devī,** and her father was the chief caṇḍāla in **Hallolagāma.** Her story is given at great length in Ras. ii. 117 f.

2. **Assagutta.**—An arahant Thera of **Vattaniya-senāsana** who ordained **Jarasāṇa** (*q.v.*).

Assamaṇḍala.—A village near **Hallolagāma.**[1]

[1] Ras. ii. 121.

Ahināga.—Dr. A. K. Coomaraswamy suggests that the word "Ahināga," appearing in Vinaya (i. 25), is a proper name, like **Ahicchatta.** For a discussion see JAOS. vol. 55, 391-392 (notes).

Ahinda Sutta.—*Add:* Another name for it is the **Khandhaka Paritta.**

Ākāsagotta.—See **Sañjaya-Ākāsagotta.**

Āṭānāṭiya Sutta.—*Add:* DA. iii. 969 gives a long description of the ritual to be followed when reciting the Āṭānāṭiya Paritta.

1. **Ānanda.**—*To ref.* [69] *add:* Ānanda had been a tailor in a past birth and had given a Pacceka Buddha a piece of cloth, the size of his hand, and a needle. Because of the gift of the needle he was wise, because of the cloth he got 500 robes.[1]

[1] AA. i. 239.

Ābhassara.—*Add:* According to the scholiast of the **Candābha Jātaka** (*q.v.*), beings who meditate on the Sun and Moon are born in this world. The Moon appears at the wish of the Ābhassara Brahmās. See *s.v.* **Candimā.**

Arañña Sutta.—The name given in the Sutta Saṅgaha (No. 85) to the **Anāgata Sutta** (*q.v.*).

Arañña-Mahāabhaya.—A monk. For twelve years a devotee gave him his requisites including cloth for his robes; but a thief, **Harantika,** always stole the cloth. Discovering this, the devotee caught the rogue, beat him soundly, and, having tied him to a corpse, warned the villagers that a Yakkha would be prowling about that night, calling himself Harantika. The villagers fastened their doors and gave him no admission, even his wife refusing to recognise his voice. Then Harantika went to Mahāabhaya, and having confessed his guilt, asked for protection. Mahāabhaya bathed him in warm water and rubbed oil on his body, saying it was not his business to take revenge. Harantika later became a monk and attained arahantship.[1]

[1] Ras. ii. 5 f.

15. **Abhaya.**—Called **Abhidhammika Abhaya.** A monk of **Vālikapiṭṭhi Vihāra** (*q.v.*).

Araddhaviriya Sutta.—A name given in the Sutta Saṅgaha (No. 80) to a Sutta in the Itivuttaka (p. 115 f.), which is called in the Aṅguttara as **Cara Sutta** (*q.v.*).

2. **Indagutta.**—*Add:* Indagutta originally lived in **Sīhakumbha-vihāra** in **Devaputta,** at the head of a large congregation. **Asoka,** having heard of his fame, imvited him to Pāṭaliputta. He went with 60,000 monks and Asoka received them with great honour. At the sight of the honours paid to him Indagutta was filled with pride. Asoka noticing this, admonished him. Indagutta benefiting by the advice, developed insight even as he stood and became an arahant.[1]

[1] Ras. i. 80 f.

Indasālaguhā.—*Add:* See also **Somanassa** (3).

Indriya Jātaka.—*Add to refs.:* See also **Sarabhaṅga Jātaka.**

Uṭṭhāna Sutta.—*Add:* See also **Pāsādakampana Sutta.**

1. **Uttara.**—*Add to refs.:* Ras. i. 52 f.

38. **Uttara.**—See **Bherapāsāṇa Vihāra.**

Uttaroḷiya.—A village in Ceylon, in **Rājaraṭṭha.** Near it was **Uttaroḷiyavāpī.** The Rasavāhinī has a story of a cowherd boy of the village who gave his rice-cake to a *piṇḍaptāika-thera.* The monk developed arahantship before eating it. In his next birth the boy

was born in the same village. By virtue of his merit, a treasure-trove appeared in the lake, which no one could get except his mother. The king heard of it, and, having tested the truth of the story, gave it to the boy.[1]

[1] Ras. ii. 22 f.

Uttaroḷiya Vagga.—The sixth section of the Rasavāhinī.

Udakapūjā.—A celebration held by a Nāga king in honour of **Kañcanadevī** (*q.v.*).

Udakaloṇa-tissa.—See **Ariyagāla-tissa.**

Udāna Sutta.—Preached by the Buddha at **Daṇḍakappa.** The Tathāgata possesses full knowledge of the hearts of men.[1]

[1] A. iii. 402.

1. **Udāyī.**—The incident given in para. 2, p. 375, refers to **Lāḷudāyī** and *not* to **Mahāudāyī.**

Uddalolaka Vihāra.—A monastery in Ceylon; it was the residence of an Elder, named **Mahā-Abhaya.**[1]

[1] Ras. ii. 1; SadS. 82.

5. **Upananda.**—See **Nandopananda.**

2. **Upasena.**—*Add:* See also **Vaka Jātaka.**

Upāsakacaṇḍāla and **Upāsakaratana Suttas.**—The Sutta Sangaha divides into two Suttas (Nos. 9 and 10) the Sutta which appears in the Aṅguttara as one Sutta, under the name of **Caṇḍāla Sutta** (*q.v.*).

Uposathāgāra. A building connected with the **Thūpārāma.** It was built by **Bhātikābhaya** and enlarged by **Āmaṇḍagāmaṇi-Abhaya.**[1]

[1] Mhv. xxxiv. 39; xxxv. 3; MṬ. 629, 639.

Ubhaka.—One of the ten sons of **Kālāsoka** (*q.v.*).

Uḷumpa.—*Add:* See also **Medataḷumpa.**

Ekadvāra.—*Add:* The **Ekadvārika-pabbata** was also called **Vaṅgantapabbata.**[1]

[1] MṬ. 424.

Erakavassa, Erakavassakhaṇḍa.—A locality in Ceylon.[1]

[1] Ras. ii. 181, 185.

Eḷāra.—*For ref.* [4] *read* p. 483.

2. **Kakudha.**—*Add :* According to Tibetan sources (*e.g.*, Rockhill, p. 89), Kakudha was the son of Kauṇḍinya (Koṇḍañña). Which Koṇḍañña is referred to here it is impossible to say.

Kakubandhakandara.—A stream, near **Pāsāṇavāpigāma.**[1]

[1] Ras. i. 103.

Kakubandhagāma.—A village in **Rohaṇa.**[1]

[1] Ras. ii. 188.

Kañcanadevī.—Daughter of the king of **Devaputta.** On the day of her birth jewels fell from the sky and her body was so bright that no lamps were needed when she was by. She entered the Order when she grew up and became an arahant. In her past birth, when she was listening to a sermon at the end of celebrations held at Devaputta in honour of the Bowl Relic, a Nāga-king fell in love with her. When she refused his attentions, the Nāga wrapt her body with his coils, but she continued to listen unmoved. By power of her virtue the Nāga was subdued, and he paid her great honour by means of an **Udakapūjā.**[1]

[1] Ras. i. 34 f.

Kaṇikāravālikasamudda Vihāra.—*Add to refs. :* MA. i. 350; DA. iii. 1061.

Kaṇḍarājika.—A village in **Rājaraṭṭha** in Ceylon. See *s.v.* **Tambasumana.**

Kaṇḍula.—The Rasavāhinī contains a story of how he once looked after the monks of **Mahānijjhara Vihāra.**[1]

[1] Ras. ii. 29.

Kadalisālagāma.—A village in Ceylon, the residence of **Vilasa** (*q.v.*).

Kappakandara.—*Add :* According to the Rasavāhinī[1] the village was near **Cittalapabbata Vihāra.**[1]

[1] Ras. ii. 160.

1. **Kalahavivāda Sutta.**—*Add :* Probably the **Attadaṇḍa Sutta** (*q.v.*) was also called by this name. *See* AA. i. 186, where the story of the 500 Sakyan youths is given. In other accounts the Sutta which led to their joining the Order is called Attadaṇḍa. See *s.v.* **Rohiṇī** (3).

Kalyāṇabhatta-tissa.—See **Ariyagāla-tissa.**

Kākavaṇṇatissa.—*Add :* He was once a *milakkha* in India and looked after a Pacceka Buddha. One day he gave the Pacceka Buddha a meal of ripe jak-fruit. On another occasion, when the Pacceka Buddha visited his house in his absence, his wife tried to tempt him. Having failed, she complained to the husband that the

Paccеka Buddha had assaulted her. The latter sought the P.B. to kill him, but, seeing him in mid-air putting on his robe, he was filled with wonder and asked the P.B.'s forgiveness. Later he was born in a hunters' village near **Amaruppala-lena,** his name being **Amaruppala,** and did various good deeds.

He was called Kākavaṇṇatissa because he knew the speech of crows.[1]

[1] Ras. ii. 53 f.; see also p. 64, where a crow announces various things to him.

Kāraka.—A village in Ceylon, near **Serisara.**[1]

[1] Ras. ii. 183.

Kāladāna Sutta.—The name given in the Sutta Saṅgaha (No. 1) for **Kāla Sutta** (3) (*q.v.*).

Kāḷakagāma.—*Add:* It was evidently the same as Kallagama (*q.v.*).

Kāḷatinduka Vihāra.—A monastery in Ceylon.[1]

[1] Ras. ii. 165.

Kāḷadīghavāpi.—*Add:* There was evidently a vihāra attached to it. The Majjhima Comty. (Ma. i. 353 f.) gives a story of a novice who lived there.

Kāḷāsoka.—*Add:* He had ten sons, whose names were: Bhaddasena, Koraṇḍavaṇṇa, Maṅgura, Sabbañjaha, Jālika, Ubhaka, Sañjaya, Korabya, Nandivaḍḍhana, and Pañcamaka.[1]

[1] Mbv. p. 98.

Kiñcisaṅghā.—Daughter of Kākavaṇṇatissa's minister **Sangha** (*q.v.*).

Kilañjakāsanasālā.—A building in Anurādhapura, mentioned in connection with **Pītamalla Thera** (*q.v.*).

Kukkuṭagiri.—A place in Ceylon. Buddhaghosa says[1] that it was so called because it was there that **Saddhātissa's** attendant, Tissa (see **Tissa** 43), refused to kill some pheasants and set them free at the risk of losing his own life.

[1] SA. iii. 50.

Kuṭumbiya Vihāra.—A monastery in Ceylon. It was once the residence of **Tissamahānāga Thera** (*q.v.*).

2. **Kuṭumbiyaputta-tissa.**—*Add:* See also **Bodhimātu-mahātissa.**

Kuḍḍarajja.—Probably a district in Rohaṇa. See also **Mahāvāpi Vihāva.**

Kuḍḍavāṭakapāsāṇa.—A rock in **Pāsāṇatittha** (*q.v.*).

Kuṇḍalā.—Daughter of the king of **Devaputta.** Once she was a bitch in **Kakubandhakandara** and a sāmaṇera, Tissa, had given her a little food. Later, when Tissa was on his way to the Bodhi-tree (in Gayā) she saw him, and, remembering her past existence, invited him to the palace and entertained him. Later she built a vihāra for him, where he attained arahantship.[1]

[1] Ras. i. 103 f.

Kumāputtasahāya.—See **Sudatta** (11).

Kumārapañha.—*Add :* See also SA. iii. 99, where Buddhaghosa says that **Cittagahapati,** in a discussion with **Niganṭha Nātaputta,** referred to the Kumārapañha.

Kumbalatissa-pabbata.—A mountain in Ceylon.[1]

[1] Ras. ii. 189.

Kumbulapabbata.—A mountain in Ceylon. **Ariyagālatissa** found sixty treasure-troves there.[1]

[1] Ras. ii. 37.

Kumbhaṇḍā.—A class of beings (fairies or gnomes) grouped with Yakkhas, Rakkhasas, Asuras and others. **Virūḷha** is their king. They have large bellies (*kumbhaṇḍa* = gourd), and their genitals are also large like pots (*kumbho viya*), hence their name.[1]

[1] D. iii. 198; DA. iii. 964.

Kumbhīla Vihāra.—A monastery in Ceylon.[1]

[1] Ras. ii. 111.

Kurudeva.—A poor man, who lived in **Vattura Vihāra,** eating large quantities of food and doing no work. Listening to the advice of a monk, he took the five precepts and fed fishes with a part of his meal. He was later born as **Mahānela** (*q.v.*).

Keḷiya-tissa.—See **Ariyagāla-tissa.**

Kevaṭṭa-Nanda.—One of the **Nava-Nandā** (*q.v.*).

Koṭṭapaṭṭana.—A ford in Ceylon.[1]

[1] Ras. ii. 124.

Koṭṭhasāla.—A village in Ceylon,[1] probably the same as **Koṭṭhasāra** (*q.v.*).

[1] Ras. ii. 24.

Kodhabhakkha.—A Rūpāvacara Brahmā, who came to test **Sakka's** patience and sat on his throne.[1]

[1] SA. i. 272.

Kontaraṭṭhapabbata Vihāra.—A monastery in Ceylon, the residence of **Mahānāga Thera.** When **Kākavaṇṇatissa** heard from a crow of the monk's death he went there and held great celebrations.[1]

[1] Ras. ii. 64.

Koraṇḍavaṇṇa.—One of the ten sons of **Kāḷāsoka** (*q.v.*).

Korabya.—One of **Kālāsoṅka's** ten sons.

Kovariyaputta.—See **Lāḷudāyī.**

Khaṇḍjadeva.—*Add:* See also Ras. ii. 99 f.

Khīrabhatta-tissa.—See **Ariyagāla-tissa.**

Gaṅgā-tissa.—See **Ariyagāla-tissa.**

Gaṇatissa.—Son of **Paṇḍuvāsudeva** (Mbv. 112). According to the Rājāvaliya, he reigned as king for forty years. See also Cv. *Trs.* ii. Introd. p. ix.

Gāmantā.—See **Mahāsiva** (2), also **Vāmatna.**

Giritimbilatissa. -A mountain and a vihāra in Rohaṇa. Near it was the village **Siva.**[1] See *s.v.* **Dhammā.**

[1] Ras. ii. 42.

Gihipaṭipadā Sutta.—A name given in the Sutta Saṅgaha (No. 65) to the **Gihisāmīci Sutta** (*q.v.*).

Guttavaṅka.—See **Taṅguttavaṅka.**

Guḷapūvatintini.—A place on the outskirts of **Anurādhapura,** near **Cetiyagiri.**[1]

[1] Ras. ii. 50.

Goṭhagāma.—A village on the south coast of Ceylon.[1]

[1] Ras. ii. 170.

Goṭhayimbara.—*Add:* See also Ras. ii. 87 f., which says that he was so called because he was short, but that according to the **Uttara-vihāra** monks he was given the name because, when he went hunting, he killed animals by dashing them on *koṭṭhayimbara*-trees. Once when he was holding a feast in his house, after defeating the Damiḷas, a Yakkha, named **Jayasena** of **Ariṭṭhapabbata,** happened to pass by, and, entering the house, fell in love with G.'s wife. G. challenged him to a fight and defeated him. He celebrated the victory for seven days and went to the palace drunk. Being refused admission, he swam across to **Kāvirapaṭṭana,** and, having

gone as far as the Himālaya in search of holy monks, was about to kill himself in despair when an arahant Thera appeared before him and ordained him. He later attained arahantship.

Goḷa-upāsaka.—A pious man of Goṭhagāma, so called because he was slightly hunched. His story is given at Ras. ii. 170 f.

Govisānaka-Nanda.—One of the **Nava-Nandā** (*q.v.*).

Ghanamaṭṭhaka.—An ornament which **Migāra** presented to **Visākhā** to show her his gratitude.[1]

[1] DhA. i. 407.

1. **Cakka Sutta.**—On the four wheels that lead to prosperity: dwelling in fit places, association with the good, perfect self-adjustment (*attasammāpanidhi*) and merit done aforetime.[1]

[1] A. ii. 32 f.; D. iii. 276; *cf.* **Maṅgala Sutta.**

2. **Cakka Sutta.**—A king who knows the good (*attha*) *dhamma*, the measure (*matta*), the season (*kāla*), and the nature of his assemblies (*parisā*) wields dominion that cannot be wrested from him A Buddha's dominion is also the same.[1]

[1] A. iii. 147 f.

Cakkavatti.—The special name given in the books to a World-ruler. The world itself means "Turner of the Wheel," the Wheel (*Cakka*) being the well-known Indian symbol of empire. There are certain stock epithets used to describe a Cakkavatti: *dhammiko, dhammarājā, cāturanto* (ruler of the four quarters), *vijitāvī* (conqueror), *janapadatthavāriyappatto* (guardian of the people's good), and *sattaratanasamannāgato* (possessor of the Seven Treasures). More than one thousand sons are his; his dominions extend throughout the earth to its ocean bounds (*sāgaraparıyantam*); and is established not by the scourge, nor by the sword, but by righteousness (*adaṇḍena asatthena dhammen'eva abhivijiva*).[1]

From the **Mahāpadāna Sutta** it would appear that the birth of a Cakkavatti is attended by the same miracles as that of the birth of a Buddha. A Cakkavattī's youth is the same as that of Buddha; he, too, possesses on his body the **Mahāpurisalakkhaṇāni** (*q.v.*), and soothsayers are able to predict at the child's birth only that one of two destinies await him.

Of the Seven Treasures of a Cakkavatti, the **Cakkaratana** (*q.v.*) is the chief. When he has traversed the Four Continents—**Pub-**

[1] Particulars are found chiefly in the Mahāsudassana, Mahāpadāna, Cakkavattisīhanāda, Bālapaṇḍita and Ambaṭṭha Suttas. See also S. v. 98.

Videha, Jambudīpa, Aparagoyāna and **Uttarakuru**—accompanied by the Cakkaratana, received the allegiance of all the inhabitants and admonished them to lead the righteous life, he returns to his own native city. After the Wheel, other Treasures make their appearance: first the Elephant, *Hatthiratana*; it is either the youngest of the **Chaddanta-kula** or the oldest of the **Uposatha-kula.** Next the Horse, *Assaratana*, named **Valāhaka,** all-white with crow-black head, and dark mane, able to fly through the air. Then the *Veḷuriya*-gem from **Vepullapabbata,** with eight facets, the finest of its species, shedding light for a league around. This is followed by the Woman, belonging either to the royal family of **Madda** or of **Uttarakuru,** desirable in every way, both because of her physical beauty and her virtuous character. Then the Treasurer (*Gahapati*) possessed of marvellous vision, enabling him to discover treasures, and then the Adviser (*Pariṇāyaka*), who is generally the Cakkavatti's eldest son.[2]

Judging from the story of **Mahāsudassana** (*q.v.*), who is the typical Cakkavatti, the World-emperor has also four other gifts (*iddhī*): a marvellous figure, a life longer than that of other men, good health, and popularity with all classes of his subjects. The perfume of sandalwood issues from his mouth, while his body is like a lily.

When the Cakkavatti is about to die the Wheel slips down from its place and sinks down slightly. When the king sees this he leaves the household life, and retires into homelessness, to taste the joys of contemplation, having handed over the kingdom to his eldest son. At the king's death, the Elephant, the Horse and the Gem return to where they came from, the Woman loses her beauty, the Treasurer his divine vision, and the Adviser his efficiency.[3]

Cakkavattis are rare in the world, and are born in *kappas* in which Buddhas do not arise.[4] The **Cakkavattisīhanāda Sutta** (*q.v.*)., however, gives the names of seven who succeeded one another. In the case of each of them the Wheel disappeared, but, when his successor practised the Ariyan duty of a Cakkavatti, honouring the Dhamma and following it to perfection, the Wheel reappeared. In the case of the seventh his virtues gradually disappeared through forgetfulness; crime spread, among his subjects, and the Wheel vanished for ever.

In the earlier literature the term Cakkavatti seems to have been reserved for a World-ruler; but later three sorts of Cakkavattis are mentioned: *cakkavāḷa-* or *cāturanta-cakkavatti* (ruling over the

[2] For descriptions of these see D. ii. 174 f.; DA. ii. 624 f.; MA. ii. 941 f.

[3] DA. ii. 635.

[4] SA. iii. 131.

four continents), *dīpa-cakkavatti* (ruling over one), and *padesa-cakkavatti* (over part of one).[5]

No woman can become a Cakkavatti.[6] A Cakkavatti is as worthy of a *thūpa* as a Buddha.[7]

[5] DA. i. 249. [6] The reasons for this are given at AA. i. 254. [7] D ii. 143.

2. **Cakkavatti Sutta.**—*Add:* It was also evidently called **Ratana Sutta.** See DA. i. 250.

Catupaccayasantosabhāvanārāma-Mahāariyavaṃsa. See **Mahāariyavaṃsa Sutta.**

Caturaṅgabala.—An officer of state of Jambudīpa; an author.[1]

[1] Gv. 67.

Caturitthi Vimāna.—See **Sumanā** (13).

Catusāmanera Vatthu.—The story of the four sāmaṇeras: Saṅkicca, Paṇḍita, Sopāka and Revata. See **Pañcacchiddageha. Ñāṇābhivaṃsa** (*q.v.*) wrote a fresh account of the story.

Candamukha.—A cave in **Dhūmarakkhapabbata. Maliyamahādeva Thera** once lived there.[1]

[1] Ras. ii. 126.

Candamukhī.—The wife of **Meghavaṇṇa-devaputta.**[1]

[1] Ras. ii. 126.

Candavaṅkavīthi.—A street in **Anurādhapura.**[1]

[1] Ras. ii. 123.

Candasuriya.—A friend of **Mahādhanadeva.** See **Ariyagāla-tissa.**

Carimālopa Sutta.—A name given in the Sutta Saṅgaha (No. 57) to a Sutta of the Itivuttaka (Itv. p. 18 f.). The Buddha says that if people knew as much as he did of the results of giving they would share even their last morsel of food with others.

Cumbaṭakalaha.—The name given (*e.g.*, J. i. 208) to the quarrel between the Sākyans and the Koliyans about the water of the **Rohiṇī** (*q.v.*).

Cullagalla.—A village and a vihāra near the **Jajjaranadī.** For the story of a pious man who lived in the village see Ras. ii. 152 f.

Cullatavālagāma.—A village probably on the Mahāvālukanadī. See **Tambasumana.**

Cullasaṅgha.—Brother of **Kākavaṇṇatissa's** minister **Saṅgha** (*q.v.*).

Cūlatissa.—A minister of Duṭṭhagāmaṇī. Once when **Kaṇḍula** was lost, he was sent in search and found him looking after the monks of **Mahānijjhara.** Tissa gave the monks a drink of *kāra*-fruit and

sugar, and took the animal back to the king. Later, Tissa was born in **Ambaviṭṭhi** and entered the Order. Afterwards, while on a voyage to the Bodhi-tree in Gayā, his ship ran short of water. Tissa let down his bowl into the sea. The water became fresh and sweet, and he shared it with the others. After death he was born in the deva-world.[1]

[1] Ras. ii. 29 f.

4. **Cūlanāga.**—A monk of **Pidhānagalla** in the time of **Duṭṭhagāmaṇi. Saṅghadattā** (*q.v.*) gave him a robe.

5. **Cūlanāga.**—A monk of **Asiggāhaka-pariveṇa.** One day, after having obtained alms in **Candavaṅkavīthi,** he fed a starving bitch. That same evening he got large quantities of ghee and molasses which he gave to his colleagues. For thirty-two years he gave alms to thousands of monks from food given to him by the people of Candavaṅkavīthi. Later, he became an arahant. Once, 500 monks on pilgrimage to the Bodhi-tree, took him with them to avert danger. In four months they reached Koṭṭapaṭṭana and in seven months the Bodhi-tree, being well entertained everywhere. On the way back Cūlanāga was seized with a colic and died; but before death he advised his colleagues to cremate his body and take his ashes that they might be provided with their wants.[1]

[1] Ras. ii. 122 f.

6. **Cūlanāga.**—A fortress in Rājaraṭṭha (in Ceylon).[1]

[1] Ras. ii. 145.

2. **Cūlapāsāda.** Omit this from p. 900.

Cūlapiṇḍapātika-Nāga.—A monk of Nalakhaṇḍapadhāna. See **Ambāmacca.**

Cūlaraṭṭha.—A district in India, near Benares.[1]

[1] Ras. i. 36.

Cūlaviṭṭhi.—See **Hulaviṭṭhi.**

Cetiyakapabbata.—Probably a *v.l.* for **Vedisagiri** (*q.v.*). See Ras. i. 99.

Cetiyadamiḷa.—The chief warrior of **Eḷāra,** killed by **Veḷusumana.**[1]

[1] Ras. ii. 62; but see *s.v.* **Veḷusumana.**

Chagāma.—A village in Rohaṇa.[1]

[1] Ras. ii. 34.

Chattavimāna.—See **Chatta** (3).

Jarāmaraṇa Sutta.—A name given in the Sutta Saṅgaha (No. 44) for **Rāja Sutta** (4) (*q.v.*).

Jāgaraṃa Sutta.—A sutta of the Itivuttaka (p. 41) quoted in the Sutta Saṅgaha (No. 81) on the value of wakefulness.

Jālika.—One of the ten sons of Kalasoka (*q.v.*).

Jīvitapotthaki.—See **Kitti** (7).

5. **Jutindhara.**—A brother of **Vedisadevī**; he was one of the nobles who escorted the Bodhi-tree to Ceylon.[1]

[1] Mbv. 166.

Takka.—A city in India twelve leagues from **Kāvīrapaṭṭana.** It was the residence of monks.[1]

[1] Ras. ii. 108.

Taṅguttavaṅka.—*Add:* The Pariveṇa was attached to the Mahāvihāra.[1]

[1] Ras. i. 1.

"Tamo-tama" Sutta.—A name given in the Sutta Saṅgaha (No. 49) to the **Puggala Sutta** (3) (*q.v.*). See also **Tamo Sutta.**

Tambasumana.—He was once a minister of **Saddhātissa.** Having gone to **Koṭṭhasāla** on official business he gave to a monk the food prepared by the people for him. He was then born in **Vallavāhagāma** and was called **Sumana.** Later he entered the Order in **Brāhmaṇārāma** and became an arahant. A deity of a *timbaru*-tree provided him and 500 companions with food during the **Brahmaṇatiya** famine. Later, during their travels near **Kaṇḍarājika,** the monks, about to eat, had doubts regarding the time because the sun was hidden. Tambasumana threw a stone into the sky, and, making it shine like the sun, dispelled their doubts. The spot came to be called **Maṇisūriya.** On another occasion, at **Cullatavālagāma,** he converted a whole river into ghee from the ford of **Vālagāma-vihāra** to **Bhuttakatittha,** a distance of two yojanas.[1]

[1] Ras. ii. 24 f.

Talaṅgarasamuddapabbata.—Mentioned in the Rasavāhinī (ii. 50) as the residence of **Mahādhammadinna.** It is probably the same as Talaṅgara (*q.v.*).

Tiṇḍukagāma.—A village near the **Mahāvālukanadī.**[1]

[1] Ras. ii. 157.

Tiṇḍukācira.—See *s.v.* **Mallikārāma.**

45. **Tissa.**—A sāmaṇera of **Tissavihāra** in Mahāgāma. See *s.v.* **Kuṇḍalā.**

46. **Tissa.**—A novice who later became a devaputta on a tree near **Nāga-vihāra.** For details see Ras. ii. 168.

47. **Tissa.**—A monk who, when his brother's wife sent men to kill him, broke his thigh-bones as token he would not run away, and having begged leave for one night, attained arahantship.[1]

[1] MA. i. 188 f.

Tathāgatuppatti.— A Pāli work by **Ñāṇagambhīra.**[1]

[1] Gv. 62, 72.

Tissamahāvihāra.—*Add:* Buddhaghosa says[1] that in his time all monks living in Ceylon, south of the **Mahāvālukanadī,** assembled there twice a year, on the first and last day of the *vassa.*

[1] DA. ii. 581.

Tissambatittha.—A village in Rohaṇa. See **Tissā** (10).

[1] Ras. ii. 31.

Tissamahānāga Thera.—A monk of **Kuṭumbiya Vihāra.** Having heard the **Satipaṭṭhāna Sutta** from **Tissa Thera** of **Ambalena,** he was on his way back when he met a wild elephant. By his virtue the elephant was subdued and Tissamahānāga took shelter from a storm under the elephant's body. There he developed arahantship. He then went to **Viyoḷaka-vihāra** with the elephant, and for thirty years the animal waited on him. After death the monk's remains were cremated at Kuṭumbiya Vihāra, and the elephant participated in the celebrations.[1]

[1] Ras. ii. 185 f.

10. **Tissā.**—Wife of **Muṇḍagutta.** Wishing to give alms, they sold their son and bought a cow, which gave them rich ghee. A minister, displeased with them, had the cow confiscated by the king; but the king discovering that Tissā alone could milk her, asked her her story, and gave them great rewards, making the minister their slave. They lived in **Tissambatittha** in the time of **Saddhātissa.**[1]

[1] Ras. ii. 31 f.

Tissāmacca.—Son of **Venisāla.** Having heard the **Dakkhiṇāvibhaṅga Sutta** in the **Tissamahārāma,** he never ate without giving a share of his food to monks. He was later born as a tree deity near **Kāḷatindukavihāra.**[1]

[1] Ras. ii. 163. f.

Tuṇḍagāma.—A village in the dominions of the Kosala king.[1]

[1] Ras. i. 46.

Tuṇḍila.—A parrot, who had a tiger as friend. For their story see Ras. i. 36.

Telumapāli.—A place through which the *sīmā* of the **Mahāvihāra** passed.[1]

[1] Mbv. 135.

Tālacatukka.—A place included in the *sīmā* of the **Mahāvihāra.**[1]

[1] Mbv. 135.

Tomaṇaratittha.—A ford in Ceylon.[1]

[1] Ras. ii. 184.

Thulū.—See **Bumū.**

Therambalaka Vihāra.—A monastery built by **Sakka. Dāṭhāsena** lived there.[1]

[1] Ras. ii. 109.

Theraputtābhaya.—The Rasavāhinī (ii. 92 f.) contains a story of his youth when he was a novice in **Kappakandara-vihāra. Goṭhayimbara** visited the place and ate the coconuts, throwing the husks about. The novice beat him soundly.

Daṇḍagoṇa.—A village in Ceylon. For a story of a jackal who lived there see Ras. ii. 130 f.

Danta.—A householder of **Nāgakāragāma.** He gave alms for many years to **Mallyamahādeva Thera** and the monks of **Piyaṅgudīpa.** Once, on his way to **Suvaṇṇabhūmi,** he was shipwrecked, but was rescued by **Sīhabāhu Thera** and brought to Piyaṅgudīpa. There he saw **Sakka** and was provided with a ship full of valuables. The king having heard of him gave him **Dantagāma.**[1]

[1] Ras. ii. 191 f.

Dantagāma.—See **Danta.**

Dasadhamma Sutta.—The name given in the Sutta Saṅgaha (No. 84) to the **Dhamma Sutta** (2) (*q.v.*).

Dasasiddhika Nanda.—One of the **Nava-Nandā** (*q.v.*).

Dāṭhāsena.—A warrior. In the time of **Kassapa Buddha** he gave milk-rice to monks for 20,000 years. Later he was born in **Kubukandha** and joined **Duṭṭhagāmani,** taking a prominent part in the capture of **Mahela-nagara.** Then the king's mind was poisoned against him and an elephant was let loose on him. But he killed it and went to Mahājallika, where he defeated a fisherman of immense strength, then swam across to **Coḷa** and was ordained by **Mahāvaruṇa Thera.** He lived for a time in **Therambalaka Vihāra,** sixty leagues away;

but finding it unsuitable, he moved to **Lohakūṭapabbata-vihāra,** fifteen leagues away, and there attained arahantship.[1]

[1] Ras. ii. 104 f.

Dighavāpi.—For a story connected with the *cetiya* see **Dhajagga Paritta.**

Diyavāsa.—A locality through which passed the sima of the Mahavihara.[1]

[1] Mbv. 135.

Dubbuṭṭhi.—A king of Ceylon. He held a **Giribhaṇḍamahāpūjā.**[1]

[1] Ras. ii. 183, 185.

Dubbuṭṭhi-Mahātissa.—A rich man of **Mahelanagara.** Once a debtor, hoping to harm him, invited **Tissa Thera** and 500 monks of **Abhayuttara-vihāra** in Dubbuṭṭhi's name on the day D. had a ploughing ceremony. When the monks arrived, D.'s wife prepared food and fed them. When D. discovered this he was full of gratitude to his debtor and tore up the promissory note.[1]

[1] Ras. ii. 166 f.

13. **Deva.**—A minister of **Devagāma.** He once gave food to a starving dog. He was reborn in the same village, and later entered the Order at **Pupphavāsa Vihāra.** During the **Brāhmaṇatiya** famine a tree deity looked after him for twelve years. Once men looking for food wished to kill him, but he was saved by his luck. He became an arahant, and the deity looked after him for twelve years more.[1]

[1] Ras. ii. 13 f.

Devagāma.—A village to the west of Ceylon. Near it was the **Pupphavāsa Vihāra.**[1]

[1] Ras. ii. 13.

Devacavana Sutta.—The name given in the Sutta Saṅgaha (No. 29) to a Sutta of the Itivuttaka (p. 76 f.), describing the signs attendant on a deva's decease and the factors determining his future.

Devadāniya.—A robber. See *s.v.* **Mahālatāpasādhana** and **Bandhula.**

Devaputta.—A city in India, fifteen leagues from **Pāṭaliputta.** In it was the **Sīhakumbha Vihāra.** It was the birthplace of **Rūpadevī** and **Kañcanadevī.** At one time the Buddha's Bowl Relic was there and celebrations were held in its honour. The king of Devaputta, in the time of **Asoka,** was also called Devaputta.[1]

[1] Ras. i. 25, 34, 80.

Devarakkhitalena.—A cave in Ceylon, once the residence of **Mahādhammadinna Thera** of **Talaṅgaratissapabbata.**[1]

[1] SadS. 88.

Devārohaṇa.—The name given to the episode describing the Buddha's ascent to the deva-world to preach the Abhidhamma and his descent at **Saṅkassa** (*q.v.*).

Doḷa.—A minister of **Devānampiyatissa.** Saṅghamittā lived in his house before the **Upāsikārāma** was built, so did **Anulā** till her ordination.[1]

[1] MṬ. 388, 408.

Dhajagga Paritta.—*Add:* It is said that once a sāmaṇera, helping to plaster the **Dīghavāpi-cetiya,** fell from the top. His colleagues shouted to him to recall the Dhajagga Paritta. He did so, and was miraculously saved.[1]

[1] SA. i. 262 f.

Dhanañjaya Jātaka.—The name should be corrected to Dhūmakāri Jātaka and the particulars given should appear on p. 1161 under that name.

2. **Dhammagutta.**—A brother of **Vedisadevi.** He was one of the nobles who escorted the Bodhi-tree. He was made **Moriyaseṭṭhi** and given the **Moriyajanapada** by **Devānampiyatissa.**[1]

[1] Mbv. 166.

3. **Dhammadinna.**—A monk of Tissamahā-vihāra near **Talaṅgarapabbata.** Once, while on pilgrimage to **Nāgadīpa** with 500 others, he stopped at **Sāgiri Vihāra,** and they were looked after by **Bahulamassutissa Thera.** The next day they went for alms to **Puṇṇasālakoṭṭhaka,** where a resident entertained them to a meal with hare's flesh. Dhammadinna later asked why Tissa Thera did not admonish his follower on the evils of killing, seeing that there was a heap of bones outside the house. Tissa asked Dhammadinna to do so the next day. This was done; the devotee confessed that he had never killed a hare, but in his house there was never any want of hare's flesh, and he did not know why. Dhammadinna, with his divine eye, revealed to him that in the time of **Padumuttara Buddha** he had given alms with hare's flesh.[1]

[1] Ras. ii. 128 f.

Dhammaratha Sutta.—A name given in the Sutta Saṅgaha (No. 42) to the **Accharā Sutta** (*q.v.*).

Dhammasiva.—A village in Ceylon. See **Dhammā** (6).

Dhammasoṇḍa.—The Bodhisatta born as king of Benares. He was so called because, at the time of his birth, all beings were filled with a desire for righteousness. The religion of **Kassapa Buddha** had

disappeared, and D. was unable to get anyone to preach the Dhamma to him. He therefore left the kingdom and entered the forest. By his virtue **Sakka's** throne was heated, and **Sakka**, coming down as a Rakkhasa, agreed to preach to D. if he would allow himself to be eaten. D. consented, and, climbing a rock three gāvutas high, threw himself into the Rakkhasa's mouth, listening to his preaching as he fell. Sakka then revealed his identity, took him to the deva-world and taught him a stanza on impermanence, which had been spoken by Kassapa.[1]

[1] Ras. i. 2 f.; the story is very popular in Ceylon.

Dhammasoṇḍaka Vagga.—The first section of the **Rasavāhinī.**

6. **Dhammā.**—A very poor woman of **Sīva** village. Once she gave a garment to the monks of **Giritimbilatissapabbata Vihāra,** and they agreed among themselves that none but an arahant should wear it. One of them became an arahant that very day and wore it; he then passed it on to another, and before the end of the rains they all thus became arahants. On the day of the *pavāraṇa*, King **Lañjitissa** ordered the monastery to be decorated. The monks set up Dhamma's garment as a banner at the entrance. The king, having discovered the reason, gave Dhammā the village of Sīva, which then came to be called **Dhammasīva.**[1]

[1] Ras. ii. 42.

Dhammasīva.—See **Dhammā** (6).

"Na Uññātabba" Sutta.—The name given in the Sutta Saṅgaha (No 43) to the **Dahara Sutta** (*q.v.*).

5. **Nakula.**—An *upāsaka*. Because of his poverty he borrowed twelve kahāpaṇas, keeping his daughter as security. Having obtained the money later, he was on his way to redeem the debt when he saw **Cūlapiṇḍapātiya Tissa** of **Tissamahāvihāra,** and, as it was meal-time, he bought food from a wayfarer, paying all he had, and gave it to the monk. Tissa developed arahantship before eating. When Nakula told his daughter of this she was glad. That same day Tissa Thera died, and told his colleagues that none but Nakula would be able to remove his body. When **Kākavaṇṇatissa** heard of this he sent for Nakula and gave him a village, which came to be called **Nakulakaṇṇikā.**[1]

[1] Ras. ii. 143 f.

Nakulakaṇṇikā.—See **Nakula** (5).

Nandimitta.—*Add :* See also Ras. ii. 78 f. for a very detailed story.

Nandapaṇḍa.—A native of Haṃsaraṭṭha; author of the **Gandhavaṃsa** (*q.v.*).

Nandimitta Vihāra.—A monastery built by **Nandimitta** on the banks of the **Jajjaranadi.**[1]

[1] Ras. ii. 81.

Nandirāja Vagga.—The second section of the Rasavāhinī.

Nandivaddhana.—One of the ten sons of **Kāḷāsoka** (*q.v.*).

Nandivāṇija.—A merchant of **Mahātitthapaṭṭana.** He was away from home for three years, and the king's minister, **Siva,** wishing to possess his wife, paid a necromancer to send a demon to kill Nandi. The demon went to the ship, but on Nandi's advice the crew sought the Three Refuges, and the demon fled. Baulked of his prey, the demon killed both the necromancer and Siva.[1]

[1] Ras. ii. 139 f.

Nandī.—The name of **Mahākassapa** when he was king of Benares. The story is given in Ras. i. 26 f. The name is evidently a variant of Nanda. See **Nanda** (11).

Nalakhaṇḍapadhāna.—A practising hall. It was the residence of Culapindapatiyanaga Thera.[1]

[1] Ras. ii. 145.

Nava Nandā.—See **Nanda** (20).

Navavaṃsa.—Probably another name for the **Cūlavaṃsa.** It is ascribed to **Nava-Mahānāma.**[1]

[1] Gv. 70.

Nāgakāragāma.—A village in the north of Ceylon.[1]

[1] Ras. ii. 191.

Nāgagāma.—A village in **Nāgadīpa.**[1]

[1] Ras. ii. 51.

Nāgadīpa.—*Add :* According to the Rasavāhinī (ii. 19) the place was so called because it was given as gift to the woman named Nagā. See **Nāgā** (7).

7. **Nāgā.**—A woman who lived near the **Rājāyatana-cetiya.** Once, seeing sixty monks return from the village with empty bowls, she, although already pledged to work by day, borrowed some money on promise to work at night as well, and gave them food. The monks retired to **Mucalindavana** and developed arahantship before

eating. The deity of the king's parasol shouted applause, and the king, having heard the story, gave Nāgā the whole Island, which thus came to be called **Nāgādīpa.**[1]

[1] Ras. ii. 16 f.

8. **Nāgā.**—A class of beings classed with **Garuḷas** and **Supaṇṇas** and playing a prominent part in Buddhist folk-lore. They are gifted with miraculous powers and great strength. Generally speaking, they are confused with snakes, chiefly the hooded Cobra, and their bodies are described as being those of snakes, though they can assume human form at will. They are broadly divided into two classes: those that live on land (*thalaja*) and those that live on water (*jalaja*). The *Jalaja-nāgā* live in rivers as well as in the sea, while the *Thalaja-nāgā* are regarded as living beneath the surface of the earth. Several Nāga dwellings are mentioned in the books: *e.g.*, **Mañjerika-bhavana** under **Sineru, Daddara-bhavana** at the foot of Mount **Daddara** in the **Himālaya,** the **Dhataraṭṭha-nāgā** under the river **Yamunā,** the **Nābhāsā** Nāgā in Lake **Nabhasa,** and also the Nāgas of **Vesāli, Tacchaka,** and **Payāga** (D. ii. 258). The Vinaya (ii. 109) contains a list of four royal families of Nāgas (*Ahirājakulāni*): **Virūpakkhā, Erāpathā, Chabyāputtā** and **Kaṇhagotamakā.** Two other Nāga tribes are generally mentioned together: the **Kambalas** and the **Assataras.** It is said (SA. iii. 120) that all Nāgas have their young in the Himālaya.

Stories are given—*e.g.*, in the **Bhūridatta Jataka**—of Nāgas, both male and female, mating with humans; but the offspring of such unions are watery and delicate (J. vi. 160). The Nāgas are easily angered and passionate, their breath is poisonous, and their glance can be deadly (J. vi. 160, 164). They are carnivorous (J. iii. 361), their diet consisting chiefly of frogs (J. vi. 169), and they sleep, when in the world of men, on ant-hills (*ibid.*, 170). The enmity between the Nāgas and the Garuḷas is proverbial (D. ii. 258). At first the Garuḷas did not know how to seize the Nāgas, because the latter swallowed large stones so as to be of great weight, but they learnt how in the **Paṇḍara Jātaka** (*q.v.*). The Nāgas dance when music is played, but it is said (J. vi. 191) that they never dance if any Garuḷa is near (through fear) or in the presence of human dancers (through shame).

The best known of all Nāgas is **Mahākāla,** king of **Mañjerika-bhavana** (*q.v.*). He lives for a whole *kappa*, and is a very pious follower of the Buddha. The Nāgas of his world had the custodianship of a part of the Buddha's relics till they were

needed for the **Mahā Thūpa** (Mhv. xxxi. 27 f.), and when the Bodhi-tree was being brought to Ceylon they did it great honour during the voyage (Mbv. p. 153 f.). Other Nāga kings are also mentioned as ruling with great power and majesty and being converted to the Buddha's faith—*e.g.*, **Āravāla, Apalāla, Erapatta, Nandopananda,** and **Paṇṇaka.** (See also **Ahicchatta** and **Ahināga.**) In the **Āṭānāṭiya Sutta** (D. iii. 198 f.), speaking of dwellers of the **Cātummahārajika** world, the Nāgas are mentioned as occupying the Western Quarter, with Virūpakkha as their king.

The Nāgas had two chief settlements in Ceylon, in **Nāgadīpa** (*q.v.*) and at the mouth of the river **Kalyāṇī.** It was to settle a dispute between two Nāga chiefs of Nāgadīpa, Mahodara and Cūlodara, that the Buddha paid his second visit to Ceylon. During that visit he made a promise to another Nāga-king, **Maṇiakkhika** of Kalyāṇī, to pay him a visit, and the Buddha's third visit was in fulfilment of that undertaking (Mhv. i. 48 f.).

The Nāgas form one of the guards set up by **Sakka** in Sineru against the **Asuras** (J. i. 204). The Nāgas were sometimes worshipped by human beings and were offered sacrifices of milk, rice, fish, meat and strong drink (J. i. 497 f.). The jewel of the Nāgas is famous for its beauty and its power of conferring wishes to its possessor (J. vi. 179, 180).

The word Nāga is often used as an epithet of the Buddha and the Arahants, and in this connection the etymology given is *āgum na karotī ti Nāgo* (*e.g.*, MNid. 201). The Bodhisatta was born several times as king of the Nāgas: **Atula, Campeyya, Bhūridatta, Mahādaddara,** and **Saṅkhapāla.**

In the accounts given of the Nāgas, there is undoubtedly great confusion between the Nāgas as supernatural beings, as snakes, and as the name of certain non-Aryan tribes, but the confusion is too difficult to unravel.

3. **Nārivāhana.**—The chariot of **Vessavaṇa** (*q.v.*).

Nikkammatissa.—See **Ariyagālatissa.**

Nigrodhasālakhaṇḍa.—A village in Ceylon.[1]

[1] Bas. ii. 46.

Nirayuppatti Sutta.—A man whose mind is soiled (*paduṭṭha*) is born after death in hell.[1]

[1] Itv. 12 f.

Nīlapabbata Vihāra.—A monastery near **Hallolīgāma.**

Paceli Vihāra.—*Add :* See also **Pipphali Vihāra.**

Pacceka Buddha.—*Add :* See also **Mātaṅga** (2).

Pacchidāyaka.—See **Sajjhadāyaka.**

Pañcamaka.—One of the ten sons of **Kāḷāsoka** (*q.v.*).

Pañcaṭṭhānadāna Sutta.—The name given in the Sutta Saṅgaha (No. 58) to the **Bhojana Sutta** (2) (*q.v.*).

Pañcala Vihāra.—*Add :* See also Pipphali Vihāra.

Paṭipattisaṅgaha.—A Pāli work by an unknown author.[1]

[1] Gv. 62, 72.

Paṭṭhāna Sutta.—Three good results for which the good life should be lived.[1]

[1] Sutta Saṅgaha No. 29; Itv. 67 f. Perhaps the correct name is **Patthanā Sutta.** The *Uddāna* calls it **Sukka Sutta.**

Paṇḍuka Nanda.—One of the **Nava-Nandā** (*q.v.*).

Paṇḍugati Nanda.—One of the **Nava Nandā** (*q.v.*).

2. **Pamada Sutta**—Another name for the **Appaka Sutta** (*q.v.*).

2. **Paramatthadīpanī.**—The name given to the **Pañcappakaraṇaṭṭhakathā.**[1]

[1] SadS. 60.

Paramatthapakāsinī.—The name given to the Mūlaṭikā on the Abhidhammapiṭaka written in Ceylon under **Mahākassapa.**[1]

[1] SadS. 60.

Paramatthavinicchaya.—*Add :* It was written at the request of **Saṅgharakkhita.**[1]

[1] Gv. 71.

Parasamuddavāsi Therā.—Referred to in the Commentaries (*e.g.*, MA. ii. 726); the reference is probably to the monks of India, as opposed to those of Ceylon.

"Pavāsi" Sutta.—A name given in the Sutta Saṅgaha (No. 37) to **Mitta Sutta** (*q.v.*).

Pasādabahula Sutta.—See **Pāsādabahula,** which is a wrong reading.

Pasenadi.—*Add :* The Sutta Vibhanga (Vin. iv. 298) mentions a *Cittāgāra* (? Art Gallery) which belonged to him.

Pācīnatissa Vihāra.—A vihāra probably near **Jambukola.** When the Bodhi-tree arrived in Ceylon, it was taken there on the tenth day.[1]

[1] Mbv. 158.

Pātheyya Sutta.—Spoken in answer to a deva's questions. Faith is the provision for the way (of saṃsāra): desires drag men round and round.[1]

[1] S. i. 44.

Pāsāṇavāpigāma.—A village in **Rohaṇa**, near **Mahāgāma.**[1]

[1] Ras. i. 103.

Picumālaka.—A locality in **Anurādhapura** where the rank of **Jayamahālekhaka** was conferred on **Bodhigutta.**[1]

[1] Mbv. 164.

Piṇḍapātika-tissa.—See **Saddhātissa** (2).

Piṇḍiyālopa Sutta.—A sutta quoted in the Sutta Saṅgaha (No. 79) from the Itivuttaka (p. 89) on the heinousness of a *dussīla* accepting alms from the pious.

Pipphali Vihāra.—*Add:* AA. i. 225 calls it **Pañcala** and MA. ii. 887 **Paceli.**

Pilayakūṭa.—Evidently another name for **Sīlakūṭa.** See Mbv. 126, 128, 129.

Puññavaḍḍhana Sutta.—A name given in the Sutta Saṅgaha (No. 60) to the **Vanaropa Sutta** (1) (*q.v.*).

Puppha Sutta.—See **Vaddha Sutta.**

Pupphavāsa.—A vihāra in the west of Ceylon. Near it was **Devagāma.**[1]

[1] Ras. ii. 13.

Pubbakoṭṭhaka.—*Add:* Details of this are given at MA. i. 370 f. There were four bathing-places: for the king, for the people, for the Buddha, and the Saṅgha.

Pūvagallagāma.—A village on the banks of the **Mahāvālukanadī.** In it was the **Pūvagalla Vihāra.**[1]

[1] Ras. ii. 27; *v.l.* **Pūvapabbata.**

Pūvapabbata.—See **Pūvagalla.**

Pūvapabbatavāsī-Tissa.—A monk of **Pūvagalla Vihāra.** Because in a past birth he had given a meal of peacocks' flesh, he got that flesh wherever he went. For his story see Ras. ii. 27 f.

Phussadeva.—*Add:* See also Ras. ii. 100 f.

Baladāna Sutta.—A name given in the Sutta Saṅgaha (No. 59) to the **Kindada Sutta** (*q.v.*).

Balākapāsāṇa.—A place passed by the sima of the Mahavihara.[1]

[1] Mbv. 135.

Bahulamassu-Tissa.—A monk, incumbent of **Sāgiri Vihāra.**[1]

[1] Ras. ii. 128; see also **Dhammadinna** (3).

Bahula.—A caṇḍāla who was put to death with his seven sons because he refused to give to **Sirināga** the secret of entering the cetiya in **Dakkhiṇamahāvihāra.** As they were impaled devas brought chariots to take them to the deva-worlds.[1]

[1] Ras. ii. 7 f.

Bāhiraṅga Sutta.—A name given in the Sutta Saṅgaha (No. 78) to a Sutta of the Itivuttaka (p. 10) on the virtues of *kalyāṇamittatā.*

Bimbisāra.—*Add to ref.* [21]*:* See also MA. i. 292.

2. **Buddhadāsa.**—A pious man of **Tuṇḍagāma.** He drove away a Yakkha who had taken possession of a friend of his.[1]

[1] Ras. i. 46 f.

Buddhavamma.—A merchant of **Pāṭaliputta.** He once gave the Buddha and the monks grape juice and molasses, and later he got grape juice wherever he was.[1]

[1] For details see Ras. i. 22 f.

2. **Buddhasīha.**—See **Madhuratthavilāsinī.**

Buddhenī.—A pious woman of **Pāṭaliputta.** She got as gift from a merchant a horse that could fly through the air, and she made regular pilgrimages to the Bodhi-tree. One day robbers waylaid her, but the horse helped her to escape.[1]

[1] Ras. i. 11 f.

Bodhirāja-kumārī.—Daughter of **Somadatta** of **Pāṭaliputta.** She had a horse **Suviraka** that could fly, and her story is similar to that of **Buddhenī.** In her past life she had been born in **Hakureli** in Ceylon.[1]

[1] Ras. i. 100 f.

Brahmacola.—A village in the south of Ceylon.[1]

[1] Ras. i. 11, 40.

Brāhmaṇārāma.—A monastery in Ceylon, where **Tambasumana** was ordained. It was probably near **Vallavāhagāma.**[1]

[1] Ras. ii. 24.

Bhaṇḍārapotthakī.—See **Kitti** (7).

Bhaddavāggiyā.—*Add :* According to the Extended Mahāvaṃsa (i. 298) they were the step-brothers of the king of **Kosala.**

Bhaddasena.—One of the ten sons of **Kāḷāsoka** (*q.v.*).

Bharaṇa.—*Add :* See also Ras. ii. 96 f.

Bhidura Sutta.—A sutta quoted in the Sutta Saṅgaha (No. 83) from the Itivuttaka (p. 69 f.). The body breaks up, consciousness is contemptible; all things change.

Bhuttakatittha.—A ford, probably on the **Mahāvālukanadī.** It was two leagues from **Vālagāma Vihāra.** See **Tambasumana.**

Bhūtapāla Nanda.—One of the **Nava-Nandā** (*q.v.*).

12. **Maṅgala.**—A monk of **Khaṇḍasīmā** and teacher of **Vedeha** (*q.v.*).

13. **Maṅgala.**—A palace occupied by **Asoka.**[1]

[1] Ras. ii. 93.

Maṅgalavīthi.—A street in **Mahāgāma.**[1]

[1] Ras. ii. 34.

Maṅgujanapada.—A district in Ceylon.[1]

[1] Ras. ii. 180.

Maṅgura.—One of the ten sons of **Kāḷāsoka** (*q.v.*).

Macala Vihāra.—A vihara in Mahagama.[1]

[1] Ras. ii. 52.

"Maccunābbhāhata" Sutta.—A name in the Sutta Saṅgaha (No. 38) to the **Abbhāhata Sutta** (*q.v.*).

Macchera Sutta.—See **Maccharī Sutta.**

Maṇiakkhika.—*Add:* According to the Extended Mahāvaṃsa (i. 700) he was the uncle (*mātula*) of **Mahodara.**

Maṇicetiya.—A *thūpa* in **Rājamahāvihāra** in Mahāgāma.[1]

[1] Ras. ii. 3.

Maṇisūriya.—See **Tambasumana.**

Madhupiṭṭhika.—A village near Mahāgaṅgā in Pācīnapassa. In it was the **Madhupiṭṭhiya-cetiya,** once pillaged by **Sirināga.**[1]

[1] Ras. ii. 8.

Manāpa Sutta.—See **Pāṭali Sutta.**

Marutta.—A brahmin of **Homagāma.** Once he gave food to a mangy dog, which later saved his life.[1]

[1] See Ras. i. 42 f. for details.

3. **Mahāabhaya.**—A monk of **Uddalokaka Vihāra.**[1]

[1] Ras. ii. 1. f.

Mahā-Kassapa.—*Add to ref*[6]*:* The robe which Kassapa exchanged with the Buddha was Puṇṇā's cloak. See **Puṇṇā** (6).

Mahājallika.—A fishing village in Ceylon. In it was a fisherman, also called **Mahājallika,** whom **Dāṭhāsena** overcame.[1]

[1] Ras. ii. 107.

Mahātaḷāka.—A monastery in Ceylon, the residence of **Āraññaka-Mahāabhaya.**[1]

[1] Ras. ii. 5.

Mahātissagāma.—A village at the foot of **Laṅkāpabbata.**[1]

[1] Ras. ii. 159.

Mahādhanadeva.—Father of **Ariyagālatissa** (*q.v.*).

Mahānanda.—*Add : v.l.* **Mahānāma.**

17. **Mahānāga.**—A monk of **Kontaraṭṭhakapabbata Vihāra.** He died seated in mid-air, and **Kākavaṇṇatissa,** having heard of it from a crow, paid him great honour.[1]

[1] Ras. ii. 64.

Mahānijjhara.—A monastery in Ceylon. Once the elephant **Kaṇḍula** looked after the monks there.[1]

[1] Ras. ii. 29.

9. **Mahānāma.**—A lake in **Nāgadīpa.** Near it was the Mucalinda-vana.[1]

[1] Ras. ii. 18; see also **Naga.**

Mahānela.—A servitor of **Kākavaṇṇatissa.** He was very fleet of foot, though he refused to work with his hands. In his past birth he was **Kurudeva** (*q.v.*).[1]

[1] Ras. ii. 111 f.

1. **Mahāpanāda.**—*Add :* See also **Saṅkha** (3).

Mahābuddharakkhita.—A monk of **Piyaṅgudīpa,** described as *Yoṇaka-rājaputta.* See Ariyagālatissa.

Mahā-Mandhātā.—See **Mandhātā.** His story is also given at Ras. i. 20 f.

Mahāmitta.—A monk of **Kassakalena.** A very poor woman provided him with food. When a tree deity pointed out this to him he put forth effort and became an arahant (*v.l.* **Ayyamitta**).[1]

[1] MA. i. 237 f.; DA. iii. 790.

Mahāmeghavana.—*Add :* For a description of the various spots of the Mahāmeghavana see Mbv. 137.

Mahārabbhaka-lena.—Once the residence of **Mahādhammadinna** of **Talaṅgatissapabbata.** See Ras. ii. 131 f.

Mahālena Vihāra.—A monastery in Ceylon. See **Saṅghadattā.**

Mahāvattaniya.—A desert in India.[1]

[1] Ras. i. 23.

Mahavāpi Vihāra.—A monastery in **Mahāgāma.** For a story connected with it see Ras. ii. 4 f.

Mahavālukavīthi.—A street in **Anurādhapura.**[1]

[1] Ras. ii. 40.

6. **Mahā-Saṅgharakkhita.**—An arahant thera who preached to **Rūpadevī** (*q.v.*).

Mahā-Saccaka.—See **Saccaka.**

8. **Mahāsīva.**—A monk of **Piyaṅgudīpa.** See **Mahāsena** (5).

4. **Mahāsumana.**—A devaputta of **Ariṭṭhapabbata.**[1]

[1] Ras. ii. 169.

5. **Mahāsena.**—A king of **Pāṭaliputta.** He and his sister worked with their own hands and gave alms to 500 monks from **Piyaṅgudīpa,** among whom was **Mahāsīva** (8). The monk wished that they should see their alms being eaten by the monks in Piyaṅgudīpa.[1]

[1] Ras. i. 72 f.

Mahāsena Vagga. The fourth section of the Rasavāhinī.

2. **Mahāsoṇa.**—*Add :* See also Ras. ii. 86 f.

Mahāsappika.—One of **Asoka's** palaces.[1]

[1] Ras. i. 93.

" Mā-puñña-bhāyi " Sutta.—A sutta quoted in the Sutta Saṅgaha (No. 30) from the Itivuttaka (p. 14 f.). The Buddha admonishes monks to do good, assuring them that he has always profited by doing good.

Mātula Vihāra.—A monastery in **Roliyajanapada.**[1]

[1] Ras. ii. 51.

Māra.—*Add on* Vol. ii., p. 619 : Kāḷī (Kāḷā) is the mother of Māra of the present age. See **Kāḷī** (4).

Māsapiṭṭhigāma.—A village near **Brahmacola.** It was built near the spot where a spring appeared by the virtue of a girl who gave water to a thirsty monk.[1]

[1] Ras. ii. 42.

Migapotaka Vagga.—The fifth section of the Rasavāhinī.

Muggagāma Vihāra.—A monastery in Ceylon. See **Vilasa.**

Muggāyatana-raṭṭha.—A district in Ceylon.[1]

[1] Ras. ii. 181.

Mucalinda-vana.—A forest tract in **Nāgadīpa;** in it was the **Mahānāma** lake.[1]

[1] Ras. ii. 18; see also **Nāgā** (7).

Muṇḍagutta.—A resident of **Tissambatittha.**[1] His wife was **Tissā** (10).

[1] Ras. ii. 31.

Meghavaṇṇa.—A devaputta of **Udumbarapabbata.** He was once a very poor man of **Hallolagāma** and had given alms at **Nīlapabbata-vihāra.** His wife was **Candamukhī.** He once visited with his wife **Maliyadeva Thera** in **Candamukhalena.**[1]

[1] Ras. ii. 125 f.

Moragīva.—A palace occupied by **Asoka.**[1]

[1] Ras. i. 93.

Moriya.—A very pious brahmin of **Macala.** He and his wife **Senā** gave alms till all their wealth was exhausted, but a deity gave him wealth again.[1]

[1] Ras. i. 86 f.

Moriyajanapada.—See **Dhammagutta** (2).

Yāgudānānumodanā Sutta.—A sutta quoted in the Sutta Saṅgaha (No. 61) from the **Mahāvagga** of the Vinaya Piṭaka (Vin. i. 220 f.) on the virtues of giving congey (*yāgu*). The MṬ. (p. 666) calls it **Andhakavinda Sutta.**

"Yāva-jarā" Sutta.—A name given in the Sutta Saṅgaha (No. 36) to the **Jarā Sutta** (2) (*q.v.*).

Yodha Vagga.—The eighth section of the **Rasavahinī.**

Raṭṭhapāla Nanda.—One of the **Nava-Nandā** (*q.v.*).

Raṇamaddava.—The state horse of **Eḷāra.** It was stolen by **Veḷusumana.**[1] But see **Vaha.**

[1] Ras. ii. 62.

Rathapāsāṇa-vana.—A forest tract near **Villagāma.**[1]

[1] Ras. ii. 147.

Rāsimālaka.—A holy spot on the west of the **Mahāmeghavana.**[1]

[1] Mbv. 137.

Rucakaviṭṭhi.—A village in Ceylon; near it was a large monastery.[1]

[1] Ras. ii. 148, 151.

"Rūpajīrana" Sutta.—A name given in the Sutta Saṅgaha (No. 40) to the **"Na jīrati" Sutta** (*q.v.*).

Rūpadevī.—A pious woman of **Devaputta.** Because of alms given in the time of **Vipassī Buddha,** she got food whenever she desired. One day **Mahā Sangharakkhita,** who visited her house, revealed to her the reason for this and she became a *sotāpanna.*[1]

[1] Ras. i. 24 f.

Revatī Vimāna.—See **Revatī** (1).

Roliya-janapada.—A district in Ceylon, forty-four leagues from **Mahāgāma.** In it was the **Mātula Vihāra.**[1]

[1] Ras. ii. 51, 52.

Lokānuvicaraṇa Sutta.—A name given in the Sutta Saṅgaha (No. 51) to the **Raja Sutta** (2) (*q.v.*).

Lokappadīpakasāra.—A religious treatise of the fourteenth century by **Medhaṅkara,** Sangharāja of Burma.[1]

[1] Bode, *op. cit.*, 35 f.

Lohakūṭapabbata Vihāra.—A monastery in a very remote place in India. It could be reached only by hanging on to the branch of a tree when the wind bent it. Dāṭhāsena attained arahantship there.[1]

[1] Ras. ii. 110 f.

Vagguli Vatthu.—The story of 500 bats who were born in heaven by listening to a recital of the Abhidhamma.[1]

[1] SadS. 81 f.

Vajirabuddhi.—*Read :* See **Mahāvajirabuddhi.**

6. **Vaḍḍhamāna.**—A district in Ceylon, given by King **Saddhātissa** to his minister, **Saddhātissa** (2).[1]

[1] Ras. ii. 10.

Vaḍḍhamānaka-tittha.—A ford on the **Mahāvālukanadī;** it was later called **Sahassa-tittha** and **Assamaṇḍala-tittha.**[1]

[1] Ras. ii. 61, 63.

Vattura Vihāra.—A monastery on the banks of the **Kappakandaranadī.**[1]

[1] Ras. ii. 111.

Vatthulapabbata.—A mountain in Ceylon.[1]

[1] Ras. ii. 19 f.

Vallavahagāma.—A village in Ceylon, the birthplace of **Tambasumana.**

[1] Ras. ii. 24.

8. **Vasabha.**—An arahant Thera in the time of **Padumuttara Buddha,** declared foremost for austere practices.[1] The name is evidently a variant of **Nisabha** (*q.v.*).

[1] Ras. i. 27.

Vassakārānumodanā Sutta. A sutta quoted in the Sutta Saṅgaha (No. 62) from the Vinaya Piṭaka (i. 229 f.), where the Buddha gives thanks to Sunīdha and Vassakāra for a meal given to him.

Vālagāma Vihāra.—A monastery near **Cullatavālagāma.** See **Tambasumana.**

1. **Vidhurinda.**—A Nāga king who was given in charge of the Bodhi-tree by Asoka during its travels to Ceylon.[1]

[1] Mbv. 153.

2. **Vidhurinda.**—One of the brothers of **Vedisadevī.** He escorted the Bodhi-tree to Ceylon and was given the rank of *Laṅkāparisuddhanāyaka.*[1]

[1] Mbv. 169.

Vidhola.—A hunter, who later joined the Order at **Tissa Vihāra** in **Mahāgama** and became an arahant.[1]

[1] Ras. i. 132 f.

Vinaya Piṭaka.—One of the three divisions of the Tipiṭaka. It contains rules and regulations for the conduct of monks and nuns in all the details of their lives. The rules are attributed to the Buddha himself, and an old commentary, incorporated into the text, gives accounts of the occasions on which the rules were formulated. A certain amount of historical matter is also found regarding the Order, especially in the last two chapters of the Cullavagga. The Vinaya Piṭaka consists of the Suttavibhanga, the Khandhakas, the Parivāra, and the Pātimokkha. The first is divided into Pārājikā and Pācittiya and the second into Mahāvagga and Cullavagga.

Viyoḷaka Vihāra.—A monastery in Ceylon. **Tissamahānāga** lived there for thirty years.[1]

[1] Ras. ii. 187.

Vilasa.—A very rich man of **Kandalisālagāma.** His wealth was fabulous, and the king, wishing to test its extent, asked him to supply various luxuries. The **Muggagāma Vihāra** was built on the spot where his carts, bringing green peas to the king, stopped outside the city.[1]

[1] Ras. ii. 130 f.

Villagāma.—A village in the south of Ceylon.[1]

[1] Ras. ii. 147.

Visamaloma.—Son of **Dhammāsoka** and his chief queen, so called because of his coarse hair. Once he crossed the **Candabhāgā** in flood, killing with his hands 120 crocodiles that attacked him. Asoka was frightened and had him put in chains, but later made him viceroy. He had given alms to a monk in the time of **Kassapa Buddha.**[1]

[1] Ras. i. 32 f.

Visākhūposatha Sutta.—The name given in the Sutta Saṅgaha (No. 12) to the **Uposatha Sutta** (4) (*q.v.*).

Vihāradānānaumodanā Sutta.—A sutta quoted in the Sutta Saṅgaha (No. 63) from the Vinaya Piṭaka (Vin. 147 f.) on the value of gifting vihāras.

Vedisadevī.—*Add:* She had eight brothers—Bodhigutta, Sumitta, Candagutta, Devagutta, Dhammagutta, Suriyagutta, Gotama and Jutindhara—who escorted the Bodhi-tree to Ceylon and were known as the Bodhi-dhāra princes.[1]

[1] Mbv. 165 f.

Venisāla. Father of **Tissāmacca** (*q.v.*).

Venigāma.—The Chief of **Cūlanāga. Ambāmacca** was his son.[1]

[1] Ras. ii. 145.

Veriya Vihāra.—A monastery, probably near the **Jajjaranadī. Maliyamahādeva** once lived there.[1]

[1] Ras. ii. 153.

Veḷuvanadānānumodanā Sutta.—A sutta quoted in the Sutta Saṅgaha (No. 64) from the introduction to the Buddhavaṃsa Commentary, giving an account of the gift of **Veḷuvana** by **Bimbisāra.**

Veḷusumana.—*Add:* See also Ras. ii. 6 f. and 97 f. where the details differ.

Vessamittā.—Queen of Kosambī. When her husband was killed in battle his conqueror wished to marry her, but she refused. He ordered her to be burnt, but by her piety she was unscathed and received great honour.[1]

[1] Ras. i. 18 f.

Sakkagaṅga.—A river in Ceylon.[1]

[1] Ras. ii. 184.

4. **Saṅgha.**—A minister of **Duṭṭhagāmaṇī.** He gave alms, in circumstances that won applause from the deity of the king's parasol, to **Mahānāga Thera** of **Koṭagallapabbata,** to a monk of **Timbarugāma,** and to another of **Devagirivihāra** and **Cetiyapabbata.** The king

sent for him and made him Treasurer. It is probably this same Saṅgha that is mentioned in the Extended Mahāvaṃsa (xxxii. 246) as destined to become the chief patron of **Matteyya Budda.**[1] His wife was **Saṅghadattā** (*q.v.*).

[1] Ras. ii. 75 f., 180.

5. **Saṅgha.**—A minister of **Kākavaṇṇatissa;** his brother was **Cullasaṅgha** and his daughter **Kiñcisaṅghā.** When the latter was taught cooking, the first meal she made was given to the monks. Thus she came to be called **Saṅghupaṭṭhāyikā.** Later, she was abandoned by her parents at Nigrodhasālakhaṇḍa, but she was rescued by **Sakka** in the guise of a youth. She gave alms to a monk of **Cittalapabbāta** when she had been starving for seven days, and also gave her only garment, herself wearing leaves. The king heard of this from the deity of his parasol, and, having sent for her, gave her in marriage to one of his sons.[1]

[1] Ras. ii. 45 f.

Saṅghadatta Thera.—He lived in **Mahālena Vihāra** and for twelve years, during the **Brahmaṇatiya** famine, a deity looked after him. In the past he had given a meal to a hungry dog.[1]

[1] Ras. ii. 181 f.

Saṅghadattā.—Wife of the minister Sangha, who married her because she walked instead of running in a shower of rain. She gave a robe to Culanaga Thera of Pidhanagalla, and Sakka provided her with divine robes, which she offered at Dakkhinacetiya and Ratanamalicetiya.[1]

[1] Ras. ii. 177 f.

Saṅghupaṭṭhāyikā.—Another name for **Kiñcisaṅghā** (*q.v.*).

8. **Sañjaya.**—One of the ten sons of **Kāḷāsoka** (*q.v.*).

Satisambodhi Thera.—A monk of **Piyaṅgudīpa.** See **Ariyagālatissa.**

2. **Saddhātissa.**—A minister. He once gave to Pindapatikatissa Thera of Sudassanapadhanasala a bowl of food which he had bought for 8 kahapanas. The monk became an arahant before eating it. The deity of the king's parasol applauded and king Saddhātissa having sent for him gave him the district of Vaddhamanananagara. Later he shared with 30,000 monks water brought to him by the devas during a drought. The king hearing of this gave him Antaraganga. Sometime afterwards he became a sotapanna, gladdened by the sight of 12,000 monks walking round Ambatthala cetiya clad in robes given by him.[1]

[1] Ras. ii. 9 f.

Saddhāsumanā.—See **Sumanā.**

Saddhāsumanatissa.—A monk of Ceylon. He joined the Order after gaining his parents[1] consent with great difficulty. Once, when on pilgrimage to **Nāgadīpa,** he saw an assembly of monks, and, moved by the sight, sat under a tree and developed arahantship.[1]

[1] SadS. 85 f.

"Saddhīdha" Sutta.—A name given in the Sutta Saṅgaha (No. 39) to the **Vitti Sutta** (*q.v.*).

Sabbañjaha.—One of the sons of **Kāḷāsoka** (*q.v.*).

"Sabrahmaka" Sutta.—See **"Sabrahmakāni"** (8). It is given also in the Sutta Saṅgaha (No. 25) and the Itivuttaka (p. 109 f.)

Samaṇagāma.—A village in Ceylon.[1]

[1] Ras. ii. 11.

Saraṇa Thera.—A monk. He was given the name because, when he was in his mother's womb, she was rescued from death by her virtue. She was the daughter of **Sumana** and **Sujampatikā** of Sāvatthi. Saraṇa later became an arahant.[1]

[1] For details see Ras. i. 15 f.

Salla Sutta.—A sutta quoted in the Sutta Saṅgaha (No. 82) from the Itivuttaka (p. 46) on the three varieties of feeling.

Sāgiri.—A monastery near **Puṇṇasālakoṭṭhaka.** It was the residence of **Bahulamassutissa.**[1]

[1] Ras. ii. 128.

Sāratthamañjūsā.—*Add:* All the Mūlaṭīkā on the Sutta Piṭaka seem to have borne this name. See SadS. 59.

Sāliya.—*Add:* See also **Ras.** ii. 114 f.

3. **Sirināga.**—A brahmin. Wishing to become king of Ceylon, he sought to obtain the treasures from the cetiya in **Dakkhiṇamahāvihāra.** But **Bahula,** who knew the secret passage, refused to help him and was put to death. Sirināga pillaged the **Madhupiṭṭhiya Cetiya,** and, with its wealth, became king of **Anurādhapura.** Later he fell ill of gastric disease and was reborn in hell.[1]

[1] Ras. ii. 7 f.

Silutta Vatthu. The story of a blind rat-snake (*silutta*), near **Devarakkhitalena,** who heard the **Satipaṭṭhāna Sutta** being recited by **Talaṅgapabbatavāsī Mahādhammadinna Thera.** The snake was killed by a *godhā*, and was born as **Tissāmacca,** minister of Duṭṭhagāmani.[1]

[1] SadS. 88 f.; Ras. ii. 131 f.

Siva.—A village near **Giritimbilatissa-pabbata.**[1]

[1] Ras. ii. 42.

Sīhabodhi Thera.—A colleague of Yoṇaka-Mahā **Buddharakkhita Thera** and **Maliyamahādeva Thera.**[1]

[1] Ras. ii. 188 f.

Sugatuppatti Sutta.—A man whose mind is pure is born after death in heaven.[1]

[1] Itv. p. 13, quoted in the Sutta Saṅgaha (No. 28).

Sujampatikā.—See **Saraṇa Thera.**

Sudassanapadhanasala.—A building in Talacatukka.[1]

[1] Ras. ii. 9.

Supubbaṇha Sutta.—A name given in the Sutta Saṅgaha (No. 52) to the **Pubbaṇha Sutta** (*q.v.*).

Suppādevī.—Mother of **Sīhabāhu and Sīhasīvali.**[1]

[1] MT. 243 f.

Sumana Sutta.—See **Sumanarajakumari Sutta.**

14. **Sumanā.**—Wife of **Ariyagālatissa** (*q.v.*).

15. **Sumanā.**—A woman of the **Mahāvālukavīthi** in **Anurādhapura.** She spent much time in the monastery and was sent away in anger by her husband. She starved for seven days, and on the way back to her house from Mahāgāma, where she was married, gave some food, which **Sakka** provided for her, to **Mahādhammadinna Thera** of **Talaṅgapabbata,** at **Nigrodhasālakhaṇḍa.** Later, another deity took her in a cart to **Guḷapūvatintini,** near Anurādhapura. The king, hearing of her, made her his chief queen.[1]

[1] Ras. ii. 49 f.

Sūranimmila.—One of the ten warriors of **Duṭṭhagāmaṇi.** For details see Mhv. xxiii. 19 f. According to the Rasavāhinī (ii. 71) he was so called because he drank a large quantity of toddy before the attack on **Vijitapura.**

Suvaṇṇatilakā.—A caṇḍāla maiden of Uttara Madhurā. She was very beautiful, and was so called because she had a golden mole between her breasts. When the king heard that she wanted to marry a man of high lineage he challenged her to win **Uddāla** of **Pañcamadhurā** who hated women. She accepted the challenge and went

with her father. On the way seven kings offered to marry her, but she refused them. Uddāḷa fell in love with her at sight and lived with her for four months, neglecting all his duties. His pupils were enraged and killed Suvaṇṇatilakā. He thereupon jumped into her pyre.

In her last life S. had been born in Anurādhapura. One day she went with her mother to **Abhayuttaracetiya**, and, when her mother went to fetch water to wash the altar, S. offered the flowers without waiting. The mother was angry and called her "caṇḍālī." S. retorted, saying, "You are the caṇḍālī, not I." This was why she became a caṇḍālī.[1]

[1] Ras. i. 74 f.

Suviraka.—The horse of **Bodhirājakumarī** (*q.v.*).

Sūkarapotika Vatthu.—The story of **Ubbarī** (*q.v.*).

Serisara.—A lake in Ceylon; near it was the village of **Kāraka.**[1]

[1] Ras. ii. 183.

4. **Soma.**—Friend of **Somadatta** (5).

5. **Somadatta.**—A brahmin of Sāvatthi. He once played dice with another brahmin, **Soma**, and won the latter's possessions, including his upper garment and signet-ring. When Soma said he could not walk home barefoot, nor face his family without his ring, Somadatta returned his winnings and the two became great friends. Somadatta was later sentenced to death for repeated adultery. When Soma discovered this he offered his life instead and was killed. He was reborn as a deva and took Somadatta to the deva-world for a week, sending him back with a wish-conferring gem. Later Somadatta too was born near Soma.[1]

[1] Ras. i. 46 f.

Hakureli.—A village in Ceylon, where **Bodhirājakumārī** lived in her former life.[1]

[1] Ras. i. 100.

Harantika.—A thief who later became an arahant. *See* **Āraññaka-Mahābhaya.**

Hallolagāma.—A caṇḍāla village near Anurādhapura, where **Asokamālā** was born.[1] Elsewhere[2] it is described as being near **Mahāgama.**

[1] Ras. ii. 117. [2] *Ibid.*, 125.

Hemā.—A woman who lived in a village near **Anurādhapura.** She married a man near **Mahātitthapaṭṭana.** Once, wishing to see her husband, she went along the sea and was seized by a Nāga. But when he discovered that she knew the **Dhammacakkappavattana Sutta** by heart he paid her great honour.[1]

[1] Ras. ii. 135 f.

Homagāma.—A village on the banks of the **Candabhāgā.** It was the residence of **Marutta** (*q.v.*).

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